

A COMMENTARY ON THE GOSPELS.

*EASTER
TO THE SIXTEENTH SUNDAY AFTER TRINITY.*



A COMMENTARY
ON THE
GOSPELS FOR THE SUNDAYS
AND OTHER HOLY DAYS OF THE
CHRISTIAN YEAR.

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EASTER
TO THE SIXTEENTH SUNDAY AFTER TRINITY.

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THE GOSPELS FOR THE SUNDAYS AND HOLY DAYS OF THE CHRISTIAN YEAR.

E A S T E R D A Y.

ST. JOHN XX. 1—10.

(1) *The first day of the week cometh Mary Magdalene early, when it was yet dark,¹ unto the sepulchre, and seeth the stone taken away from the sepulchre.²*

Matt. xxviii.
¹
Mark xvi. 1.
Luke xxiv. 1.

WHAT profit is there in my blood when I go down to the pit? are the words of David, speaking in the person of the Saviour: that is, Of what avail My agony in the garden of Gethsemane, and My sufferings in the hall of judgment, or what profit even My death upon the cross, and My burial in the sepulchre, unless I rise again from the dead? How will redemption avail to the human race unless that redemption be sealed and consummated by the justification which comes from the resurrection of Christ? Thus St. Paul

Ps. xxx. 9.

Soarez in
Lucam.

Rom. iv. 25.

¹ "Quod alius evangelista diluculo dicit. Diluculum est inter tenebras noctis et diei claritatem. In qua salus humano generi provenit, felici vicinitate declaranda: more solis, qui proxima luce consurgens, roseam præmittit auroram: ut gratia præclari splendoris, præparatis oculis possit intueri, quando tempus dominicæ resurrectionis eluxit: ut tunc laudes Christi tota caneret secundum exemplum harum fœminarum ecclesia: quando genus humanum exemplo suæ resurrectionis animavit, quando

vitam præstitit, et lumen credulitatis infudit. Sol vero post occasum corporis oritur. Hic aquilæ ad corpus congregantur, matres et apostoli vident revolutum lapidem, qui est lex mortis."—*S. Jerome.*

² For an examination of the state of the controversy respecting the site of our Lord's Sepulchre, and for a list of the chief writers who have treated of this subject, see Appendix III. in *Mr. Finlay's Greece under the Romans*, pp. 547—567 (second edition).

seems to lay more stress upon the Resurrection, Ascension, and Intercession of Christ than upon His death on Calvary. Rom. viii. 34. *It is Christ that died, yea rather, that is risen again.* As though to remind us that the fruits of His death upon the cross would have been lost to us had not His resurrection followed. *If Christ be not risen, then is our preaching vain, and your faith is also vain.*¹

Stillington,
Serm. Heb.
vi. 20.
1 Cor. xv. 14.
John xx. 9.

Hence it is,—because Christ *must rise again from the dead*, as well for the justification of the sinner as also in order that we, the members of His body, should rise again, for our faith would be but *vain* had He not so risen,—that Holy Scripture seems to accumulate the proofs of the Resurrection of our Blessed Lord so as to remove all ground of doubt, and in order to certify us beyond dispute of this important fact.² No one of the Evangelists, indeed, ventures to describe the manner in which Christ arose, as though the unspeakable majesty with which He overcame death were too great for human language to depict; all of them, however, record the event, and give us evidence sufficient to assure us that as Christ suffered under Pontius Pilate, so did He rise again the third day from the dead.

Townson.

But though the proofs of the Resurrection of Christ are thus abundant, and though He was seen by many witnesses, it is significant that the first who were privileged to witness this great fact were not the most highly favoured amongst His disciples, the Apostles who had ever been with Him from the first, but these women, who anticipated the Apostles, and came first to the sepulchre. Thus *God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence.*³

Calvin.

1 Cor. i. 27—
29.

¹ "*Hæc dies quam fecit Dominus, inquit David, exultemus et lætamur in ea* (Ps. cxviii. 24). Quid ais S. David? Annon et alios dies fecit Dominus: annon in eis singularia nobis præstitit beneficia? In die incarnationis? in die nativitatis? in die apparitionis? in die cænæ? in die mortis? Non nego, sed *hæc dies, quam fecit Dominus singulariter: quid nobis incarnari? quid nasci? quid mundo manifestari? quid pati profuisset? nisi à mortuis resurrexisset.*"—*Fornerus.*

² "Resurrectio Domini basis est Catholicæ et orthodoxæ fidei. Quamo-

brem in primo Niceno concilio articulo resurrectionis additum est, *secundum Scripturas.* Hoc existimo verbum additum quoniam resurrectio Domini confirmatio Catholicæ fidei fuit: resurgente enim Domino omnia opera ejus resurrexerunt."—*Soarez in Lucam.*

³ "Personæ quibus revelatio resurrectionis Christi facta est mulieres sunt, quæ commendantur à—(i.) Pietatis in mortuum affectu, Christum ungere voluerunt. (ii.) Liberalitate, exquisitissima emerunt aromata. (iii.) Consortio, non una sed plures Christo dilectissimæ

St. John speaks only of Mary Magdalene; St. Matthew tells us that *the other Mary* also came to see the sepulchre. St. Mark speaks of *Mary Magdalene and Mary the mother of James and Salome*; whilst St. Luke gives the names as those of *Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them*. It seems that the visits of the women were not made at the same time; Mary Magdalene appears to have come first, *while it was yet dark*, others when the sun had risen. St. John names her alone who was the most ardent of all the women who ministered to Him, though in the next verse he implies the presence of others with her. *We know not where they have laid Him*. It may be she came nearer to the tomb than they did, and saw that His body was not there.¹ He names her, since it was Mary Magdalene who was sent by Christ to announce His resurrection to the Apostles.² Her zeal was shown in thus *early* coming to the sepulchre. She *rested on the Sabbath day according to the commandment*, but not sooner had this passed than she came to seek her Lord, leaving the city whilst *it was yet dark*. She had come to seek the Saviour of mankind in the tomb, and because *the stone*³ had been *taken away* from before the door and she found not His body there—so little had she understood the prophecy of His resurrection—she thought not of His having risen from the dead, but at once concluded that His body had been stolen.⁴

Our Blessed Lord was already risen when the women came to anoint His body. He rose amidst the darkness of the

veniant. (iv.) Diligentia, domum egrediuntur quum adhuc tenebræ essent. (v.) Alacritate, veniunt orto sole. (vi.) Fortitudine, nec noctis, aut sepulchri, aut militum terrore, neque etiam saxi gravitate revocantur.”—*Beaux-Amis*.

¹ ἔρχεται εἰς, cometh *right up* to the sepulchre before she noticed anything, for it was yet dark. In the other Gospels those who came are said ἔρχεσθαι εἰς, to come *in order* to see the sepulchre. Cf. Jelf. Gr. gram. vol. ii. § 625 and § 635.

² “Apostolorum apostolam Magdalenam Christus facit.”—*Joannes Nyder in Hom.*

³ “St. John has nowhere made mention that a stone had been placed at the entrance of the sepulchre; as neither St. Luke. But it is mentioned by St. Matt. xxvii. 60, and by St. Mark xv. 46. On these passages Schmidius ob-

serves that the Evangelists, and St. John in particular, have respect to the Evangelists who had written before them.”—*Townson's Works*, vol. i. p. 220.

⁴ “Quum dicit Joannes venisse ante lucem, intellige superantibus adhuc noctis tenebris ingressas fuisse iter; antequam vero ad sepulchrum ventum foret, lux diei exorta fuit: vespere autem post solis occasum jam finito Sabbato emerant aromata,”—*Calvin*.

“It was precisely the time which Homer describes by κροκόπειλος ἥως: comp. Eustatius ad Hom. xi. p. 181, ‘having something of the night's darkness remaining, although the sun's rays shed upon it a golden tinge.’”—*Hengstenberg*.

“Non quidem densæ sed lucis admixtæ crepusculo.”—*Piconio*.

Matt. xxviii.
1.

Mark xvi. 1.

Luke xxiv.
10.

Dion. Carth.
Salméron.

Luke xxiii.
56.

Mark xvi. 2.
Dionysius.
Maldonatus.

Gregory.

Estius.

night, a type of that darkness which He who was the true light had come to dissipate; and of that darkness of this world in which He shall come at His second Advent.¹ He rose again from His tomb without removing the stone, or rending the seal which His enemies had placed upon it; as at His incarnation He came from a womb yet virgin. It was not until after He had risen from the dead that angels descended from heaven and rolled away the stone in order that His disciples might see the place where their Lord had lain, and might learn the mystery of His resurrection.

Toletus.
Stanhope.

Many are the hindrances which keep us from Christ, and from approaching His body. We fear at one time the guard, the men of this world, and at another time are restrained by the stone, by natural hindrances which shut out from our eyes the sight of our Redeemer. But if we are deaf to the prudence of the world, and will go like Mary to Him, we shall find that all hindrances melt away, and that angels have already descended and have taken away the stone *from the sepulchre*, so that we may know assuredly that He has risen from the dead.

Ferus.

(2) *Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him.*

When Mary had come near to the sepulchre, and saw that the stone had been removed from before it, *she runneth and cometh to Simon Peter, and to the other disciple*,² and said, *They have taken away the Lord.* These words show the imperfection of Mary's faith. Her thoughts are not directed to the truth which Christ declared, that He would rise from the dead, and she thinks only of the malignity of His enemies—*They have taken away the Lord.* In the words which follow, *We know not where they have laid Him*, we have the testimony that other women were with Mary, according to the narrative of the other Evangelists.

Ambrose.

Toletus.

The faith of Mary, like that of the Apostles, was a faith which rested on the bodily presence of Christ. She came to the sepulchre to seek the Lord and to anoint His dead body, and because she found not the body she thought that He

¹ "ἀδελος δὲ ὁ τῆς ἀναστάσεως καιρὸς ὡς καὶ τῆς δευτέρας παρουσίας."—*Anon.*

² "πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον.—Though it is not necessarily implied in the repetition of πρὸς

that the two disciples were apart, yet it is probable that they were not in the same place, and that Mary came first to the one, and then to the other, with her tidings.

was wholly gone from her, and mourned Him as one absent for ever. That which ought to have recalled His words to her mind, and should have raised her thoughts to the resurrection which He had foretold, and so should have been an occasion of joy, became to her a cause of sorrow. It was yet dark with her; the eyes of her mind were yet unopened to see and to understand the mysteries which Christ had spoken before His crucifixion.¹

Gregory.

Gregory.
Bruno Asten.

It is with us as it was with Mary; we think that our Lord is taken away from us, when in truth He has risen for our justification and consolation. Thus those crosses and calamities which should admonish us of a spiritual resurrection from sin and from the works of death, and should be our call to rise with Christ through the gate of true penitence, become to us oftentimes but so many causes of sorrow, and are mourned as the tokens of our Saviour's desertion.²

Col. iii. 1.

Gerhard.

(3) *Peter therefore went forth, and that other disciple, and came to the sepulchre.*

Luke xxiv.
12.

That other disciple—in this way does St. John frequently speak of himself. Mary turns to these two, to the Apostle whose zeal marked him out as amongst the foremost of the twelve; and to the Apostle of love, *whom Jesus loved*: the only disciples who seem to have followed their Divine Master when He had been led bound into the presence of Annas and Caiaphas. We have in these words an incidental testimony of the reality of Peter's repentance. Judas, after his treason, shrank from the company of the twelve; he went apart, grew desperate because of his sin, and hanged himself, whilst Peter, whose sin was only second to that of Judas, endured the shame which the sight of the witnesses of his weakness brought with it, and joined himself to them again in true penitence and humility.

Ecumenius.

Lampe.

(4) *So they ran both together:³ and the other*

¹ "*She loved much.* We cannot say she believed much, for by her *sustulerunt* (that is repeated the second, the thirteenth, and the fifteenth verses), it seems she believed no more than just as much as the high priests would have had the world believe, that He was taken away by night."—*Bishop Andrewes' 14th Easter Sermon* (Vol. iii. p. 6, Ang. Cath. edit.).

² "Sometimes He is taken away

from His people by preachers, when they leave Him out of their discourses; and sometimes by their own sins and transgressions, which separate between Him and them, and may not know where to find Him. For the direction of such, it may be observed that He is to be found in the ministration of His Word, and in the ordinance of His Church."—*Gill*.

³ "*They ran both together.* In like

disciple did outrun Peter, and came first to the sepulchre. (5) And he stooping down,¹ and looking in, saw the linen clothes lying; yet went he not in.

The usual tombs of rich Jews had a kind of forecourt where the bier was placed before the removal of the body. The burial place itself was on another level, usually four cubits below the surface. Whilst John stood at the entrance Peter went into the place where the body itself had been laid.

Gill.

Matt. xxviii.

1.

Matt. xxviii.

11.

Eusebius.
Ammonius.

It would seem that the guards at the tomb, terrified at the descent of the angel, and alarmed at the rolling away of the stone, as soon as they had recovered from their fright, went *into the city to report unto the chief priests all the things that were done*, and that as they were going there Peter and John came to the sepulchre, and were able to enter because of the absence of the guards.

Œcumenius.

Hugo de S.
Charo.

Corn. & Lap.

Lyra.

Monochius.
Arias Monta-
nus.

Chrysostom.

Gregory.

They set out together, disregarding all other things in their anxiety to find their Lord, both running with like zeal, though not with like results. St. John, who was a younger and a more active man than his brother Apostle, and from his greater love the more desirous, it may be, of satisfying himself of the truth of Mary's words, outran Peter, *and came first to the sepulchre*; but there arrested, as it would seem, by fear² and by sorrow at the loss of his Lord, or because he saw at once that the body of Christ was not there, *he went not in*. Though the love of St. John is shown by his speed in reaching the sepulchre, the greater boldness of St. Peter is evident in his going first into the tomb.³ They outran others in their Christian course who love Christ above others, as the beloved disciple outran the zealous Peter.

He, stooping down, saw the linen clothes. Love bends the

zeal to Christ and love one to another, and yet each outstripped the other, John in going to, Peter in going into the sepulchre. John doth resemble the contemplative, Peter the practive. The contemplative person is more nimble in his wit, the practive more quick at his work: John did run faster, but Peter did go surer."—*Dean Boys*.

¹ So of Mary we read *παρέκλυσεν εἰς τὸ μνημεῖον*—she *stooped down* into the sepulchre. Mr Porter (*Syria's Holy Places*, p. 138), speaking of the tombs

around Jerusalem, says, "I had always to stoop low on entering the doors, which reminded me of Peter at the sepulchre." "None but humble men and meek can see these mysteries. He that will not stoop at Christ's grave shall never be made partaker of His death and resurrection."—*Dean Boys*.

² The Arabic version reads — *He dared not go in*.

³ "Nullo jam metu oppressus, quo prioris culpam timiditatis abstergeret aut diligentius scrutari volens."—*Œcumenius*.

stubborn heart of man and fills him with humility, and humility enables him to see that which the proud cannot see, the truths revealed only to the lowly-minded. The disciple of love it is who thus *stooped down, and saw, and believed.*¹

De Cassia.

(6) *Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, (7) and the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself.*

Luke xxiv.
12.

John xi. 44.

The linen clothes remaining, and the order in which they were found, were so many silent testimonies of the falsity of the report which the priests put into the mouth of the Roman soldiery. Had His disciples stolen Him away whilst the soldiers slept, they would have had no time to remove the linen clothes which were wrapped around His body with the myrrh, and difficult to separate from it. Nor if others had stolen the body would they have shown such reverent care of *the linen clothes and the napkin that was about His head.*² These were circumstances which showed that He had risen from the dead by His own power. It was the angels doubtless who had descended to roll away the stone who wrapped together with reverent love these tokens of His humiliation.

Matt. xxviii.
13.(Ecumenius.
Ferus.

Dion. Carth.

Not without deep significance did our Blessed Lord at His resurrection leave behind Him in the tomb these *linen clothes, and the napkin that was about His head.* He did this not only in testimony of His resurrection, but of His resurrection to eternal glory. He at His rising put on the *glorious apparel* of heaven, in manifestation of that life which needed not the clothing of earth.³ The nakedness of the *first Adam* was

Isa. lxiii. 1.

¹ "Inclinat amor sæpe altitudinem cordis humani, etiam ad ima sectanda et superbum humilem facit, nec est tam vilis aut abjectus mos quem in-hærens dedignatur amor. Convertit amor corpus et membra in artem et aptitudinem inquirendi eum scilicet quem sibi sua catena constrinxit. Inclinat se amor et prospicit, sperans semper videre, quod cupit, nec uno respectu contentus, visendi actus ingeminat."—*Simon de Cassia.*

² Γνώρισμα ἦν τοῦτο τῆς ἀναστάσεως. Εἰ γὰρ ἐκλάπη ὑπὸ ἐχθρῶν, οὐκ ἂν εἶον τὰ ἱμάτια διὰ κέρους· εἰ δὲ φίλοι ἦσαν οὐκ ἠνέχοντο γυμνὸν ἐνυβρίσαι

τὸ σῶμα. Εἰ γὰρ ἦσαν οἱ μαθηταὶ ἀρπάσαντες ἔφυγον διὰ τοὺς φυλάσσοντας, στρατιώτας καὶ Ἰουδαίους, καὶ οὐκ ἂν ἴσταντο ἀποδύοντες τὸ σῶμα, καὶ ἰδία τιθέντες τὰ ὀθόνια, ἰδία δὲ τὸ σουδάριον.—*Ammonius.*

³ "As Christ at His resurrection left in His grave the clothes wherein He was buried, so these things of the world, in which we lie as it were dead and buried, at our resurrection to newness of life we must leave unto the world, which was the grave in which we lay."—*Farindon's Sermon* on Col. iii. 1. (*Works*, vol. ii. p. 997. London, 1672.)

Ps. xciii. 1;
civ. 2.
Luca Brug.
1 Cor. xv. 45.

Gen. iii. 21.
Lampe.

John xi. 44.

Rom. vi. 9.
2 Cor. xiii. 4.
Gerhard.

Greg. Nyss.

Salmeron.

the token of his innocency and of his freedom from sin; it was fitting therefore that the *last Adam* should signify His victory over sin by putting off those garments which had been given to man because of sin. When Lazarus, indeed, was summoned from the tomb, we are told that he *came forth bound hand and foot with grave-clothes, and that his face was bound about with a napkin*, since he came forth again to die; Christ, however, rose from His tomb leaving behind Him the clothes with which He had been buried, because He rose no more to die, but to sit down for ever at the right hand of power and eternal glory.¹

When the saints of God shall hear the call of the Archangel, and be summoned from their graves to a new and unchanging life, they too will need no earthly garments, since they will be clothed with the glory of their Lord: they will leave behind them the grave-clothes in which their bodies have been wrapped, and will be wholly adorned with the righteousness which is of Christ. So also, if we would rise in this life from the death of sin to the new life which is of God, we must cast aside the sins which have so *wrapped* us round, and walk in new garments free from the taints of old corruption: speaking with a new tongue, and praising God by the new actions of our renewed life.

(8) *Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.*

(9) *For as yet they knew not the Scripture, that He must rise again from the dead.*² (10) *Then the disciples went away again unto their own home.*

¹ "As the circumstance of the napkin being folded, &c. is also noticed in Luke xxiv. 12, it must have had some special meaning. Tholuck very properly observes that it ascertains the force of the *ἐκτενεν* in verse 9. For instance, at the first, when St. John was speaking to Mary, he, like her, might have believed that the body of Jesus had been stolen away; but when in the sepulchre he perceived not the slightest trace of hurry or disorder, but found everything so carefully regulated, then arose in him real faith in the Lord's resurrection." —*Olshausen*.

² Commentators are divided in their interpretation of these words. The opinion of St. Augustine, St. Gregory,

Theophylact, Bede, amongst the ancients, and Ludolph, Jansen, Gand., Dion. Carthusianus, Estius, Cardinal, Hugo, Luca Bruggensis, Albertus Magnus, and Luther, Gerhard, Bengel, Hammond, &c. in more recent times, is that these words imply only a belief on the part of St. John in Mary's report of the absence of our Lord's body. St. Chrysostom, St. Ambrose, St. Cyril, St. Gregory Nyssen, St. Jerome (*Eq. ad Hedib.* q. v.), Euthymius, Euthymius, Barradius, Toletus, Sylveira, Arias Montanus, Cajetan, Calvin, Whitby, Lampe, Tholuck, Olshausen, Hengstenberg, Wordsworth, Alford, and other commentators, however, interpret these words in the manner stated above. Had the belief

John, at the sight of the empty tomb, believed that Christ had risen from the dead, and believed, not because of the prophecies of the Old Testament Scripture, but rather in consequence of the remembrance of our Blessed Lord's own words, *After three days I will rise again*. Had he indeed known *the Scriptures*, he would not have needed the evidence of his senses to recall to his mind the words of Christ. The sight, however, of the empty tomb, the linen clothes lying, and the napkins wrapped together, brought conviction to the mind of the beloved Apostle, and recalled to his memory the words of Christ. And this conviction would seem to have been his alone; *he saw and believed*. Peter was still somewhat in doubt, *wondering in himself at that which was come to pass*; hence the force of the command which was afterwards given by our Lord Himself to the women, *Tell His disciples and Peter*. And yet we may note a distinction between even the partial faith of Peter, and the incredulity of the rest of the Apostles, with the exception of John. To the rest of the Apostles the words of the women *seemed as idle tales, and they believed them not*, whereas Peter so far believed that he ran to know the certainty of what the women had told.

The incredulity on the part of the Apostles in general furnishes a strong evidence of the truth of the resurrection of our Blessed Lord—

(1) Since that incredulity was so strong that it was only removed by the clear and abundant proofs which were afforded of the reality of that resurrection of Christ's body of which they doubted, and hence—

(2) We have a proof that they were not deceived as to the truth of the resurrection from any antecedent readiness on their part to believe that He would rise again from the dead.

of St. John been only in the fact of the absence of our Blessed Lord's body, there would have been no place for a discrimination between his belief and that of St. Peter, which is evidently marked by the use of the singular verbs (*εἶδεν καὶ ἐπίστευσεν*). In support of this interpretation Barradius remarks,

"Verbum *credidit*, absque adjectione positum, fidem significat." And Tole-
tus says, "Fecit Joannes aliud quod non fecit Petrus: credidit enim, nempe resurrexisse Dominum: Petrus intravit quidem et vidit, Joannes verò intravit, vidit, et credidit."

Cyrl.
Chrysostom.
Euthymius.
Greg. Nyss.

Whitby.

Toletus.

Sylveira.

Luke xxiv.
12.

Mark xvi. 7.

Luke xxiv.
11.
Salmeron.

Jans, Gand,

* * "Domine Jesu Christi, fac
turrim fortitudinis contra adversarium,
supplantatorem vitiorum meorum, et
reconciliatorem peccatorum meorum:

ut summa festinatione cessans à peccato,
comparatis aromatibus compassionis in
affectu, consolationis in verbo, pietatis
et miserationis in opere, orto jam sole

gratiæ veniam ungere pœnitentem. Revolve tu nobis lapidem pravæ consuetudinis, ab ostio initio conversationis sanctæ : ut juvenis novæ vitæ sedens a dextris, quiescens in bonis operibus, copertus candore virtutum post initium conversationis, post crucem afflictionis admirantibus cunctis, non sit jacens

in pulvere pœnitentiæ, sed resurgens per opera justitiæ demonstretur aliis in exemplum. Et procedant tam majores quam minores in Galilæam, de culpa in gratiam, de virtute in virtutem ; ibique videatur in revelatione contemplationis, et in rota puræ actionis."—*Albertus Magnus.*

MONDAY IN EASTER WEEK.

ST. LUKE XXIV. 13—35.

(13) *Behold, two of His disciples went that same day to a village called Emmaus,¹ which was from Jerusalem about threescore furlongs.* (14) *And they talked together of all these things which had happened.* (15) *And it came to pass, that, while they communed together and reasoned, Jesus Himself drew near, and went with them.*

Mark xvi. 12.

Matt. xviii.
20.
Luke xxiv.
36.

No words can more clearly express the utter despair of the disciples than this fact, that *the same day* on which their Divine Master had declared that He would rise again, *two of His disciples*, without waiting for the end of the time fixed, should have gone away from Jerusalem. This fact also shows most conclusively that the belief of the Apostles in their Lord's resurrection was not based on their conviction, or expectation, that He would rise again. They had heard the report of His having risen, yet this is so incredible to them, so unexpected by them, that they do not stay to ascertain its truth, but *went that same day to a village called Emmaus.*

Matt. Faber.

And as these two journeyed on their road to Emmaus, their conversation was of the *things which had happened* to the Messiah: of His sufferings, His death and burial. There

¹ Emmaus was a village about sixty furlongs, or eight Jewish miles, N.W. of Jerusalem, said to be the same place which is now called Kubeibeh. There was a larger town of the same name, distant about twenty miles from Jerusalem, which was afterwards made a Roman colony by Vespasian, and called Nicopolis. It was here that Judas Maccabeus defeated Gorgias, the Syrian general: conf. 1 Maccab. iii. 40—57. See Lightfoot, *Chorographical Century*,

chap. xlv. and notes, chap. iv.; Fuller's *Pisgah Sight*, book ii. chap. xiv. Sandys (*Travels*, book iii.) tells us that the Emmaus here meant "stands seven miles off, and west of Jerusalem; the way thither mountainous, and in many places as if paved with a continual rock." See Josephus, *De Bello Jud.* lib. vii. c. vi.; Dr. Robinson's *Biblical Researches* (First Series), vol. iii. p. 65; Lange's *Life of Christ*, vol. v. p. 71 (Eng. trans.).

was nothing beyond this. Hope seemed to have utterly died out of their hearts. No word of the resurrection was uttered by them: their expectation seemed buried in the grave of their Lord. But though weak in faith, they were yet full of the remembrance of Christ, and were sorrowful at the recollection of His departure; and this remembrance of their Lord was to them, as it ever will be to all His people, a means both of reanimating their faith and at length of making them conscious of the presence of their Saviour. For even in their deep dejection and despair of seeing Him again, they kindled their love for their Lord by the recital of His cruel sufferings and death upon the cross. And whilst thus occupied, He who has promised that He will not quench even the smoking flax, joined Himself to these two for this end, to strengthen them who yet loved Him in their hour of weakness and to quicken their almost extinguished faith.

These *two* were evidently not any of the eleven Apostles, they were most probably two of the seventy disciples whom Christ had sent to preach the gospel, since we read afterwards that, on their return to Jerusalem, they *found the eleven gathered together*.¹ To these *two of His disciples* our Blessed Lord *drew near*:—

(1) To give them faith in His resurrection.

(2) As a token and pledge to them and to us that He will ever fulfil His promise: *where two or three are gathered together in My name, there am I in the midst of them*, and that He is at all times, whether we see Him or no, by the side of those whodelight to meditate upon and to converse respecting Him.²

If we did but meditate upon Christ in our journeys, and speak of Him to the companions of our travels with reverence and love, we should ever have Him as the unseen companion and guide of our journey. But when our hearts are full of the thoughts of sin, and we brood over and delight in conversing with others on the lusts of the flesh and of the works of the

¹ The order of Christ appearing on the day of His resurrection would seem to be this:—(1) He appeared to Mary Magdalene, Mark xvi. 9; John xx. 1; (2) to the other women, Matt. xxviii. 9; (3) to Simon Peter, Luke xxiv. 34; (4) to the two disciples on their way to Emmaus, Luke xxiv. 13—35; Mark xvi. 12; (5) to the ten who had assembled in the absence of Thomas, Mark xvi. 14; Luke xxiv. 36; John xx. 19—23.

² “Habebunt Jesum in viâ comitem, qui de Jesu loquuntur in viâ. Specta-

bunt Jesum qui ea tractabunt quæ ad Jesum spectant. *Ibat cum illis.* Cum illis ibat Jesus: non ibant illi cum Jesu, cum eum non cognoscerent, sed crederent peregrinum. Ad monumentum Jesus quæritur nec invenitur. Non quæritur in viâ et invenitur in viâ. Rem utiliter versat Guarricus: ‘Agnoscit,’ inquit, ‘experientia quorundam nostrum; quia sæpe Jesus, quem quæsierunt velut ad monumentum, ad memoriam altarium nec invenerunt, insperatus occurrit eis in via laborum.’” —*Novarinus.*

Soarez.

Quesnel.

Konigsteyn.

Isa. xlii. 3.

Gerhard.

Luke xxiv.
33.Matt. xviii.
20.
Gorranus.

Corn. & Lap.

devil, we have Satan for our companion, and give ourselves over to him to guide us in our journey. Stella.

(16) *But their eyes were holden that they should not know Him.* Mark xvi. 12.
John xx. 11;
xxi. 4.

Not that the Truth deceived them, but that they had not strength without Christ's special assistance to recognise Him. Bede.
Their eyes were holden : 1—

(1) Not corporeally, for they saw the stranger who *drew near* to them.

(2) Not by the greatness of their inward sorrow for Him who had suffered ; but Cajetan.

(3) By reason of that change which had passed over the person of Christ, as the consequence of His death and resurrection. 1 Cor. xv. 44,
51.
Corn. & Lap.

His body, indeed, was the same which had hung on the Cross, and which yet bore the marks of the wounds caused by the nails and by the spear ; but it was changed in appearance, as the bodies of all His people shall be : and hence these *two*, who despaired of His rising again, looked not closely at the traveller who joined Himself to them, and so saw not that it was Christ.² For He was not so changed but that, if *their eyes* had not been *holden* through their incredulity, they might at once have recognised their Lord. In that they loved Him, even amidst their feebleness of faith, they were permitted to see Him : in that they doubted, they were not able to recognise Him whom yet they saw. Hence coming to them, and joining Himself to them, and talking with them, He opened their minds and prepared their hearts to know Him as one who was more than a prophet. Barradius.
Gerhard.
Ludolph.
Novarinus.

¹ " *Oculi illorum tenebantur.* Hoc disertè Evangelista testatur, ne quis putet mutata fuisse corporis Christi figuram."—*Calvin.* St. Mark says, *ἐφανερώθη ἐν ἑτέρῳ μορφῇ*, whereas St. Luke says that the reason why they did not recognise Him was that their eyes were holden (*οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο*), and some have sought to discover a discrepancy in these two accounts, but on this Ebrard (*Gospel History*, Eng. trans. p. 458) well remarks, "It is evident that Mark is not describing the cause of their not recognising Him, but the *non-recognition itself*. 'Jesus appeared to them in an unusual form' is a brief way of stating that, although He was the same person, He

appeared to them to be some one else. Whether the immediate cause lay in Jesus, or in themselves, he does not intend to explain, summing up as he does the entire account in a single verse."

² Unbelievers who deny the fact of Christ's Resurrection, suggest that He might not have died on the cross, but might have been taken down whilst in a syncope. In that case, however, it would be incredible that the disciples should not have recognised Him. Whereas it is credible—for we know not what effect death may have on the body that shall rise—that they should not at once have recognised the body which had passed through death unto its new life.

In mercy it may be to us, and in compassion to the weakness of their faith, our Blessed Lord permitted them for a time to be with Him visibly, and yet without recognising Him, that thus they should be forced by the very evidence of their senses to acknowledge that Christ was yet in the body, and that His humanity was as real as that of any other man ;

Natalis Alex. so that when He had ascended into heaven they might acknowledge this great truth, that in our nature He had gone up to the presence of His Father, the first-fruit and pledge of the resurrection of our bodies.¹ Our Saviour shows us also symbolically by this action of His, that through their own want of faith and spiritual blindness it is that His people so often fail to discern Him, even though He is near them

Stier. amidst all the cares and perplexities of life.

Their eyes were holden until the word of God, spoken by Moses and the prophets, had entered into and had filled their hearts with living faith, and they understood the meaning of the words which had long been familiar to them, but which hitherto they had not understood. Not till then was that

Cyril Alex. comprehended by them which before they had but heard ; not till they believed did He open their eyes so that they might recognise their Lord. Thus also is it with ourselves : we do but recognise our Saviour according to the measure of our

Gros. faith in Him.

(17) *And He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad ?* (18) *And the one of them, whose name was Cleopas,² answering, said unto Him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days ?*

John xix. 25.

John xxi. 25.

Astonished at His question, which seemed to them as

¹ Lange (*Life of Christ*, vol. v. p. 73) says, "The lustre of a new life surrounded Him; the curse and the woe of the world, and the anticipation of the death of the Cross, no longer weighed upon His soul, but the joyous serenity of eternal glory beamed from His countenance." But there was more than this, there was the glory of the regeneration to eternal glory (Matt. xix. 28). "*Oculi autem tenebantur interiores scilicet et exteriores. Sicut enim ipsi intus amabant et dubitabant, sic ipse foris et præsens erat at*

quis esset non ostendebat."—*Antonius à Konigstejn.*

² "Sunt qui existimant alterum horum discipulorum fuisse Lucam ipsum . . . qui putant Lucam ipsum fuisse, inde forsan conjecturam sumpserunt quòd alterum nominaverit et alterius nomen silentio præterierit. Sic enim subinde solet Divus Joannes Evangelista suum reticere nomen atque de se quasi de alieno sermonem instituere."—*Hofmeister.* This is the conjecture of Theophylact, Bruno Astensis, and many others.

though He were ignorant of that of which their own hearts were full, and because of which they were *sad*, Cleopas asks Him, “Hast thou not been to the feast? Art thou a stranger? Hast thou only now come up to the city, and so not known what things have been done there?”¹

Luca Brug.

He was indeed to be a *stranger* upon earth after His resurrection, as He had ever been a *stranger* in Jerusalem. Of Him it had been predicted that He should be a *stranger* unto His brethren, and an alien unto His mother’s children: in Him was this fulfilled; for, had they known it, they would not have crucified the Lord of Glory. Their hardness of heart and unbelief made Him who was from above a *stranger* and an alien to those whom He came to redeem, as He is ever a stranger to those whose thoughts and affections are of the earth, earthy.

Barradius.

Ps. lxxix. 8.

1 Cor. ii. 8.

Konigsteyn.

Let us trace the successive lessons which our Blessed Lord here teaches us:—

(1) We learn that He who had, during the time of His incarnate life on earth, been visible to the world, will, from the moment of His resurrection, invisibly *draw nigh* to His own disciples, and be their fellow-traveller upon earth. All His appearances to His disciples after His resurrection taught them this comforting truth.

(2) When we murmur and are cast down with sorrow because of our distance from Christ, the Comforter Himself will draw nigh to us.

(3) He will come to those who are joined in Christian sympathy one to another, and will be *where even two or three are gathered together in His name*.

Matt. xviii.
20.

(4) When He speaks to our hearts we must, like Cleopas, tell Him of our troubles, and lay bare the cause of our sadness.

In the very season of joy, the morning of His resurrection, these two were mourners, and their sadness rendered them the fitter subjects for the reception of true joy. The Lord in our day fulfils in another sense that which He then began, and draws nigh in spirit to many of His baptized ones, whom He must rebuke with other words than these which He then used to His two disciples: *What manner of idle and of sinful*

¹ Κλεόπας is not to be confounded with Κλωπᾶς (John xix. 25), which is a pure Hebrew name, rendered in our version, as in the Vulgate and Coptic, Cleopas, but erroneously so rendered. Κλεόπας is a Hellenistic name, a form of Κλεόπάτρος contracted as was commonly done in the Judæo-Alexandrine dialect; thus we have Ἀντίπας for Ἀντίπατρος, Καρποκράς for Καρποκ-

ράτης, etc. Schleusner and others are mistaken in regarding Κλεόπας as only another form of the Syriac Κλωπᾶς. Neither in the New Test. nor in the older Greek Fathers are there two distinct names ever confounded. See Dr. Mill, on the Mythical Interpretation of the Gospels, p. 228 (second edition).

communications are these that ye have one to another? how is it that ye are so joyful when the bridegroom is not with you, when I am away?

Stier.

Let us remember, and remembering fear, that if Christ be with those who are gathered together in His name and who love Him, Satan joins himself to those who are busied with sin, who by their actions make themselves children of his kingdom.

Hofmeister.

(19) *And He said unto them, What things?*¹

He asks as though all these things—His sufferings, His cross, His death—were no longer worthy of remembrance. *What*, He seems to say, are all these *things* but the pathway to glory?² As Jacob for the love of Rachel *served seven years, and they seemed unto him but a few days*, because of the love which he bore to her, so does Christ estimate His sufferings through His great love for us. In this question He shows us—

Gen. xxix. 20.

Stella.

(1) That through the greatness of His recompense and glory, He would remember no more the *things* suffered at the hands of men, and He thus taught us to disregard the sufferings of this present life in view of the happiness which awaits us in the world to come.

Gorranus.

(2) He shows the greatness of His love for us; and that on our repentance He will remember no more the *things* which we have done against Him: teaching us by His example to endure in patience the injuries which others have done us; and reminding us that we should not only not avenge ourselves, but that we should not even remember our wrongs. Death and glory, which wipe away all tears, cause the sorrows of this life to be wholly forgotten.

Yangas.

Quesnel.

*And they said unto Him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people:*³ (20) *and how*

Matt. v. 19.
Acts i. 1.
Matt. xxi. 11.

¹ "Velut magister interrogat, quæ Ipse cognovit, ut discipulos non tam in scibilibus sed instruat in ratione sciendi."—*Simon de Cassia*.

² "Veteres ex hac Christi interrogatione colligunt, tantam fore beatorum in cœlesti gloria letitiam, ut omnium, etiam acerbissimorum obliviscantur, quæ in hac vita perpassi sunt, sicut hoc loco Christus in gloriam suam et vitam immortalem ingressus non recordatur illorum, quæ die parasceues satis acerba

ac tristia persenserat. Id scriptura dicit, *Abstergendas esse omnes lachrymas ex oculis piorum*, Esa. xxv. 8; Apoc. vii. 17, xxi. 4."—*Gerhard*.

³ "He was a prophet mighty in deed and word: that is, in soundness of doctrine and sanctity of life. First (as Theophylact observes) powerful in deed, and then powerful in word. For he persuadeth unto virtue most, who liveth best."—*Dean Boys*.

the chief priests and our rulers¹ delivered Him to be condemned to death, and have crucified Him.

The absence of all hope in the resurrection of Christ is shown in the words which they use, *who was a prophet*. He *was* so, but now He has, as they think, wholly perished. Hence it is merely human mightiness which they attribute to Him; not, it may be, from any fear of confessing Him to a stranger, or again, from any desire reverentially to hide His claim to the Messiahship from those who would not acknowledge His right to this title, but because they doubted of all this now, and, on account of His sufferings and death, could no longer cling to a belief in His Divinity. They speak of Him only as a *prophet*, not so much one who foretold future events, as one who declared the will of God, and exhorted men to holiness of life, as one who was *mighty* both by His preaching and by His miracles—*mighty before God* by the holiness of His life, and by the rectitude of His intentions, as well as *before all the people*, in the estimation of the people who had so lately declared Him to be the *Son of David*.²

The very eulogy which they make use of seems limited to His humanity, He was *mighty in deed and word*. As we read afterwards, where Stephen speaking of Moses, the prophet like unto Christ, says *he was mighty in words and in deeds*, or as Apollos, who Luke tells us was *mighty in the Scriptures*.³

They say *deed and word*, for no word of the teacher has any power unless he first manifests himself to be a *doer of the work*. But let the preacher be powerful in the study of Holy Scripture, and at the same time blameless and pure in life through the indwelling of the Spirit of holiness, and he will be powerful to set on fire the hearts of his hearers as Christ by his deeds and words inflamed the hearts of these two.

Luke vii. 16.
John iii. 2;
iv. 19; vi.
14.
Acts ii. 22;
vii. 22;
Luke xxiii. 1.
Acts xiii. 27,
28.

Luca Brug.

Sylveira.

Bede.

Corn. à Lap.

Gorranus.

Wicelius.
Acts vii. 22.
Acts xviii.
24.

Jam. i. 25.

Barradius.

¹ οἱ ἀρχοντες ἡμῶν, the political rulers, as οἱ ἀρχιερεῖς referred to the spiritual rulers of the Jews. They were both guilty, the one in urging Christ's death, the other in assenting to His crucifixion.

² "Qui fuit. O Cleopha, qui fuit, dicis? immò qui est, qui nunquam desiit esse Deus, licet mortuus fuerit homo, quem suscepit: quoniam nec ab anima separata fuit unquam divinitas nec à corpore. Unde et angeli dixerunt mulieribus, *venite et videte locum ubi positus erat Dominus*. Non illum

Dominum vocarent nisi in sepulchro corpus divinitati esset conjunctum."—*Soarez*.

³ "Prophetam confitentes, tacent Dei filium. 'Soliciti, ne inciderent in manus Judæorum persequentium,' ait Sanctus Thomas, 'quia nesciebant, quis esset.' Commendant tamen eum, dum subdunt *Potens in opere et sermone*. Bonus ordo, nec invertendus; ne doctrinæ fabrica evertatur et cadat. Sujicienda doctrinæ opera sunt. Addit: *coram Deo et omni populo*: Aptus hic quoque ordo: nam primò, ait Theophy-

Luke i. 68;
ii. 25, 38.
Acts i. 6.

Matt. xxviii.
8.
Mark xvi. 10.
Luke xxiv.
9, 10.
John xx. 18.

(21) *But we trusted that it had been He which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.*

(22) *Yea, and certain women also of our company made us astonished, which were early at the sepulchre; (23) and when they found not His body, they came, saying, that they had also seen a vision of angels, which said that He was alive. (24) And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but Him they saw not.*

Lange.

Wicelius.

Soarez.

Stier.

Thus do these two disciples sorrowing for their Lord give out their Easter news in the voice of Ash-Wednesday. If it be the voice of love it is also that of despair. In this we learn the reality of the offence of the cross. His cruel death seems to have extinguished for a time all faith in Him whom yet they love. They had trusted that *He should have redeemed Israel*; but all this was past, for *the third day* had come since He died: they had no longer this hope, not knowing that Israel was already redeemed by virtue of that cross which they looked upon as the hindrance to such redemption. They laboured under two errors:—

(1) In common with all their nation, they thought that the redemption promised was a temporal deliverance¹ from the yoke and dominion of the Romans, not from the power of sin, and from slavery to the devil.

Maldonatus.

(2) They thought that the redemption of Israel was incompatible with the cross and sufferings of Christ, whereas, in fact, this was the very road to deliverance.²

Together with the rest of their nation, they looked forward to their redemption, not indeed by force of arms, for His mean

lactus placendum est Deo, deinde curandum, quantum possibile est, de innocentia apud homines.”—*Novarinus*.

¹ Mr. Forster, who considers that Abraham promised to Ishmael and to his descendants a temporal kingdom, at the same time that he blessed Isaac with spiritual promises, says: “But the Jews impiously slighted their own far better portion, and set their heart wholly upon the temporal inheritance. Rejecting the light of prophecy and the guidance of the Holy Spirit, they coveted an earthly kingdom, administered by a temporal Messiah, and would receive nothing else as the fulfilment of the promise made to Abraham concern-

ing them. This, however, was the proper portion of Ishmael; and the earthly crown and temporal conqueror, which the Jews vainly thirsted after, his posterity accordingly obtained. Mahomet, in a word, was to the Arab precisely what the Jews fondly expected the Messiah would be to them.”—*Mahometanism Unveiled*, vol. i. p. 102.

² “Non credebant illam ipsam Christi mortem esse redemptionis medium. Si consilia Dei in humanis eventibus assequi non potes, acquiesce illis. Optimum est, quicquid decernit Ipse: per media à nobis judicata contraria fini ad finem pervenit.”—*Avancinus*.

estate and the manner of His life on earth must have prevented any such expectations; but, as it would seem, they hoped that by some miracles, such as those which were wrought by the hand of Moses, He would bring about their deliverance from the Roman yoke.

Lightfoot.

In their faithlessness they were unmoved by the testimony of the women and by the declaration of the angels. They *trusted* once, but hope seems to have died out of their hearts, because it was already *the third day* after His death, whereas both type and prophecy had pointed to the fact of His resurrection on the third day after His death. No amount of exterior proof will bring conviction and produce faith in us unless, at the same time, Divine grace moves the heart.¹ The great miracle which is ever needed is the power to perceive the force and teaching of miracles.

Hosea vi. 2.
Jonah i. 17.
Wicelius.
Quesnel.

(25) *Then He said unto them, O fools, and slow of heart to believe² all that the prophets have spoken: (26) ought not Christ to have suffered these things, and to enter into His glory?*

Is. i. 6; liii.
passim.
Acts xvii. 3.
Phil. ii. 7—9.

Hitherto Christ had listened to the words of His two disciples, now He speaks to them. They had opened to Him their grief, had laid bare their wounds, and had shown to Him the infirmity of their faith. He now applies Himself as the spiritual Physician to heal their sickness and to remove their sorrow. He shows them their ignorance and then instructs them in the truth.

Hofmeister.

Christ has forbidden us to use the word *fool* (*μωρός*), because in our mouth it is the language of contempt and of affected superiority. He uses a word of reproof here, though not this word *μωρός*: a word not of contempt, but of loving reproof to further the ends of charity. He reproves them for their slowness of understanding, and for their unbelief

Matt. v. 22.

Dion. Carth.

¹ "O discipuli sperabatis, ergo jam non speratis? Ecce Christus vivit et spes mortua est in vobis. Prorsus vivit Christus. Vivens Christus mortua discipulorum corda invenit: quorum oculis apparuit et non apparuit et videbatur et abscondebatur."—*Augustine*.

² *ἀνοήτος* signifies a want of the powers of discernment following on the insufficient development of the *νοῦς* or reasoning powers: this of course has the immediate effect of rendering *ἡ καρδιά*, or the seat of all feeling and passion, slow and sluggish. *μωρός* (Matt. v. 22), however, implies an act of wickedness, opposition and obstinacy

in shutting the eyes to the working of the Holy Spirit, and is connected with *μύειν*; it signifies not intellectual but moral obliquity. The same root is employed to express utter and hopeless depravity, when the salt has wholly lost its savour. 'τὸ ἅλας μωρανθῇ' (Matt. v. 13). Hence our Lord's injunction against using this word. *ἄφρων*, used by St. Paul (1 Cor. xv. 36), expresses the utter absence of all power of thought, either in the case of inanimate objects, as in Xen. Mem. i. 4, 4: or in the case of madness, Il. 5. 875: or in that of an irregular, careless, and heedless use of the *φρον* or mental faculties.

in taking some of the prophecies respecting Him, and not receiving all. In effect, He says to them, 'Ye who believe in the restoration of the children of Israel, and the redemption of My people, are bound to believe not this part of the prophecies merely, but *all* that the prophets have spoken: all that they have foretold of My humiliation and sufferings, as well as those things which relate to My glory and to the restoration of the Jewish nation." There was even a further cause of reproach than this, for He points them to the truth that if *all that the prophets have spoken* concerning His humiliation and death has taken place, then this fulfilment was in itself a reason why they should have believed beforehand in the certainty of His resurrection. So far, then, from the claim of Jesus to be the Messiah being a matter of doubt because of His sufferings, in this, as our Blessed Lord shows, we have but an additional proof of the truth of such claim, since, by the fact of these sufferings, He fulfilled that which had been predicted of Him by Moses and the prophets.

- The Messiah *ought* so to have suffered :—
- Corn. à Lap. (1) Because it had been thus appointed by the Father, and His sacrifice was an act of obedience as well as of love.
- Isa. liii. (2) Because, by so doing, He fulfilled the predictions which are found in Holy Scripture concerning His Messiahship.
- Rom. v. 10. (3) Because, by those sufferings, He benefited all mankind by reconciling sinning man to God.
- Phil. ii. 8, 9. (4) Because, by His humiliation and obedience to the death of the cross, He merited the glory of His resurrection, and so procured for us the power of rising again.
- 1 Pet. i. 18, 19. (5) Because the greatness of man's sin required so great a sacrifice.
- Matt. x. 28. (6) Because, by such submission, He gave us an example, and taught us not to shrink from suffering and death when Christ's glory is thereby increased and His and our brethren are benefited.¹
- 1 Cor. xv. 21, Acts xiv. 22. (7) That He might overcome death and hell thereby, and show us that the way to our heavenly inheritance, and to eternal glory, is by the road of suffering and of humiliation.

¹ "Pati etiam oportet Christianum, et ita intrare in gloriam. Hæc via salutis est, a Christo monstrata et calcata. Hæc via capitis nostri, hæc via membrorum; hæc Ecclesiæ omniumque electorum via. Tota clavis cæli Christi crux et sanguis. Frustra viam faciliorem, commodiorem, naturæque corruptæ desideriis magis accommodatam quis quæreretur. Qui naturæ blanditur, illam magis corrumpit, Deoque indignam reddit. Sanctificari et salvari nisi

per pœnitentiam et crucem non potest. Quoniam per multas tribulationes oportet nos intrare in regnum Dei [Act. xiv. 12]. Christi promissis non credis? Quid tibi promisit Christus nisi quod ostendit in se? Quid ostendit in se? Mortuus est et resurrexit, ascendit in cælum, Vis sequi? Imitare passionem, expectare promissionem. Quare amas habere quod Christus, si times pati quod Christus? [S. Augustin. in Psalm. xvi.]"—*Alex. Natalis.*

Our Blessed Lord here showed to His disciples that His future reign of glory springs from those very sufferings and from that death which they in their blindness made the grounds of their despair in His resurrection and glory. He tells them that, though sufferings were not necessary to His glory, yet without them His people were not to be delivered from the yoke of their sins, and His rule over souls redeemed from captivity was not to take place.¹ *His glory*, that which is His in a peculiar sense, and is not like the glory of the world, but is entered through those very sufferings which led them to despair of the fulfilment of His promises. For the *glory* which He speaks of was the glory which according to His human nature was given to Him. This it is which here He calls His glory and elsewhere *the glory of the Father*—namely, the glory given to Him by the Father.

(27) *And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.*

Our Blessed Lord, by His appeal to Holy Scripture, places the written word before all miracles or visible manifestations of His power; and when this is received in simple faith, and yet the full depth of its meaning is undiscerned, He will Himself draw near to the soul, and unfold and enforce the truths Revelation is intended to teach.

He began from Moses, as the source of all the prophecies *concerning Himself*; in whose writings we find the prediction that the seed of the woman should hereafter come who should bruise the head of the serpent, together with the typical prophecies of His own willing sacrifice of Himself in the sacrifice of the ram in the place of Isaac, and of the effect of His crucifixion in the uplifting of the brazen serpent and the healing of all those who looked to it. And not only by type but by the express words of promise it had been declared, *The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me*. In short, the whole ceremonial law, and the sacrifices enjoined by Moses, were so many perpetual prophecies, both of His greatness, and also of those sufferings which should go before the manifestation of His glory. But not only Moses—*He expounded unto them all the prophets*; that is, the remaining Scriptures of the Jewish Church, which all, in one way or another, pointed to the Messiah. He who had *the key of the house of David*, and so could open at once the meaning of Holy Scripture and the

Hugo de S.
Charo.
Gorranus.

Maldonatus.

Estius.

Wicelius.

Matt. xvi. 27.
John xvii. 22.
Gerhard.

Gen. iii. 15;
xxii. 18;
xxvi. 4;
xlix. 10.
Num. xxiv.
17.

Deut. xviii.
15.

Ps. xvi. 11;
xxii.
passim;
cxxxii. 10.

Isa. vii. 14;

ix. 6; xl.

10, 11; l. 6;

lii. passim.

Jer. xxiii. 5;

xxxiii. 14.

Ezek. xxxiv.

23; xxxvii.

25.

Dan. ix. 24.

Stier.

Gerhard.

Gen. iii. 15.

Gen. xxii. 13.

Chrysostom.

John iii. 14.

Deut. xviii.

15.

Jans. Gand.

Whitby.

Isa. xxii. 22.

¹ The *Vulgate* reading is *ita intrare in gloriam suam*, which is the meaning here. He was to enter into His glory

“by the way of suffering, which is the way through which His saints enter the kingdom. Acts xiv. 22.”—*Gill*.

Gerhard. hearts of His hearers, proved to His disciples that in Him were all the promises of God fulfilled, and that all the predictions of the prophets centred in Him. Hence we may learn the force of the Old Testament Scriptures, and may know that to deny that the references to Christ which are found therein really concern Him is nothing less than a denial of Him, and of His teaching.

This part of the narrative sets before us the customary love and humility of our Blessed Lord, who in this gives to His ministers an especial example for their guidance. He who disdained not the fewness of the hearers, and the meanness of their condition, teaches us that it is not merely before crowded audiences, and in the company of the great in station, that we are to perform the work of our mission, and seek to unfold His will.

Stella.

(28) *And they drew nigh unto the village, whither they went: and He made as though He would have gone further.* (29) *But they constrained Him, saying, Abide with us: for it is toward evening,¹ and the day is far spent. And He went in to tarry with them.*

Gen. xxxii. 26; xlii. 7.
Mark vi. 43.

Gen. xix. 3.
Acts xvi. 15.
Heb. xiii. 2.

He made as though He would have gone further. He prepared, that is, to go on, which He would have done, had they not detained Him by their prayer—*Abide with us*;² not, that is, that He feigned to go on, but that He really did so; not deceiving them, but He did so that He might show them clearly who He was, and that they were deceiving themselves in supposing Him to be a mere wayfarer, a stranger in Jerusalem. If after thus instructing them they had let Him depart He would have gone further.³

Jans. Gand.

Lamy.

Gregory.

Maldonatus.

Lange.

He made as though He would have gone further—

(1) That He might give them an opportunity of doing a

¹ πρὸς ἑσπέραν ἵστι. "If St. Luke applies this word here as in the two other places where he uses it again, Acts iv. 3, xxviii. 23, he must mean the time which begins at sunset: and this is the proper meaning of the word. See *Macrob. Saturnal.* b. i. c. 3, towards the end: ἑσπέρα μὲν γὰρ ἔστιν ἢ μετὰ τὴν δύσιν τοῦ ἡλίου ὥρα. Himerius in Wetstein on Matt. xxviii. 1. See Judges xix. 16, compared with verse 14 in the Septuagint."—*Townson.*

² *Ipsē finxit se longius ire*—"Non quia hoc volebat; sed volebat audire,

mane nobiscum Domine': verba sunt Doctoris melliflui. Rogari volebat; utque panem frangeret, famelicisque dispensaret, precando urgeri."—*Barzia* in *Serm.* lxx. § 4.

³ "*Ipsē se finxit longius ire.* Hoc est, composuit gestus et motus suos tanquam iturus longius; non ad simulandum prosecutionem itineris non futuram, sed ad excitandum amorem discipulorum erga se: ut tali merito disponerentur ad hoc, ut aperirentur oculi eorum."—*Cajetan.* Vide et *Estius* in lib. i. *Sententiarum Dist.* xlv. § 7.

work of charity by the exercise of hospitality towards Him, and that He might reward their love for Him. For this is the true end of all evangelic preaching, as it was of the Great Evangelist's discourse, to move the hearts of men to active deeds of charity.

(2) In order to encourage us in the performance of that duty which He has enjoined on us of receiving and assisting the poor and wayfarers, and that we might know that in receiving the *wanderer* in His name we are really receiving Him.¹

He willed to *have gone further*, unless His disciples had detained Him. So before when they had seen Him *about the fourth watch of the night . . . walking upon the sea*. He *would have passed by them*, in order that they themselves might evince their desire for His presence and might detain Him by their prayers.² In this we have set before us the mystery of man's free will, and the evidence of that power of resisting or of obeying the motions of God's grace which we all possess. We, like them, may constrain Him to abide in our hearts, since He is willing to be *constrained*, without which will we have no power to constrain Him. By His appointment it is that *the kingdom of heaven suffereth violence, and the violent take it by force*. He, indeed, willed to go, in order to give them an opportunity of entreating Him to remain.

But these words, *Abide with us, for it is toward evening*, are a prayer not only appropriate to the whole Church at Easter-tide, but one which the Christian may well use under various circumstances of life.

(1) They should be on his lips when the *evening* or night of adversity is around him, lest he grow impatient and murmur against that which God permits. It is easy indeed to be content when prosperity surrounds us, but hard to trust in God when He seems to hide His face from us.

(2) The Christian may well pray in these words when the fervour of devotion, the sense of God's presence, and light within the soul is obscured, lest he give way to despair and doubt of God's love.

(3) This prayer is appropriate when the *evening* of life has arrived, and death is standing near. And since death is always at hand, and we know not the hour of our departure from this world, this prayer is therefore ever appropriate.

(4) The Christian may well use this prayer when sin increases, and the love of the members of Christ has become

¹ "Hoc modo probat eos Dominus, quo affectu et qua caritate peregrinos suscipiebant; quatenus et nos discamus ab eis qualiter eos suscipiamus. Si enim aliter eos tenere non possumus, piam eis violentiam inferre debemus."—Bruno Astensis.

² "Cupiebat audire, *Mane nobiscum quoniam advesperascit*."—S. Bernard.

cold, when the light of truth is obscured, and the faith seems to waver in the hearts of men—*Help me, Lord; for there is not one godly man left; for the faithful are minished from among the children of men: therefore, because it is indeed toward evening, do Thou, O Lord, abide with us.*

Ps. xii. 1.
Adr. Mangotius.

God oftentimes seems to us to be departing, or even to have altogether departed from us, when all the time He is by our side, and is only waiting that we may entreat Him to *abide with us*, and that we may constrain Him to *tarry with us*.¹ To the children of Israel of old it seemed that God had abandoned them when Pharaoh increased the burden of their tasks, and made their lives heavy with hard bondage; yet then He was near to them, and was ready to draw them from the midst of the house of bondage. Let us, for our encouragement, remember, that when faith seems to fade, and when the Sun of Righteousness appears departing from us, or from our brethren, then is the time for us to constrain Him to *abide with us*, to offer up more vehement prayers, and to struggle the more to retain the grace of His presence within us.

Stella.

Quesnel.

(30) *And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them.* (31) *And their eyes were opened, and they knew Him.*

Matt. xiv. 19.

Estius.

Bruno
Astén.

Gorranus.

Lionard.

Sylveira.

Maldonatus.

He took the *bread*—that is, of the ordinary meal—and in the manner that He was wont whilst yet dwelling with them He brake the bread before them, and in doing so was recognised as their Lord. They invited Him to remain with them as their guest. He took upon Himself the place and office of the master of the household, the father of the family, as He was indeed their Father and their God, and manifested Himself their Lord and not their guest in dispensing bread to them as one who had a right to do so,² whilst at the same time, by eating bread with them, He proved to them the reality of that body with which He had risen. By this act of blessing bread and breaking it for them, He was made known to them. It would seem that, in some way, He re-

¹ "Intravit cum illis, ut doceat se ad illum venturum, qui ei aditum cordis patefecerit: Ego sto ad ostium et pulso: si quis audierit vocem meam et aperuerit mihi januam, intrabo ad illum et cenabo cum illo et ipse mecum. Apocal. iii. 20. Si quis diligit me, sermonem meum servabit et ad eum veniemus, et

mansionem apud eum faciemus. Joan. xiv. 23."—*Beaux-Amis*.

² "Accipit panem, morem solitum servans, et benedixit et fregit ex more, et porrigebat illis, non ut invitatus hospes sed ut verus Dominus mensæ."—*De Cassia*.

called to their remembrance Himself, reminding them of the way in which He ever blessed them, and of the breaking of the bread by which He fed the multitude in the wilderness ; or it may be, as one has supposed, that in so doing He made visible to them the prints of the nails in His sacred hands.

Matt. xiv. 19;
xv. 36.
Alford.

Christ at all times feeds those who feed Him in the persons of the poor and afflicted members of His body. In such acts of love and mercy He makes Himself known to the faithful soul. Indeed, Holy Scripture dignifies almsgiving itself by this very name, the breaking of bread.

Quesnel.

Lam. iv. 4.
Barradius.

Their eyes were opened. Not that before they were closed materially, but that whilst He spake to them *by the way* they did not fully understand the truths which He declared to them. As at the first, when Adam sinned, his eyes were opened, and he knew himself to be naked, so now, when they knew the truth, it is said that their eyes—their mental eyes—were opened. But not only this, they had failed to recognise Him. And this, the Evangelist says, was not from any essential change in Him—however much the glory of the risen body might lead those who did not regard Him intently not to recognise Him—but it arose from a failure to perceive on their part. Hence we read that *their eyes were holden that they should not know Him*, and when *their eyes were opened* they at once saw that it was the Lord in the body with which they had long been familiar.

Mal Ionatus.

Calvin.

And this recognition of our Blessed Lord is significantly said, not to have followed upon His teaching, but upon His actions ; it was by the act of breaking bread that He was known to all men :¹ so are men taught to acknowledge Christ and to follow Him, not so much when they hear the voice of His ministers, as when they mark the purity of their lives, and the consistency of all their actions. The life of the disciple is the light which is to shine before men, that they may see that light and, seeing, glorify God.

Gorranus.

Matt. v. 16.

Christ is near us though we know Him not. He walks with us, and speaks with us, though we do not recognise His voice, and are ignorant of the fact that God is speaking to

¹ "Mirum non est discipulos Christum in fractione panis cognovisse, quum quivis Rabbiorum Judaicorum singulares quosdam gestus habuerit, et quibus facillimo negotio agnosci potuit. Exemplum legitur in tractatu Erubin. fol. 54, 1. R. Joseph. fil. Chamma manifestam contentionem habuit cum R. Josepho, cum ergo adveniret Expiationis, dixit: Ibo et in gratiam redibo cum ipso. Abiit et invenit eum

ministrantem, dum scil. poculum sibi miscebat. Dixit ipsi: Da mihi poculum; ego miscebo; ille ipsi dedit. Quum autem secundum morem suum, כִּרְטַמִּיָּהוּ, misceret dixit R. Joseph. Similis est mos tuus poculum miscendi, quemadmodum facere solet R. Joseph. fil. Chamma. Ille respondit: Ego sum."—*Schoettgen, in Horæ Heb. et Talm.*

us. When we are moved to do that which is good, to do any good action to ourselves or to our brethren, it is God who moves, it is Christ who is speaking to us, though our eyes may be holden, and we may know Him not. He has created the bodily eye to see earthly and material things, not the things of the Spirit, still less the Spirit Himself.

Hofmeister.

Luke iv. 30.
John viii. 59.

And he vanished out of their sight.

Our Blessed Lord had taught them to see in the Scriptures concerning Himself the prophecies of His resurrection. In the manner of His joining Himself to their company, and by His actions whilst with them, He satisfied them of the reality of that body with which He had risen again; now He teaches them that the body after resurrection, though the same which had gone down to the grave, should be a glorified body, and endowed with new properties. There is a marked difference between the manner of our Blessed Lord's intercourse with men after His resurrection and that which He held with them before His crucifixion and burial: without the renewed life which follows upon the resurrection, man cannot enjoy the presence of Christ, for the renewed must associate with the renewed, and the incorruptible with the incorruptible. Hence He forbade Mary to touch Him, as of old she had been wont.

Jansen Yp.

Cyril Alex.

They knew Him not until He had *vanished out of their sight*. The majesty of the Godhead was recognised when the Man Christ Jesus was withdrawn from their sight.¹ The bodily presence of our Blessed Lord, and the familiar intercourse with His disciples, and His company with them at the table, were, in reality, so many hindrances to their fully recognising in Him the eternal God.² It was *expedient for them that He should go away*; and then with His departure came the fullness of knowledge, not of the man merely, but of the God-man, Christ Jesus. It was the will of Christ our Redeemer to comfort His disciples with His bodily presence; but after they had recognised Him, and had been assured of the truth of His resurrection, He withdrew Himself from their sight in order that they might raise their thoughts and fix their hearts upon Him as God, and not rely merely upon the corporeal presence of the Redeemer.

John xvi. 7.

Sylveira.

Stella.

¹ "Vix cognitus est, cum disparuit, abijt à suis cum maximè stare cum suis debebat, ut majori gaudio afficerentur, Jesu cognito, atque presenti. Evanuit tamen et abscessit ab eis corpore dum teneretur fide: inquit sanctus Augus-

tinus. Nimirum suis Christus adest, etiam cum videtur abesse. Evanuit, ut eorum fides magis absentia quam presentia foveretur."—*Novarinus*.

² "Majestati major è longinquo reverentia."—*Tacitus, Annal. i. c. 47.*

(32) *And they said one to another, Did not our heart burn within us, while He talked with us¹ by the way, and while He opened to us the Scriptures?*

Job xxxii. 18.
Ps. xxxix. 3.
Jer. xx. 9.

Of old, God speaking by the mouth of the prophet Jeremiah had asked, *Is not My word like as a fire, and like a hammer that breaketh the rock in pieces?* He who was the Eternal Word had come to give to His word this power. For as our Blessed Lord, according to His own word, came to *send fire on the earth*, so does His presence fill the heart of man, and make it to glow with this fire from heaven.² It is the prerogative, indeed, of Christ's doctrine and of His presence, that they fill not the ears only, but reach the heart, and make the heart of man to *burn within* him, whereas the philosophy of this world leaves the cold heart as cold as it found it. But more than this,—the ministry of the Word causes the fire of God's Spirit first to burn within us, and then afterwards to shine forth to others. So was it with these two disciples; they first recognised in Him their risen Saviour, and then, *the same hour*, rising up they proclaimed this truth to others.³

Jer. xxiii. 29.

Hofmeister.

Luke xii. 49.

Bede.

Beaux-Amis.

Corn. & Lap.

Dean Boys.

If our Blessed Lord finds His people full of sorrow, He yet leaves them joyful, even though they are oftentimes unable to recognise the means by which He has chased away their sadness. Thus He caused these two disciples to forget their sorrow, and then He so strengthened them by the bread which He brake for them, and by the assurance that He their Lord had risen from the dead, that in their joy

Sylveira.

¹ "ἐλάλει ἡμῖν. He spake to us. This means more than *with us*."—*Bengel*. It was the personal appeal to each heart which made them burn within as our Blessed Lord spake to them.

² "Ignem, inquit, veni mittere in terram; et quid volo nisi ut ardeat? Ignem quippe Dominus in terram misit, cum afflatu Spiritus Sancti cor carnalium incendit. Et terra ardet, cum cor carnalium in suis prius voluptatibus frigidum relinquit concupiscentias præsentis sæculi, et incenditur ad amorem Dei. Nonne cor nostrum, inquit, ardens erat in nobis dum loqueretur nobis in via, et aperiret nobis Scripturas? Exaudito quippe sermone inardescit animus, torporis frigus recedit, fit mens in superno desiderio anxia, a concupiscentiis terrenis aliena. Amor verus qui hanc repleverit, in fletibus cruciat.

Sed dum tali ardore cruciatur, ipsis suis cruciatibus pascitur, audire ei libet præcepta cœlestia, et quot mandatis instruitur, quasi tot facibus inflammatur."—*Bede*.

"Ipse est ignis edax: consumit enim veterem vitam divinus amor, et innovat hominem, ut ex eo, quod Deus ignis est edax, faciat, ut eum nos amemus; ex autem, quod Deus zelans est, ipse nos amet."—*S. Augustine, Lib. cont. Adimantum, c. xiii. § 3.*

³ "Ardebat in via cor istorum, quia cum divino igne incedebant à quo innocuè in animo incendebantur et urebantur dulciter propter ignata eloquia scripturarum, maximè cum ab eo velaminibus exvelabantur. Et ignitum est vehementer eloquium Dei, quod ardentem diligit servus Dei. Ignitum eloquium audientem atque ferventem protinus facit."—*De Cassia*.

Anastatius. they forgot that *the day was far spent*, and rose up to carry the glad news to the rest of the disciples.

Hofmeister. Deut. iv. 24. Reader, whenever thou hast listened to the words of God and hast been unmoved, and thine heart has not burned within thee, know that thou hast listened to them only as to the words of man. Whenever, on the other hand, thou hearest aught which moves thee to penitence or to good works, know, whoever the speaker may be, or whatever the instrument by which thou art moved, that thou hearest the words of Him who is a *consuming fire*.

(33) *And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, (34) saying, The Lord is risen indeed, and hath appeared to Simon.*
1 Cor. xv. 5.

Beaux-Amis. In such way did His words make their hearts burn within them, that the fire warms them to action, and compels them to rise up at once, *the same hour*, to tell others of His resurrection. If His words make, indeed, *our hearts to burn within us* we shall show this by our zeal in making others share in that blessedness which we have received, and in showing that *the Lord is risen indeed*.¹

Acts i. 25. This word, *the eleven*, was the name of the Apostles, now that the traitor had gone *to his own place*. It does not, however, necessarily imply that every one of the eleven Apostles was present on this occasion. Those who were in Jerusalem tell the two disciples, returning from Emmaus, that He had *appeared indeed*; as though some still doubted of the reality of His resurrection, and needed this affirmation; and for this reason, it may be, they adduce the testimony of St. Peter, who was present, as being of more weight than that of the women.

Jans. Gand. Our Blessed Lord appeared first to Mary Magdalene, *out of*

¹ "Surrexit Dominus verè, et apparuit Simoni : le Seigneur est vraiment ressuscité, disaient les disciples du Sauveur, parlant de leur maître, et il s'est fait voir à Pierre. Voilà les règles que nous devons suivre, et en quoi consiste cette conformité qu'il doit y avoir entre Jésus-Christ et nous. Il est vraiment ressuscité pour nous donner l'idée d'une conversion véritable; et il a paru ressuscité pour nous donner l'idée d'une conversion exemplaire. Il est vraiment ressuscité, afin que nous nous convertissions véritablement et solidement,

c'est la première partie; et il a paru ressuscité afin que si nous sommes convertis, nous le paraissions pour la gloire de notre Dieu, librement et généreusement, c'est la seconde partie. L'une sans l'autre, dit Saint-Augustin, est défectueuse, car paraître converti et ne l'être pas, c'est imposture et hypocrisie; et ne le paraître pas, ou plutôt craindre de le paraître, c'est faiblesse et respect humain. Il faut donc l'être et le paraître: *Surrexit et apparuit*."—Bourdouloue.

whom He had cast seven devils, and afterwards, but before He appeared to the rest of His Apostles, He manifested Himself to St. Peter, who had so often denied Him at His passion; for this was the object of His coming, not to call the *righteous, but sinners to repentance*. He appeared to that disciple who had denied Him, and who had afterwards repented of his sin, before He appeared to the rest of the *eleven*, in order that He might both console him by this token of His love and assure him of His forgiveness.¹

Mark xvi. 9.

Matt. ix. 13.¹
Alb. Magnus.

Chrysostom.

(35) *And they told what things were done in the way, and how He was known of them in breaking of bread.*²

¹ St. Bernard, after remarking, "Sicut in vita Domini ante passionem septem purgationes invenimus, sic et in apparitionibus septem, quæ post Resurrectionem factæ leguntur, septem illa dona Spiritus Sancti possumus invenire," adds, "In spiritu pietatis apparuit Simoni, quia magna omnino et verè Domino Jesu digna pietatis dignatio, quòd ei quasi singulariter et ante cæteros dignatus est apparere; quem præ ceteris de negatione ejus rea conscientia confundebat: ut ubi abundavit delictum, superabundaret et gratia."—*Serm. ii. In Temp. Paschali* (Opera, t. ii. p. 103). "Primò videtur à Petro ut qui primus confessus est Eum Christum, primò resurrectionem videre mercatur. . . Et etiam quia Eum negaverat prius ei voluit apparere, consolans Eum ne desperaret."—*Thomas Aquinas*.

² Many of the later Roman commentators, e.g. Corn. à Lap., Menochius, Jansenius Yprensis, Sylveira, understand by these words, the *breaking of bread*, that our Blessed Lord consecrated for His disciples the Holy Eucharist, and that by this act He made Himself known to them. In support of this view they appeal to the meaning of what are substantially the same words in the account which the first three Evangelists have given of the original institution of the Lord's Supper, and to the authority of some of the Fathers. On the other hand, it is certain that the passages which are relied on in the writings of the Fathers, such as Augustine, Chrysostom, Theophylact, Bede,

and others, are insufficient to lend support to this interpretation. Mystically they understand that the action of our Blessed Lord referred to the Holy Eucharist, but not that in the act of breaking bread He did consecrate for them the Holy Eucharist itself. This latter interpretation, which is that of a school within the Roman Church, rather than of the Roman Church itself, would seem to have been resorted to from the fancied support which such a consecration might give to the denial of the cup and to the communion in one kind. The silence, however, of the Fathers, and of such commentators as Cardinal Hugo, Gorranus, Albertus Magnus, Arias Montanus, and Yngas, lends considerable weight to the arguments of Estius, Jansenius Gandavensis, Alexander Natalis, Dionysius Carthusianus, Cajetan, Ludolphus, and Stella, who deny that this could possibly be the Holy Eucharist. The words themselves, *to break bread*, are used on other occasions (e.g. Matt. xiv. 19, xv. 36; Mark vi. 41, viii. 6; Luke ix. 16) when they cannot refer to the Holy Eucharist. Indeed, in the zeal of some of these writers to press these words into the support of the practice of a mutilated communion, they have overlooked the serious doctrinal objections to such an interpretation. Thus Estius (*Adnotat. in præcipua ac difficiliora loca*) remarks, "Innocentius III., lib. vi. *De Altaris Mystério*, videtur intelligere de corpore Domini; et dicit Christum ibi fregisse, non manducasse. *Authores*

Lamy.

Hugo de S.
Charo.

Cyril, Alex.

As in many other places in the Gospels, so here, there is no attempt to extenuate nor in any way to excuse the want of faith which was evidenced by the conduct of the disciples of Christ; they at once owned to the rest of their brethren their tardiness in recognising their Lord. Their incredulity and fear for a while had prevented them from seeing Him; but when their Master had inflamed their hearts with the remembrance of Himself by expounding to them the meaning of Holy Scripture, and when He had strengthened them with the bread which He had blessed, and had given them the assurance of His resurrection from the dead, then, but not until then, they recognised their Lord. They, indeed, at all times who, in singleness of heart, receive that bread which Christ gives, are thereby illuminated to see Him who is the Truth.

etiam alios complures ad hanc rem citat Pamelius in Epistola 63 ad Cyprianum. Et Lorinus super Actor. ii. 42. Sed si ita est, sequeretur Christum consecrasset; et proinde, sacrificasse sub una specie. Nam si consecravisset utramque speciem, nulla ratio cur

non porrexisset discipulis utramque. Hoc autem, scilicet sub una specie consecrare, et sacrificium Missæ celebrare, communiter habetur contrarium juri divino. Nec Christus voluisset aliquid facere contra jus à se paulò ante institutum."

* * Domine Jesu Christe, qui discipulis euntibus in Emaus apparuisti et corda eorum Tuo amore inflammasti, illumina, quæso, cor meum, ut læta voluntate impleam Tui consilii desiderium; videlicet, ut purificem me ab omnibus operibus malis, et faciam opera misericordiæ ac pietatis: ut in futura

resurrectione delicatam Tuam invitationem gaudenter cum electis Tuis audiam te dicentem, *Venite, benedicti Patris Mei, percipite regnum quod vobis paratum est ab origine mundi*; quam vocem dulcissimam fac me audire, unigenite Fili Dei. Amen."—*Ludolphus*.

TUESDAY IN EASTER WEEK.

ST. LUKE XXIV. 36—48.

(36) *Jesus Himself stood in the midst of them.*

Mark xvi. 14.
John xx. 19.
1 Cor. xv. 5, 7.

At this coming of our Blessed Lord it is evident that St. Thomas was not present. Some have supposed, from the Apostles having just before been called *the eleven*, that he was present when the two disciples returned from Emmaus, but that in the brief interval—scarcely an interval—between their return and the manifestation of Christ's presence, he had gone out. It is not, however, necessary to press these words, *the eleven*, so closely as to suppose that every time they are used none of the Apostles are absent, but only that after the fall and death of Judas, and until the election of Matthias, this was the name by which the apostolic band was known.¹

Luke xxiv.
33.

Stella.

Hugo de S.
Charo.
Alb. Magnus,

There is a marked difference between our Blessed Lord's intercourse with His disciples before His passion and that which He had with them after His resurrection. Before, they *knew the place* where He oftentimes resorted, so that Judas was able to lead the soldiers at midnight to the spot where He was; afterwards, He only occasionally appeared amongst them. Before, they went with Him, and when He had been absent, they saw Him coming towards them: afterwards, He suddenly joined Himself to them, and the *doors* being shut, was suddenly seen to be *in the midst of them*; and whilst the disciples looked at Him, and acted towards Him as to a common man, they all at once recognised that it was their Lord whom they saw before them.² All this may have been

John xviii. 2.

Matt. xiv. 25
26.

Luke xxiv.
15.
John xx. 19.

John xx. 15;
xxi. 4.

¹ "Nota cum Dominus intravit Thomas non erat cum eis: quando autem duo discipuli invenerant undecim congregatos, tunc erat cum illis. Intellige ergo Thomam paulò ante exiisse, cum ipsi narrarent ea quæ gesta erant, et interim Dominus aliis apparuit, et

ipso recedente venit Thomas, sicut dicit Joan. xx. [24, 25],"—*Hugo de S. Charo.*

² "*In medio*—Principis et superioris locus medius est, ut omnibus æque prosit, æquè præsit omnibus ne in unam magis partem inclinet, quàm in aliam.

to accustom them to a greater realization of His ever-abiding spiritual presence. Before His passion and death they knew when He was away from them; afterwards, they were taught that He was ever near them, and that when, as at Emmaus, they entertained the poor and stranger, they might be entertaining, not angels *unawares*, but their Lord Himself. St. Paul, when enumerating the appearances of Christ after His resurrection, combines these appearances to the eleven and the rest with His appearance to himself, although this latter took place after the ascension, as if these manifestations of Our Lord betokened His presence in the Church rather than did His manifestations to the disciples during the time of His familiar intercourse with them before the time of His crucifixion.

We read, then, nothing here of His coming, but only of His making Himself seen by them, thus leaving them the assurance of His continued presence in the congregation of the saints, and that *where two or three are gathered together in His name, there is He in the midst of them*. He stood before them not in appearance only, but in the truth of His person; not seated in majesty, but standing to succour them by removing their fear and strengthening them in their weakness—standing, as a shepherd, *in the midst* of the sheep, that He might give confidence to the flock, and as one who could be no more weighed down with suffering—standing now *in the midst* as He had hung on the cross between the two thieves, the eternal mediator of His Church and people.

In the manner of His coming and manifestation to His disciples Christ teaches us two truths:—

(1) That He bears with Him a real body.

(2) That His body differs in power from what it was before His crucifixion.

Stier.

Euthymius.

And He stood *in the midst*, so as to be seen alike by all,¹ and in order that He who is the *true light* might give light to all in dispelling darkness and doubt from the minds of His disciples.² As at His birth He came from the virgin-womb of

Stans in medio pacem suis offert; nam bella, discordiasque inter suos seminat qui extra medium est, et nos quidem evahiet alios verò premit.—*Novarinus*.

¹ "Cur in medio discipulorum stetit Christus? Ut ab omnibus pari in distantia videri, agnosci, palpari, et audiri posset, sique omnium animos per fidem præsertim resurrectionis suæ ad se traheret. Erant igitur hîc discipuli Christi sicut novellæ olivarum in circuitu mensæ Domini [Ps. cxxviii. 3], ut

ab eo omnes simul videri, salutari, recreari, et pane Verbi divini pasci possent. Nulli vicinior esse voluit, ne invidia et contentio inter eos oriretur, quis eorum videretur esse major: quod antea quidem contigerat."—*Matt. Faber in Conciones*.

² "Stetit in medio ut qui eis omnes gratiæ suæ thesauros communicaret. Nemo scilicet lucernam accendit, aut sub modis ponit sed super candelabrum ut qui ingrediuntur lumen videant.

her who was ever virgin, and as at His resurrection He came, though the stone was not rolled away, so now, though the doors were shut, yet, without noise or force, He passed through them and *stood in the midst*. He who brings peace to His people passes through the door of our hearts, even when shut against Him through *fear*, and comes with His blessing to all those who are assembled in company as His disciples.

Barradius.

Stier.

And saith unto them, Peace be unto you.

These words at once recall the blessing which Christ, just before His betrayal, left to His disciples, *Peace I leave with you, My peace I give unto you*. This in one word was the fruit of the incarnation of Him who was *the Prince of Peace*, of whom at His nativity angels declared that He had come to bring *peace on earth*.¹

Soarez.

Our Blessed Lord uses these words to His disciples in order—

(1) That they might recognise Him from the use of the words which they had been accustomed to hear from Him.

(2) That, by means of His efficacious words, He might remove that fear and perturbation which prevented them from knowing Him.

(3) That He might point out to them what was the fruit of His resurrection—that, by means of that justification which flows from His rising again, we are reconciled to God, and may receive that twofold *peace* which comes from love to God and conformity to His commandments, and is the fruit of Christ's dwelling within.²

Luca Brug.

When He rose again from the dead, in order that He might leave to His Church for ever the assurance of His Divinity, He spake these words and gave *His people the blessing of peace*, which only God could give. It was not a mere wish that Christ expressed, His words were accompanied with spiritual power, and when He entered He filled their whole hearts with the sense of sacred peace. He *stood*, that He might show us He had power of Himself to give, and the gift which He gave was *peace*, thus assuring us that when Christ

Ps. xxix. 10.
P. B. vers.

Olshausen.

Quod ergo divinum hoc lumen testa corporis prius per mortis humiliationem obscura, nunc autem per resurrectionem purgata, fidelibus elucescere debuit, jam in medio stat, jam omnibus se videndum præbet, ut nemini aditum ad spirituale gratiam præclusum esse doceat."—*Beaux-Arts*.

morte inter Deum hominesque constituerat. *Pax vobis*: non innumera alia bona offert quæ posset; quia in unâ pace omnia videntur claudi."—*Novarinus*.

² "Pacem cum Deo, per remissionem peccatorum, pacem cum lege ejus, per consensum et executionem,"—*Adri. Mangotius*.

¹ "Pacem illis offert qui pacem suâ

is in the midst of us, ruling and directing our hearts, then shall we have perfect peace.¹

Mark vi. 49.

(37) *But they were terrified and affrighted, and supposed that they had seen a spirit.* (38) *And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts?*

Maldonatus.

Ambrose.

Wicelius.

1 Cor. xv. 44.

Soarez.

Cyril Alex

They were terrified and affrighted, believing Him to be a spirit, because of the suddenness of His appearance, as well as at the wondrous manifestations of power by which He could make Himself visible at His will, and by the glory of His risen body, which, as our own will be at the general resurrection, was a *spiritual body*. Thus slowly dawned upon their minds the light of this truth, that He had risen from the dead. There was then no predisposition on their part to believe this, nothing which could have led them to assent to the truth of the report of His resurrection had He not indeed risen. Whilst He reproves them for their fear, He at the same time shows Himself to be the God who knows the thoughts of the heart, and asks them, *Why are ye troubled? and why do thoughts arise in your hearts?* Three things troubled them:—

(1) The fear of their enemies—because of which they were met with closed doors.

Gorranus.

(2) Their belief that what they saw before them was not Christ Himself, but only His Spirit, which He had given up upon the cross.

Sylveira.

(3) They were doubtless troubled at the presence of Christ, when they called to mind His denial by one of their number and His desertion by all.

These are the things which trouble Christ's disciples at all times:—

(1) Fear, lest they should fall under temptation, and yield themselves up to the enemies of their soul.

(2) Their dread and distrust of the promises of Christ, as if they applied not to them, and as if the promise of His presence were not really made to them.

Gros.

(3) The ever-pressing remembrance of their denials of God, and their departure from Him by the commission of sin.

Alford.

The *thoughts* of which Christ is here speaking are rather questioning and doubts which had arisen in the minds of

¹ "Imitemur Christum, ut fructum resurrectionis percipiamus. Stetit Ille, ut et tu stes, et videas ne cadas. Stetit Jesus, ut tu sis salvus, aliorumque optes et opereris salutem, ut Paulus, qui

omnibus omnia fit, ut omnes faciat salvos. Stetit in medio, ut sis in medio tu quoque, virtutesque excolas."—*Salmeron*.

the disciples.¹ Trouble of mind because of the power of their enemies, and indignation at the Jews for crucifying Him, filled them with doubt; whilst anxiety and care prevented them from recognising their Lord. This is the effect of overmuch sorrow, of anger, or of any other disturbing cause, that it prevents our seeing and acknowledging the presence of God. It was when Mary was seated at the feet of Christ, and was not *troubled about many things*, but was at rest, that she was able to listen to His words, and to receive them into her heart. To Abraham, likewise, God appeared, and promised him a son, the type and progenitor of Christ, when *he sat at the tent-door*. And it was whilst the two disciples rested themselves, and were seated with Him at the table, that Christ made Himself known to them.

Luke x. 41.

Gen. xviii. 1.

Luke xxiv.
31.
Stella.

(39) *Behold My hands and My feet, that it is I Myself: handle Me, and see;*² *for a spirit hath not flesh and bones,*³ *as ye see Me have.* (40) *And when He had thus spoken, He shewed them His hands and His feet.*

John xx. 20,

27.

1 John i. 1.

Our Blessed Lord removes the fear of His Apostles by telling them that He was amongst them in the selfsame body as that in which He was crucified. *It is I Myself*. His Divinity was made evident to them by the miracle of His presence, and by the appeal to Holy Scripture: of His humanity He bids them satisfy themselves by the evidence of their senses—*handle Me, and see*. *Handle Me*, and know that it is a body: *see* the wounds in *My hands and My feet*, and know that it is the same body which was crucified. By the first test He proves to them that He has a body, and that He is not a mere spirit; by the second test He shows them that it is the same body which was crucified.⁴ He says

Stier.

Salmeron.

¹ "In varias cogitationes distrahantur discipuli. Beda, quales cogitationes, inquit, nisi falsæ et morbidæ? Et bene ciet *ascendunt*, non descendunt, nec enim desuper illæ dimanabant à Deo, sed in ipso corde sicut herba mala ascenderunt."—*Beaux-Amis*.

² "Θεωπεῖτε, videte. Θεωπεῖν non ad visum tantum, sed et ad alios sensus refertur, ut Joh. ii. 23, et apertius, Act. iv. 13."—*Grotius*.

³ "Observe σάρκα καὶ ὀστέα, but not αἷμα. That the resurrection body probably had not, as being the animal life."—*Alford*.

⁴ "Resurrectio Domini non finis carnis, sed commutatio fuit; nec virtutis augmento consumpta substantia est. Qualitas transiit, non natura defecit; et factum est corpus impassibile quod potuit crucifigi; factum est immortale quod potuit occidi; factum est incorruptibile quod potuit vulnerari. Et merito dicitur caro Christi in eo statu quo fuerat nota nesciri: quia nihil in ea passibile, nihil remansit infirmum, ut et ipsa sit per essentiam, et non sit ipsa per gloriam."—*S. Leo Mag. Serm. I. De Resurrectione Domini*, cap. iv.

not *see* merely, since the sight may deceive; but he adds *handle Me*, appealing to the sense of touch, which is far less easily deceived than the eye. Hence St. John appeals to this very evidence as a proof that he and the rest of the Apostles were competent witnesses to the truth of what they have recorded. *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life.*

Maldonatus.

Estius.

1 John i. 1.

Let us note here the successive stages by which He removed their doubts, and proved the truth of the resurrection of the flesh; and convinced them that He was the same Lord with whom they had so long companied. He shows this:—

Œcumenius.

(1) By His knowledge of their inmost thoughts—their doubts, hardly, it may be, acknowledged by themselves, and not discovered to each other. By so doing He reminded them of many similar marks of His all-knowledge which He had showed before His crucifixion.

(2) He bade them satisfy their sight as to His identity by noting the wounds in His hands and His feet.

Stella.

(3) He proffered His body for them to *handle*. By so many proofs would He confirm the fact of His resurrection, and assure them of that truth which they were afterwards to preach.

Stier.

But the prints of the nails in His hands and feet were not only so many marks of His crucifixion by which they might be assured of the identity of His body; they were also the tokens of His victory and the proofs of His triumph over death and hell. They are thus so many signs of that sacrificial death of His by which He procured for us the peace which He gave to His disciples.¹ He who had overcome death would not blot out from His own person the signs of death. He retained in His sacred and glorified body the scars of the wounds which He had received:—

(1) That they might be evidences to His disciples of the truth of His resurrection.

(2) That He might comfort and console His people by

¹ “Cum vulnerum cicatricibus resurgit Christus, ne Resurrectionis gloria delectat Passionis gloriam, tantus est sacrorum vulnerum splendor, ut gloria corporis gloriosi, sine illis, imminuta videretur. Nam in corpore cernis Resurrectionis gloriam, in sacrorum stigmatum characteribus cernis gloriæ causam. In Passionis vulneribus victoriam, in Resurrectione triumphum

agnosce; et sine dubio eximius triumphus splendor, de victoriæ generositate gloriam fœneratur, sordet sine victoria triumphus, à qua ipse illustratur: ergo probrosæ Passionis victrices resculpsit cicatrices, ne causam ipsam gloriæ obscuraret fortasse lux gloriæ [Euseb. *Emiss. Hom. X. de Pasch.*]; ne vulnere, quæ sunt causæ gloriæ, obscuraret lux gloriæ corporis.”—*Sylveira*.

these tokens of the greatness of the love which He bears for them, since for them He endured such afflictions. Gregory
Mag., Mor.

(3) That we all may learn the greatness of those sins by which we wound Him afresh when we trample under-foot His mercy. Quesnel.

(4) To remind us that the flesh, with its affections, must be crucified, and that we must bear about with us the tokens of the crucifixion of the will and of our true repentance, if we would attain to the glory of the resurrection. Alex. Nat.

(5) He retained the marks of His great sufferings that thus we might ever remember that suffering is the source of true greatness, and that the glory of the humanity of Christ was the reward for the sufferings of the Man Christ Jesus. Sylveira.

In all this he comforts the hearts of His people by strengthening their faith in the Incarnate God. He shows them His hands, the signs of His Almighty power, which upholds *all things*. He points to His feet, the tokens of His humanity, who, though God, was at the same time very man. And whilst He confirmed their belief, and established the faith of His Church throughout all time by these abundant proofs of the identity of His glorified body with that which had suffered so great pain for us, and of the reality of His resurrection, He strengthened their devotion by showing them that He was about to bear with Him into heaven and before His Father's throne the marks of these wounds, the testimony of the great love which He who is the same *yesterday, to-day, and for ever*, has still for them.¹ Heb. 1. 3.
Alb. Magnus,
Ambrose.

The marks of the wounds which He yet bore were to be the medium by which He would heal their unbelief. Gregory,
Hom. in
Evan.

And what Christ did all we who are His witnesses are called upon to show to others, that they may see the reality of our membership in Christ. Let us show to them those good works which spring from faith in and union with the Lord; these are our *hands*. Let us show by our daily walk and freedom from sin, our *feet*, that we are living members of the true vine. Let us show by the consistency of our profession and practice that we not only bear the name of Christ, but that our heart is the abode of God's Holy Spirit; and thus show not only our hands and our feet, but our *side* also. Soarez.

¹ Ἐγὼ γὰρ καὶ μετὰ τὴν ἀνάστασιν ἐν σαρκὶ αὐτὸν οἶδα, καὶ πιστεύω ὄντα. Καὶ ὅτε πρὸς τοὺς περὶ Πέτρον ἦλθεν, ἔφη αὐτοῖς· Λάβετε, ψηλαφήσατέ με, καὶ ἴδετε, ὅτι οὐκ εἰμὶ δαιμόνιον ἀσώματον. Καὶ εὐθὺς αὐτοῦ ἤψαντο, καὶ ἐπίστευσαν, κρατηθέντες τῇ σαρκὶ αὐτοῦ καὶ

τῷ πνεύματι. Διὰ τοῦτο καὶ θανάτου κατεφρόνησαν, ἠρέθησαν δὲ ὑπὲρ θάνατον. Μετὰ δὲ τὴν ἀνάστασιν συνέφαγεν αὐτοῖς καὶ συνέπιεν ὡς σαρκικὸς, καίπερ πνευματικῶς ἡνωμένος τῷ Πατρὶ.—S. Ignatii Epistola ad Smyrnæos, c. iii.

Gen. xlv. 26.
John xxi. 5,
10.

(41) *And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat?*

Lienard.

They yet believed not for joy, since that which they so ardently desired, His appearance amongst them, as of old, in the flesh, seemed too great a blessing to be given them. For what men greatly long for they esteem too good to be true. *They yet believed not.* Thus did God allow the Apostles to hesitate, and, for a time, even to disbelieve, in order that we might have no room to doubt, and that our faith might be confirmed by means of the very proofs which they in their faithlessness required.¹

Jansen Yp.

Corn. à Lap.

Estius.

Ps. cxxvi. 1.

Joy hinders our belief in what is great and unexpected. Things which are “too good” we hesitate to believe can be “true.” And thus joy itself becomes an impediment to our judgment, and, for the moment, a hindrance to our belief. Thus the Psalmist speaks, *When the Lord turned again the captivity of Zion, then were we like unto them that dream*; deeming, that is, for very joy, the return from captivity not to be a reality, but a dream—*believing not for joy.*

Acts i. 8.

To remove the last remains of their unbelief by an *infallible proof*, our Blessed Lord asks His disciples, *Have ye here any meat?*—

(1) Not that He who knew the thoughts of the heart knew not this.

(2) Not that He needed *meat* to eat, but He asked for food to add one more proof to those already given, and to remove for ever any pretence at cavilling against the truth and the reality of His resurrection.

Maldonatus.

Acts x. 41.

(42) *And they gave Him a piece of a broiled fish, and of an honeycomb.* (43) *And He took it, and did eat before them.*²

Aquinas, iii.
Dist. xxi.
q. 2. art. iv.

This eating was not from necessity, but was a mark of His

¹ “Jam tertio repetit sanctus Evangelista non credidisse Apostolos et discipulos Domino, etiam postquam illis ostendit manus et pedes; ne unquam detur Porphyrio ejusque sequacibus occasio dicendi citò credidisse Apostolos. Ecce quam tardè crediderunt! mulieribus non crediderunt; discipulis revertentibus ab Emaus non crediderunt; apparente sibi Domino non crediderunt; ostendente manus et pedes,

latus etiam, secundum Joannem, non crediderunt.”—*Soarez.*

² Here, “88, 207, in m. 161* Arr. Copt. Syr. hieros. colb. item (omisso priore λαβών) Orth. Syr. (syr. cur.) p. c. ast. Vulg. gat. Mm. for. Aug. Vigil. taps. (*Griesbach*), follow the words καὶ λαβὼν τὰ ἐπίλοιπα ἔδωκεν αὐτοῖς.”—*Sumens reliquias dedit eis (Vulg.).*

great power.¹ We eat to satisfy the needs of the body ; He ate not for Himself, but for His disciples and for us—as the thirsty earth absorbs water for one cause, and the sun for another ; the one as needing it, the other from its own inherent power, but not for itself. This eating was, then, a real eating, though the food eaten gave no nourishment to the body, for the glorified body needed no nourishment.² He took food only that He might certify them and us of the reality of the resurrection. In this action He removed their unbelief, and assured them of the reality of that body which was standing in their midst. In the same way had He given proof of the reality of that life which He had restored to the bodies which He raised from death. Of Jairus's daughter we are told, *He took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway : and He commanded to give her meat.* And of Lazarus we read, *They made Him a supper ; and Martha served : but Lazarus was one of them that sat at the table with Him.*

Augustine,
ep. 49.

Estius.

Soarez.

Jerome adv.
Jovin. lib. iiLuke viii. 54,
55.John xii. 2.
Salmeron.

To prove the fact of a real and glorious resurrection of the body, four things were needed, and we have them all presented by our Blessed Lord :—

(1) The handling gave evidence of the truth of His bodily nature.

(2) The sight assured His disciples of the identity of that body which had died with that which had risen again.

(3) That the body was not only a real, but also a living body, was evidenced by His eating before them.

(4) That this body was more than it had been before ; that it was a glorified body. This He proves to them by the manner in which He was able to appear to them at all times, notwithstanding every hindrance, and by His ascension into heaven.³

Gorranus.

¹ "Ayant conservé le pouvoir de manger sans en avoir le besoin."—*Tillemont, Hist. Eccles. t. i. art. xxiii. Sur Jésus-Christ.*

² "μετὰ δὲ τὴν ἐκ νεκρῶν ἀνάστασιν, πάντα μὲν τὰ πάθη ἀπίθετο· φθορὰν λέγω, πείνᾶν τε καὶ δίψαν, ὕπνον καὶ κάματον, καὶ τὰ τοιαῦτα, εἰ γὰρ καὶ ἐγεύσατο βρώσεως μετὰ τὴν ἀνάστασιν, ἀλλ' οὐ νόμῳ φύσεως· οὐ γὰρ ἐπείνασεν· οἰκονομίας δὲ τρόπῳ, τὸ ἀληθὲς πιστούμενος τῆς ἀναστάσεως, ὡς αὐτὴ ἴστιν ἡ σὰρξ ἡ παθοῦσα καὶ ἀναστᾶσα· οὐδὲν δὲ τῶν τῆς φύσεως μερῶν ἀπίθετο, οὐ σῶμα, οὐ ψυχὴν."—*Jo. Damascene, De Fid. Orthod., lib. i. cap. 1.*

"Vera comestio fuit, 'quantum ad divisionem cibi, et quantum ad tractionem in ventrem; non autem quantum ad conversionem in humores,' vel in substantiam comedentis."—*Thomas Aquinas, in 3 Sent. d. xxi. q. 2, art. iv.*

³ "He did not so familiarly present Himself to their company as before His death, that they might know His body was *alterius gloriæ*, a glorified body. Yet He did oft converse with them, to show his body was *ejusdem naturæ*, the same individual body. He did eat in their presence, not often, to inform them *ab erat esuriendi necessitas*, He was to hunger and thirst no

So great is His love to us, so great His condescension to our infirmities, that, not content to manifest that love and condescension by the operations of nature, He displays them to us supernaturally. His whole incarnate life was a dispensation of this love, in which, though Innocence itself, and though free from any taint of sin, He yet voluntarily took upon Himself the suffering of sin. Even when He had clothed Himself with glory, and bore about with Him a spiritual body, united to His Divinity, He yet stooped supernaturally to eat and to drink, in order that we might believe. So should every pastor, commissioned by Him who is the *Good Shepherd*, condescend to the weaknesses of those over whom he has been placed, and abase himself at all times in order that he may assist in strengthening the faith of those committed to his care.

Salmeron.

Quesnel.

An honeycomb. Under the law the passover was commanded to be eaten with bitter herbs, because the bitterness of man's bondage, of which the slavery in Egypt was but a type, yet remained; but now that the true Passover had risen from the dead, He eats no longer of bitter herbs, but of food sweetened by *an honeycomb*.

Greg. Naz.

Matt. xvi. 21;
xvii. 22;
xx. 18.
Mark viii. 31.
ix. 31; x.
33, 34.
Luke xviii.
31; xxiv. 6.

(44) *And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me.*

These are the words; that is, in accordance with the Hebrew force of the phrase, these are the things of which I foretold you, whilst in daily companionship *with you*.¹ He was with

Corn. & Lap.

more. Yet He did not altogether abstain from meat: they gave Him a piece of a broiled fish and honeycomb, and He truly ate before them, to assure them *aderat edendi potestas*; that He rose in His human body, since it had a natural capacity to receive sustenance, though the converting it into nutriment was dispensed with, in regard there was no need of it. He would make their eyes and hands His witnesses: Behold My hands and My feet, it is I *Myself*: handle and see; a spirit hath not *flesh* and *bones*, as you see Me have. To Mary Magdalene He said, *Noli me tangere*, Touch Me not, to signify *immortalitatem dederat*, He had clothed it with immortality. To His disciples,

Videte et palpate, to give security *naturam non abstulerat*, He had not changed the substance, but the quality. In the one He showed *gloriam resurrectionis*, the rare endowments He had adorned it with upon His rising; in the other He declared *veritatem resurrectionis*, the evident truth of His resurrection."—Gardyners's *Serm. Easter*, 1638.

¹ "*Hæc sunt verba quæ locutus sum ad vos.* Hæc sunt res, hæc sunt ea. Notum est enim Hebraicè *verbum* pro transcendenti usurpari. Res istæ quas nunc videtis impletas seu peractas,—nimirum, passio, mors, et resurrectio mea—sunt ea quæ locutus sum, vel sunt eæ de quibus locutus sum *ad vos*, potestis

them no longer as mortal man, though in the reality of His spiritual presence He was to be ever with them. By these words He severs His intercourse with them after His resurrection from that which He had with them before His crucifixion. In His glorified condition He was no longer amongst them in the same manner as before.¹

He appeals here to the Old Testament Scripture under its threefold division of the Law, the Prophets, and the Psalms, including, that is, the whole of the Old Testament. These books were full of literal or typical prophecies concerning Him. In the Law, in the books of Moses, and in the Prophets, independent of direct and verbal prophecies, we have repeated foreshadowings of the Messiah. In Joseph sold by his brethren through envy we have the image of Christ who was delivered by the chief priests to Pilate through envy: in the goat which was sacrificed, whilst its fellow was loosened from its bonds and permitted to go into the wilderness, we have the types of our Blessed Lord and Barabbas: in the ram caught in the thicket and slain, whilst Isaac was delivered, we have the effect of Christ's sacrifice and the deliverance of man pointed out. As Isaac himself bore the wood on which he was to be offered, so did our Saviour bear the wood on which He was to be crucified. The types of the brazen serpent, again, to which those who looked were saved, and that of the paschal lamb, and all the ceremonies connected with this sacrifice, were minutely fulfilled in the circumstances of Christ's death; whilst in Jonah's deliverance from the fish, and in Samson rousing himself from sleep at midnight, and bearing away with him the gates of Gaza, his prison house, we have types of our Blessed Lord's glorious resurrection on the third day.

But not only are the books of Moses and the prophets full of words concerning Christ, the Psalms of David also abound in references to His nature and to His coming both in humiliation and in glory.² According to St. Paul the eternal generation

meminisse."—*Luca Brug.*

"Hæc sunt verba, id est, facta, more Hebraico; sicut illud: *Videamus hoc verbum quod factum est quod fecit Dominus* [Luc. ii. 15]. Res siquidem dum dicuntur, fiunt verba: verbaque dum efficiuntur, evadunt res ipsæ. Hæc ergo sunt verba, id est, perfecta verborum quæ prædixi vobis ante mortem executio."—*Salmeron.*

¹ "Esse non videbatur, quia humano et materiali, ut ita dicam, more cum illis non erat sed pæne spirituali ac

divino. Etiam illi qui à peccato surrexerunt, cum hominibus, cum quibus antea versabantur, ita versari debent, ut ab illis subducti appareant eo vitæ tenore viventes ut in spiritum quâdam ratione migravisse videantur toti spirituales facti."—*Novarinus.*

² τὰ γράμματα. "Omnia quæ scripta sunt. Non solum præterita et præsentia, sed et quæ futura sunt omnia: ut ascensio in cælum, missio Spiritus Sancti, Ecclesiæ gubernatio, et adventus ad iudicium, quia iota

Augustine.

Stier.

Gen. xxxvii.
11.

Lev. xvi. 5—
10.

Gen. xxii. 13.

Gen. xxii. 6.

John xix. 17.

Núm. xxi. 8,
9.

Jonah i. 17;

ii. 10.

Matt. xii. 41.

Judges xvi. 3.

Matt. Faber.

of the Saviour is declared in the words, *Thou art my Son; this day have I begotten Thee*. In the words of another Psalm, *The Lord said unto my Lord, Sit Thou on my right hand*, we have, according to the same Apostle, a declaration of the equality of the Son with the Father. His incarnation is pre-figured in the declaration, *He shall come down like the rain into a fleece of wool, even as the drops that water the earth*. The visit of the wise men and their adoration was prophesied of in the words, *They that dwell in the wilderness shall kneel before Him . . . the kings of Arabia and Seba shall bring gifts*. The manner of His teaching was predicted in another Psalm, *I will open my mouth in a parable: I will declare hard sentences of old*. In the words, *the zeal of Thine house hath eaten me up*, His own disciples understood that the clearing of the temple by Christ was predicted. In the prophecy, *false witnesses did rise up; they laid to my charge things that I knew not*, we have one of the circumstances of His trial: and not only are the sufferings which attended His death pointed out by David, but the promise, *Thou shalt not leave my soul in hell; neither shalt Thou suffer Thine Holy One to see corruption*, was declared both by St. Peter and by St. Paul to be spoken of the resurrection of Christ, and of the incorruption of His body in the tomb.

These words, *the law of Moses, the Prophets, and the Psalms*, include the whole of the Jewish Scriptures.

(1) In the *Law* we have the book of God's commandments.

(2) In the *Prophets* the revelation of His will.

(3) In the *Psalms* the book of devotion for God's Church.

The first teaches us what to do; the second supply us with the articles of our belief; whilst the latter, the *Psalms*, teach us how to pray for grace both to do and to believe.¹

unum, aut unus apex non præteribit à lege. Rursus ait: *Omnia quæ scripta sunt*: sive ad literam prædicant res Messiaë futuras, atque illas præmittant, sive in figuris rituum et sacrificiorum, sive in factis aliorum magnorum virorum adumbrentur atque obvelentur; nam his omnibus modis Messiaë præclara gesta scripta fuerunt. Et ait, *Quæ scripta sunt de Me*: qui sum argumentum omnis Scripturæ, quæ quoquo modo aut de Me est aut ad Me per creaturas tendit." —Salmeron.

¹ The usual division of the Jewish Scriptures was this threefold one of the law, תורה, containing the Penta-

teuch; the prophets, כְּתוּבֵי נְבִיאִים, consisting of the whole of the prophets, excepting David; and the Psalms, or holy writings, כְּתוּבֵי קְדָשִׁים, including the Psalms and other canonical books, Esther, Ezra, Nehemiah, and Daniel being reckoned as one book. This was the division recognised by Josephus: Δύο δὲ μόνα πρὸς τοῖς εἰκοσι βιβλία . . . καὶ τούτων πέντε μὲν ἐστί τὰ Μωϋσείως . . . προφῆται τὰ κατ' αὐτοὺς πραχθέντα συνέγραψαν ἐν τρισὶ καὶ δέκα βιβλίοις, αἱ δὲ λοιπαὶ τίσσασαρες ὕμνους εἰς τὸν Θεὸν καὶ τοῖς ἀνθρώποις ὑποθήκας τοῦ βίου περιέχουσιν [Contra Appion, lib. i. c. 8]. Cf. Euseb. *E. H.* iii. 10. See also Cosin on the Canon, chap. ii.

Salmeron.

Gortanus.

(45) *Then opened He their understanding, that they might understand the Scriptures.* Acts xvi. 14.

He first appealed to the evidence of their senses, and the first dawning of their faith was that which comes from sight and from touch. Now, by opening *their understanding*, Christ gave them beyond this the faith of knowledge, which was grounded on the accordance of His word with the prophecies contained in *the Scriptures*. And He did this by removing from their minds that carnal and material interpretation of *the Scriptures* which obscured all the declarations of God, and rendered them unable to comprehend spiritual truths. Stier. Alb. Magnus.

Without an opening of the *understanding* the plainest words of Holy Scripture fail even to reach the mind, and are therefore wholly unable to penetrate to the heart of the hearer. There are three classes of minds which hear Scripture:—

(1) Those to whom the will of God is fully unfolded, but in whom the absence of the Spirit causes these Scriptures to be only bare words. Their knowledge of Holy Scripture reaches only to the memory of the facts contained in them.

(2) Those in whom the intellect only is opened, and who are able to understand the words and the meaning, and to dispute about the letter of Holy Scripture, but who reach not beyond this.

(3) Those in whom, through the union of Divine wisdom with an honest and earnest heart, the sense is made clear and efficacious. Salmeron.

(46) *And said unto them, Thus it is written, and thus it behoved Christ to suffer,¹ and to rise from the dead the third day: (47) and that repentance and remission of sins should be preached in His name among all nations.* Ps. xvi. 11; xxii. 1—19. Isa. i. 6, &c.; liii. 2, &c. Acts ii. 31; xiii. 35; xvii. 3. Dan. vii. 14; ix. 24. Luke iv. 18. Acts i. 22; xiii. 34, 46. Heb. viii. 12. 1 John ii. 12.

Thus did Jesus remove from the minds of His disciples the notion to which they had clung so tenaciously, that Christ's kingdom was to be an earthly one, and should be accompanied with all the accessories of worldly dominion. He taught them and us that it was to be set up in the hearts of all mankind. That it was to be preached in humiliation, and Soarez.

¹ "Expende illud sic. Ex amore erga homines, ex obedientia erga Patrem, ex necessitate satisfactionis pati oportebat: quia decretum fuit: quia elegi et suscepi. Quid tu ad ista? Vis pro

tuis peccatis satisfacere? Oportet pati: Amas salutem hominum? oportet pati: vis obedire Patri? oportet pati."—*Avancinus*.

that its proclamation was to be the need of repentance and the offer of the remission of sins.

The Church of God was from henceforth no longer to be confined to one nation. He, in whom is no respect of persons, at His ascension gave commission to His disciples to go into *all the world, and preach the Gospel to every creature.*

There are five characteristics of the preaching of the kingdom of God pointed out by our Blessed Lord.

(1) It was *now* to be preached.

(2) The substance of the preaching was to be *repentance and remission of sins.*¹

(3) It was to be preached *among all nations.*

Rambach. (4) It was to begin at Jerusalem.

Stier. (5) It was to be preached in accordance with the Scriptures *and in His name.*

First, *repentance* was to be preached, and then the *remission of sins*; for men must first repent before they can receive *remission.* Here we have the necessity of the concurrence of man's will with God's grace set forth. Repentance is, indeed, man's work, remission of sins is God's act; but repentance is of no avail without remission, and remission is not given without repentance: both must be preached together, as both by God's mercy are bound together. By the passion and death of Christ efficacy was given to repentance; by His resurrection forgiveness of sins is offered and is promised to all who repent. The effects of His passion and of the redemption of the whole human race is however applied individually, and is evidenced by the repentance of the sinner. Therefore must the preaching of *repentance* accompany that of the work of Christ on earth, His passion and resurrection.

These benefits of His sufferings are to be preached *in His name*, through and because, that is, of His meritorious death, since He alone has procured the grace that works in us first *repentance*, and then *the remission of sins* as its consequence. And what we are to preach is not the duty of repentance merely, but the possibility of it, and the effectual nature of it through the resurrection of Christ. It is to be preached *in His name*, that is—

(1) Because He commands it.

(2) With His authority.

2 Cor. v. 20. (3) By those who are His representatives and ambassadors.

Corn. à Lap. (4) Not for our own advantage, but to His glory and to the manifestation of His power.

Salmeron.

¹ "Prædicationis evangelicæ summa dicitur pœnitentiam et sequi indulgentiam."—*Wicelius.*
est pœnitentia in remissionem peccatorum præ nomen Jesu. Vide præce-

Let us then keep in mind the passion and the death of our Saviour—

(1) In order that we may have an ardent sense of God's love for us, for *God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.* By His love it is that we obtain the gift of repentance and the forgiveness of our sins. Rom. v. 8.

(2) Since His passion is the cause of the remission of our sins. Through the love which He bore us, and the obedience which He manifested, He freed us, who are His members, from the power of sin.

(3) His passion and death were sacramentally a benefit to us. He endured suffering and submitted to the penalties of sin, and overcame temptation in our flesh, which He had assumed at His conception, giving to this flesh, which was the instrument of Deity, those powers which He exercised in it. Stella.

Beginning at Jerusalem.

Micah iv. 2.

By their obedience to this command of their Lord was the prophecy of the evangelical prophet fulfilled, for *out of Zion shall go forth the law, and the word of the Lord from Jerusalem.* Lienard.
Isa. ii. 3.

Thus would He to whom all the prophets gave witness manifest the infinite nature of His mercy, by directing the preaching of repentance to be commenced in that city which had dealt so wickedly, and had crucified Him.¹ He commanded this— Stella.

(1) Because in Jerusalem those things were done, through which repentance was to be preached.

(2) Because the Jews were the covenant-nation to whom salvation had first been promised.

(3) Because Jerusalem, the metropolis of the Jews, was the city of David, and it behoved Him who was David's Son according to the flesh there to begin His reign.² Luca Brug.

(4) In order that the Gentiles might trust in His love, which had been still continued to the rebellious nation, notwithstanding its rejection of Him; and that all sinners might come to Him with confidence, because of this proof of His long-suffering and of the abundance of His mercy. Hugo de S.
Charo.

¹ "Cur ab Jerusalem prædicationis exordium sumi jubet? Statim in Jerusalem pœnitentiam et remissionem peccatorum prædicari vult, ut doceret inimicis benefaciendum ne qui in Eum sævierant de salute desperarent." — *Novarinus.*

² "A Jerusalem fit hujusmodi prædicationis exordium ut mysterio finis primordia prædicationis conveniant. Jerusalem terrestris, visio pacis dicitur, illam utique figurans, ubi interminatè pax vera tenetur." — *Simon De Cassia.*

John xv. 27.
Acts i. 8, 22;
ii. 32;
iii. 15.

(48) *And ye are witnesses of these things.*

The Apostles and disciples whom He thus commissioned were not only to be preachers of repentance, but they were also to be witnesses, both by their testimony to the facts of His sufferings, death, burial, and rising again, and also by the manifestation of the power of the resurrection of Christ in the boldness of their confession of faith in Him, and by the holiness of their lives. They were to testify, that is, as well through the power of the Spirit of Truth, which was to be given to them, as also because of their having *been with Him from the beginning*. And their confidence in preaching the Gospel, as we have seen, was to be based—

John xv. 26,
27.

1 John i. 1.

(1) On the experience of reason and on their certainty in the reality of His resurrection, of which they were assured, because they had *seen with their eyes and had handled of the Word of life*.

(2) On their knowledge of Holy Scripture, and their understanding the meaning of what *is written*.

Stier.

(3) Upon that power which was to be given them from on high, and which they were to testify both by their words and in their life.

* * * "O Lord, who for the firmer faith of Thy disciples in Thy resurrection didst keep and show them the wounds of Thy cross, and didst offer and give those holy evidences both to their eyes and hands, I beseech Thee give me grace so to evidence my spiritual resurrection from the death of sin, that all the world may see my life of righteousness, and that Thou mayst behold both : that they may see it, and give Thee glory ; that Thou

mayst see it, and give me witness, that I am what I seem : religious not in show, but in integrity ; righteous not in appearance, but in truth ; a saint not in picture, but to the life ; an angel not in shape, but in deed ; an Israelite in whom is no guile ; a Christian without all deceit : that I may have a place at Thy right hand, and find a true salvation by Thee and with Thee. Amen."

—*Dean Brough.*

FIRST SUNDAY AFTER EASTER.

ST. JOHN XX. 19—23.¹

(19) *The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst.*²

Mark xvi. 14.
Luke xxiv.
36.
Acts xx. 7.
1 Cor. xv. 5;
xvi. 2.

THIS was the fifth appearance of our Blessed Lord to His disciples on the day of His resurrection:—

(1) He appeared to Mary in the garden where He had been buried, and where she had come to seek Him.

Augustine de
Consen.
Evang.

(2) To the women on their way to inform His disciples of the absence of His body from the tomb.

John xx. 14
—18.

(3) To Simon Peter.

Matt. xxviii.
9, 10.

(4) To the two disciples on the road to Emmaus.

Luke xxiv.
34.
Luke xxiv. 13
—31.

(5) To the assembled Apostles and to those disciples who had gathered together and were with them *the same day at evening.*

Luke xxiv.
36.
John xx. 19.

According to the strict or ecclesiastical mode of computing time the evening was no part of this *first day of the week*. In common life the Jews were accustomed to reckon the evening as a part of the day which it closed—a custom which St. John here follows. The civil day, however, was computed to begin at sunrise and to end with the next sunrise;³ and thus St. Matthew writes of the be-

Hengsten-
berg.

¹ "Tria sunt quibus hodie in Ecclesia festis paschalibus imponitur finis, omnia sanè diligentissimè observanda. Etenim in Evangelio nobis primùm evidenter indicatum est quid boni nobis læta Christi resurrectio attulerit. In Epistola cernimus ejusmodi fides huc pertinere. Collecta porro et Ecclesiæ oratio ostendit novam vitam et novos mores ad nostrum pascha requiri."—*Ferus in Evan.*

² "Hæc verba illa eadem nocte qua Dominus Jesus Apostolis apparuit dicta sunt; et ob eam causam à Joanne re-

petita est illa apparitio Apostolis sub vespere diei facta, ut non tantùm adjungeret quæ alii omiserant de Thoma absente et post octo dies ejus gratia ad illum cum Apostolis conjunctum reverso, sed ut etiam suppleret hanc sacramenti absolutionis institutionem, quæ magnifica est in se ipsa, nobis verò maximè salutaris, et de qua post diuturnam tot seculorum præscriptionem nostræ tempestatis hæretici bellum nobis indixerunt, ac litem gravissimam intenderunt."—*Salmeron.*

³ "The natural day was twofold:

Hengsten-
berg.
Matt. xxviii.
1.

ginning of the day of Christ's resurrection: *In the end of the Sabbath, as it began to dawn toward the first day of the week.*¹

Ceumenius.

Konigsteyn.

Matt. Faber.

Christ appeared to the eleven Apostles and the rest of the assembled disciples *at evening*. He came in the *evening*, when their fears were stronger, and danger seemed most imminent, when the Jewish multitude were enraged with His disciples because of the report which the soldiers had spread, that those disciples had stolen away His body. When they feared most for their own safety, then did He their Lord appear to strengthen them. Though He arose early, He left them, still doubting, throughout the day, to exercise their patience, and to strengthen their longing desire for Him. Then, lest they should utterly despair, in the *evening* He appeared to them: not coming to them earlier in the day, that He might exercise their faith and hope; not delaying beyond this day, lest their faith and hope should utterly fail them. He deals in the same way with the Church now: not delivering us from temptation at the first moment, but trying and strengthening us by His seeming absence, yet at the same time giving us indications of His nearness, foreshadowings of His power and readiness to save us, as so many pledges for future deliverance, and so many promises of strength to resist temptation.² These memories of His resurrection, and the individual testimonies that He had risen and had been seen, were powerful aids to His disciples' faith, constantly reminding them of His words *whilst* He was *yet with* them. Let us not, then, doubt as to the truth of His promises, though He seems to delay to be gracious to us. If He tarry still, let us be comforted by the assurance that He *will* come to us if we *wait* for Him.

Stapleton.

Luke xxiv.
44.

Hab. ii. 3.
Ferus.

Coster.

Hab. ii. 3.

When the world had long waited for Him, in the *evening* of time—so long, indeed, that impatient souls doubted whether He would ever come—He came in His incarnation; so now, if His second advent seem to be delayed, let us remember that this is in strict analogy with all His dealings with mankind: *though it tarry, wait for it; because it will surely come, it will not tarry for ever.*

civil, a working day, destined for civil business and works; this began at sun-rising, and held till the next sun-rising, Matt. xxviii. 1: or *sacred*, a festival or holy day, destined for holy exercises; this began at sun-set, and continued till the next sun-set." — *Godwyn's Moses and Aaron*, b. iii. c. 1.

¹ The word which St. John uses is *ὀψία*, which is used to comprehend a considerable space before and after sun-

set; but some time before this St. Luke had told us *ἑσπερα* was near, and this word means the time which begins at sun-set. See note at p. 22. It was therefore late in the evening or night.

² "Notandum est quam clementer egerit cum illis Christus, qui nonnisi ad vespem suspensos tenuit. Adde quod eis illuxit, novæ vitæ pignus afferens, quum se mundo tenebræ offunderent." — *Calvin*.

When the doors were shut.

Whatever questions may be raised as to how this was done, let us remember with St. Cyril that there are no laws with God, and that He is not subject to that order which He has given to matter and to all created things; for He who has given to body such properties as that it cannot penetrate through closed doors, can at any time remove such hindrances to its power. As He had taken our flesh in a virgin womb, and as He rose on the morning of His resurrection without removing the stone at the mouth of the tomb, so now He entered though the doors remained shut. Whatever doubts, then, the Apostles might have felt as to the truth of the words of the women, that the stone was rolled away, and that He was not in the tomb, were now removed by the proof of sight, and touch, and hearing. They knew that He was risen from the dead, and was in the midst of them though the doors were unopened.

Corn. à Lap.

Coster.

Theophylact.

To Him, indeed, nothing can be shut, neither thought nor deed, so that He cannot know and see it; nor can any dangers so hem us in that He cannot save us even from the midst of multiplied evils.¹

Coster.

Even whilst our Blessed Lord was giving these accumulated proofs to His disciples, that it was He who *stood in the midst* in a real body, and that this body was the selfsame one which had been crucified, He yet further made trial of their faith, since to pass through closed doors and to stand amongst them seemed the property rather of a disembodied spirit than of a body. Let us remember,

(1) That when Christ gives us His grace He yet ceases not to give us trials of faith, and that as our strength and privileges are, so also will be our trials.

(2) That God comes to His people most evidently when the world is shut out from their thoughts and affections.² It was when the Apostles had shut out the world, and the doors were closed so that none could enter save Christ, that He came and gave to them His peace.³

Bonartius.

Bossuet.

¹ "Tametsi Deum omnia loca contingere possit, non tamen clausis foribus cor tuum ingredi velit: stat ante ostium et pulsat, atque: *Aperi mihi, soror*; qui contra nullius voluntatem ingreditur. Si quis illi januam aperuerit, huic ait, *Intrabo ad illum, et cœnabo cum illo, et ipse Mecum*. Væ excludentibus illum! tales enim nunquam fruuntur eo, sed immundos spiritus æternum suscipiunt, et cum ipsis ineffabilia semperque duratura tormenta sustine-

bunt."—*Coster*.

² "Moraliter januæ clauduntur, cum sensus sub custodia tenentur, maximè, oculi, aures, lingua."—*Bonartius in Ecclesiasticum*.

³ "In hoc docemur Deum, quietis amatoribus, ac et iis, qui sensus suos ocludere sciunt, et non dissolutis, qui omnia videre, audire, loqui ac tangere cupiunt, dona sua communicare."—*Philip. Diez*.

The Apostles were thus assembled with closed doors for *fear of the Jews*. Before the Holy Spirit was given on the day of Pentecost, they trembled for themselves; but when they had received from Him the gift of courage, the spirit of a strong mind, the doors no longer remained closed through fear, but they boldly preached Christ crucified to that same multitude which had compelled Pilate to put Him to death, and declared the power of His resurrection to those who asserted that His Apostles had stolen His body from the tomb.

Ferus.
Luca Brug.

Came Jesus and stood in the midst.

That this coming of Christ and His standing *in the midst* was miraculous, and by the exercise of supernatural power, seems to be affirmed afterwards by St. John when he says that this and other appearances of Christ were *signs* (σημεῖα) of His power. It was then no mere sudden and unexpected coming which is here referred to, but one which indicated His superhuman power.

Olshausen.

By so doing He here certified the whole band of the disciples of the reality of His resurrection. He did so,—

(1) By proving the reality of His body—the identity of His resurrection-body with that which had been crucified.

(2) By His familiar salutation He recalled to them the words and promise made to them by Him before His crucifixion.

(3) He showed them the living power of this body of His by eating before them and by breathing upon them.¹

Gerhard.

Gen. ii. 9.
Rev. xxii. 2.

John vi. 51.

Luke ii. 46.

Luke iii. 21.

John i. 26.

He *stood in the midst*; as the tree of life was placed *in the midst of the garden*, so He, the true tree of life, of whom He Himself said, *I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever*, now stood in the midst of the rulers of His Church.² In His Father's temple He was first seen, as He was seated *in the midst of the doctors*, Himself the true doctor of His Church. He was seen by all standing in the midst of the multitude which came to John's baptism, as He who was needed to give efficacy to the waters of baptism. His disciples were com-

¹ "Per cicatrices clavorum ibi remanentes ostendit quod erat idem corpus numero. Per tactum et visum ostendebatur habere corpus verum et non phantasticum. Per comestionem ostendit se habere corpus vivum animâ vegetativâ animatum. Per hoc quod loquebatur sensibiliter et etiam ratiônabiliter, reducens ad memoriam quæ eis dixerat ante mortem suam, osten-

dit se habere corpus animatum animâ sensitivâ et intellectivâ et eâdem quâ prius."—*Nic. de Lyra in Lucam xxiv.*

² "Dominus est in medio Ecclesiæ et fidelis animæ ad confortandum per gratiam, ad illuminandum per sapientiam, ad vindicandum per justitiam, ad exaltandum per gloriam."—*Bald. Junius.*

forted when, *in the midst* of them, as the Father of *the whole family in heaven and earth*, He washed their feet. At His crucifixion He was seen by all Jerusalem hanging on the cross *in the midst*, and separating as a judge the hardened from the penitent thief. So now He, who is no respecter of persons, *stood in the midst* of His disciples to distribute to each one alike the gift of the Holy Spirit; as afterwards St. John in vision saw Him *in the midst of the seven candlesticks*, standing to watch over His Church, to guide it by His providence, and to supply it with the oil of His grace,¹ *according to the assurance made of old: God is in the midst of her, therefore shall she not be removed; God shall help her, and that right early.*

He stood—

(1) As a token of His mercifulness and of His love in calling all men to Him, and inviting them freely to receive of His bounty; John vii. 37.

(2) To show His readiness to help us in all need, and His power to defend us at all times. Acts vii. 55. Royard.

He stood *in the midst* for our sakes, to teach us—

(1) That He is the One only and true Mediator between God and man; and He who, by His incarnation and death, has reconciled man to God.² Ferus.

(2) That He it is who is *the light which lighteth every man that cometh into the world.* Royard.

(3) That all alike may look upon Him and receive consolation in all their sorrow. Lampe.

(4) That He might assure us at all times that He is not far from any one of us.³ Ferus in Evan.

He stood, moreover, *in the midst* with reference to His person and His offices—

(1) As a Shepherd *in the midst* of His sheep, to reassure them in their fear.

¹ “Vidimus Christum in medio penè undique repertum, quodque observandum videtur, secundum omnem situm. In medio jacuit; in medio sedit; in medio stetit; in medio discurrit; in medio pependit; quid amplius requirimus?”

“Ergo exultemus et laudemus Deum, qui habitamus Sion, Ecclesiam Christi, inquam, quòd in medio nostri dignatus sit habitare; et oremus eum ut in medio quoque cordis nostri velut Rex in regno dignetur sedem suam ponere, tandemque nos in electorum suorum medio statuere.”—*Matt. Faber.*

et medius omnium apparet, et *in medio stat* qui et complevit salutem in medio terræ, ut habet Psaltes, quoniam non est acceptor personarum Deus, sed in omni gente qui facit iustitiam acceptus est Illi. Act. x. 34, 35.”—*Beaux-Amis.*

³ “Monentur hic concionatores, ut simili ratione cùm alios illuminant in medio consistent, nemini subtrahendo lucem veritatis, nec personam reverendo. Ut enim sol illuminat etiam stellas, quæ in firmamento supra ipsum sunt; ita illuminandi etiam et corrigendi sunt, qui videntur sibiipsis satis illuminati et sunt superiores.”—*Matt. Faber.*

² “Ille enim est μεσστής, mediator, qui

(2) As the Father of the family *in the midst* of His own household.

Titelmann. (3) As a Teacher *in the midst* of His disciples.

Where these three are to be found, reverential fear of God, the spirit of concord amongst Christian brethren, and meditation on Christ, there will He be found standing, and that too *in the midst* of His people.

Ferus.

John xiv. 27.

And saith unto them, Peace be unto you.

This common Hebrew salutation implies not peace merely, but all good things; hence Jacob sends Joseph to his brethren, saying, *Go, I pray thee, see whether it be well with thy brethren*—that is, literally, *see the peace of thy brethren*. Our Blessed Lord, then, here wishes, and with the wish gives to His disciples peace and all good things.¹ For all His words are efficacious, and, where man's sins do not hinder, He works in us that grace with which He blesses us.

Gen. xxxvii.
14.
Ludov. Gran.

Natalis Alex.

They were full of disquiet and of fear; grieving, it may be, that He had not first appeared to them as He had been accustomed to do, but that He had been seen first by the women, as though the disciples, through their desertion of Him, were unworthy to see Him; fearing because of the hostility of the Jews; and dreading, moreover, the anger of Him whom they had forsaken in His hour of trial.

Chrysostom.

Toletus.

With these words, *Peace be unto you*, Christ saluted His disciples; and with these words—

(1) He removed from their minds the fear of His presence, and banished the trouble which they felt at the remembrance of their flight from Him in the garden of Gethsemane.

Augustine.

Ps. xix. 11.
P. B. vers.
Luca Brug.

(2) He healed the offence of those who had stumbled at, and were offended with, His cross; first forgiving the sin of incredulity and of apostasy from Him, and then with that remission giving them *the blessing of peace*, and making them rejoice in the consciousness of His love.

Sylveira:

(3) He gave them *peace* by the assurance of His protection, and thus saved them from that disturbance of mind which they had through fear of the Jews.

And these words were spoken at the moment when He first appeared to them after His resurrection:—

(1) Because the reconciliation of man to the Father through the death on the cross was for ever consummated by the resurrection of Jesus Christ.²

Quesnel.

¹ "Deus non verba sed res loquitur."
—Luther, from Philo, *De Decalog.* 750.

² "Καὶ λέγει αὐτοῖς· Εἰρήνην ὑμῖν,

τοῦτέστι, Μὴ θορυβῆσθε καὶ ῥήματος ἀναμνήσας οὐδὲ πρὸς τοῦ σταυροῦ πρὸς αὐτοὺς εἶπεν· Εἰρήνην ἀφήμι ὑμῖν.

(2) Because He was now about to invest His ministers with the ministry of reconciliation, in which they were to give to the penitent the assurance of pardon. It was fitting therefore that those who were now to be appointed His stewards, and the dispensers of His *peace*, should first possess that which they were commissioned to give to others.¹

(3) Because it had been His customary form of salutation to them whilst He was with them. So that with these words He recalled to their minds His past actions of love, and thus increased their confidence in Him, whilst at the same time He reminded them of His command, *When ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.*

The *peace* which Christ gave at the first to His Apostles He gives to all His people; and the peace in which the greatness of the Father's love to us is shown² is fourfold:—

(1) Peace through their reconciliation with God; the being in a state of grace, and thus free from sin. This peace is the direct fruit of the passion and incarnation of our Blessed Lord.

(2) The rest or peace of conscience, which is the fruit of the former. This it is which is declared to God's people in these words, *The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.*

(3) The peace of confidence amidst the cares and perplexities of the world, which ensues from a firm and perpetual reliance on Christ.³ This peace our Saviour exhorts us to have, though in *the world we have tribulation*, by the remembrance that He has *overcome the world*. This is that peace which our Blessed Lord gave to His Apostles when He spake these words to them.

(4) When that peace of reconciliation, of conscience, and

καὶ πάλιν ἐν ἐμοὶ εἰρηνην ἔχετε, ἐν τῷ κόσμῳ θλίψιν ἔχετε.”—*S. Chrysostom.*

¹ “Hanc pacem precatus est Dominus discipulis quando post resurrectionem non semel eis dixit *Pax vobis*. Eandem voluit ut toti mundo prædicarent ac procurarent, *Intrantes*, inquit, *domum salutate eam dicentes, pax huic domui* (Matt. x. 12). Unde de prædicatoribus scriptura, *Quam speciosi pedes Evangelizantium pacem, Evangelizantium bona.* (Is. lii. 7).”—*Adr. Mangotius*, iii. 72.

² “O prodige étrange! cette mort qui devait rendre la guerre éternelle, c'est ce qui conclut l'alliance: ce qui a

tant de fois armé les peuples, a désarmé tout-à-coup le Père éternel; et la personne sacrée de son Envoyé ayant été violée par un si indigne attentat. Aussitôt il a fait et signé la paix. Voici un mystère incroyable: Dieu est irrité justement contre la malice des hommes: et lorsque, par le meurtre de son Envoyé, de son Christ, de son Fils unique, ils ont ajouté le comble à leurs crimes, c'est alors qu'il commence d'oublier ces crimes.”—*Bossuet, Sermon pour la Dimanche de Quasimodo.*

³ “Vox Dei pax est: ad pacem vocat Deus in torcularibus oppressos.”—*Hom. August. in Psalmos.*

Sylveira.

Gerhard.

Toletus.

Matt. x. 12,
13.
Ferus.

Is. xxxii. 17.

John xvi. 33.

Stapleton. of confidence amidst adversity is attained, there will also be peace with mankind ; for *when a man's ways please the Lord, He maketh even his enemies to be at peace with him.*

Prov. xvi. 7. And this peace on earth, *which passeth all understanding,*
Philip. iv. 7. is but the shadow, and foretaste, and beginning of that peace which shall crown all our faith and endeavours, the peace
Alb. Magnus. granted to us in glory hereafter.

Let us remember that though God may permit His people to receive grace, even through unworthy channels, yet that none are fit to be sent on the Church's mission unless they have received this inward peace which comes from a heart at one with our Father.

Gorranus.

(20) *And when He had so said, He showed unto them His hands and His side.*¹

1 John i. 1.

He showed unto them, not scars merely, but open wounds, as is evident from the words which he afterwards addressed to St. Thomas : *Reach hither thy hand, and thrust it into My side.* He bore those wounds still, and *showed* them to His Apostles :—

John xx. 27.

(1) As the sure evidence of the identity of the risen and the crucified body,² and as a testimony to us of the future resurrection of our bodies from the grave ; for if He our first-fruits has risen with the same body in which He died, so shall we the after-fruits rise with the selfsame body in which we have died—the same body, yet glorified.

1 Cor. xv. 23.

(2) As the tokens and tethrophies of His Divine power and victory over the world, the flesh, and the devil.

Lyra.

(3) As an encouragement to us to put our whole trust and confidence in the Father, who, in giving His Son to suffer thus for us, will *with Him freely give us all things.*

Rom. viii. 32.

(4) To remind us, that if Christ has ascended into the heavens, and has *girded Himself with strength,* yet that the Divine and human natures of Christ are still distinct, since that wounded body of His is the body of this flesh ; and that He who has gone up is still our Elder Brother.

Ps. xciii. 1.
Leo, Sermon. i.
de Resur.

(5) By the sight of these wounds He would inflame our love, and urge us to imitate Him who in His obedience and patience amid suffering, even unto death, has left an example to us, and who, though glorified, is content to endure the wrongs of sinners, and calls upon us to do likewise.³

¹ "Post resurrectionem in corpore suo Dominus duo contraria ostendit ; et palpabile ejusdem naturæ, ut formet ad fidem, et incorruptibile alterius gloriæ, ut invitet ad præmium."—*Gloss. Ordinaria.*

² "Per fenestram carnis Christus certum reddidit incredulum Apostolum de divinitate, et eadem via certos fecit discipulos cum dixit : *Videte manus meas et pedes meos.*"—*Gab. Acosta in Ruth.*

³ "Inter præcipua signa, quæ homi-

(6) He would encourage us to believe and to trust in Him equally with the Father. To confide in the constancy of the Son, who *was wounded for our transgressions*, and who bears the remembrance of us engraven *upon the palms of His hands*.¹

John xiv. 1.
Isa. liii. 5.
Isa. xlix. 16.
Matt. Faber.

(7) In them also we may see the living tokens of the sinner's ingratitude, and the self-condemnation of those who reject Christ.

Corn. à Lap.

Christ still shows us *His hands and His side*. We see *His hands* when He shows us His mighty works, in order that He may strengthen us. He shows us *His side*, in order that we may meditate on His love and truth. For in the perfect and unspeakable love of Christ we may ever see His wounded *side*; in His ceaseless labour of mercy for us we may trace His *hands*; in the example of true and perfect obedience we may see His *feet*. Surely nothing can more inflame our affection, encourage our earnest strivings after holiness and compel us to copy His example, than the tokens and the remembrance of the mightiness of His love.

Alb. Magnus.

Luke xxiv.
39.

Ferus in
Evan.

Our Blessed Lord gave *peace* to His Apostles, and then immediately *He showed unto them His hands and His side*; teaching us that it is His wounds which have procured our *peace*, whilst by the sight of them He would exhort us to cherish that *peace* which He has given; encouraging us also to endure shame and suffering for His sake, and in the midst of all sorrow to rejoice, and to cherish afflictions as one of His wounds, and the earnest of that glory which He will share with us.

Natalis Alex.

Coster.

These wounds of our Saviour were preserved by Him not from lack of power to heal, but for the healing of doubting hearts.² Christ ever willed to be recognised by deeds of suffering and of mortification, and not by acts of splendour. When transfigured in glory, He was hidden from the eyes of all, save Peter, and James, and John; when He stooped to the death on the cross, He was seen by all eyes. So, after His ascension, when He would arrest the persecutor, Saul, in the midst of his *threatenings* against His Church, it was by an appeal to His lowliness, and not by the remembrance of His eternal majesty; He recalls His cross, and the title

Augustine.

Matt. xvii. 1.
Mark ix. 2.
Luke ix. 28.

Acts ix. 1.

Acts ix. 5.
Stapleton.

nem cum Christo spiritualiter surrexisse ostendunt, hoc unum est, si patienter contradictiones proximi et injurias illatas perferit.”—*Ph. Diez*.

¹ “Faciunt hæc ad patientiam in adversis. Quid enim militem offendat quod ipse pertulerit cum viderit vulneratum principem? Quid nos molestum esse putemus quod salutare fuerit, et gloriam nostram promovebit cum hac

via Christus venerit in cælum.”—*Beaux-Amis*.

² “Ad dubitantium corda sananda vulnerum sunt servata vestigia.”—*Gloss. interlin.* “Vulnerum vestigia non impotentia sanandi, sed ad sananda cordium vulnera in fide reservata sunt ad resurrectionis probationem.”—*Königsteyn*.

affixed to it, *I am Jesus whom thou persecutest*. He willed to be known in the lowliness of His humanity¹ and by what He had endured for us. And in so doing He left us an example. We are bidden to do as He did, and to make our neighbours rejoice by showing to them our hands, our feet, and our side. Our *hands*, by the largeness of our bounty, and our labours of mercy for them; our *feet*, by our swift-ness and constancy in doing them good, and by our obedience to the whole law of Christian love; our *side*, by our unfeigned purity, and the spotlessness of our charity towards them.

Coster.

Then were the disciples glad when they saw the Lord.

John xvi. 22.

This coming and these words² removed all unbelief from the hearts of the disciples, for only with faith in the reality of His resurrection would they have been *glad*. And as the words of Christ, *Peace be unto you*, referred back to His declaration before His crucifixion, *Peace I leave with you; My peace I give unto you*: so here is the fulfilment of the promise made to them at the same time, *I will see you again, and your heart shall rejoice*. We see how efficacious the words of Christ are to the soul, for no sooner does He speak *peace* than the heart of the disciples is filled with that gladness which comes not except with peace.

Toletus.

John xiv. 27.

Hengsten-

berg.

John xvi. 22.

Œcumenius.

(1) The disciples were *glad* because Christ by His presence and words removed from their minds the dread of His anger on account of their desertion.

(2) Glad at seeing Him in the flesh moreover, not only because they were assured that He was really alive, but because they hoped also that all things which He had promised them, and in the sense in which they had understood His words, would be fulfilled.³

Luca Brug.

(3) Glad at the promise of, and at the beginning of the possession of, that peace which He now gave them.

Corn. à Lap.

His coming had freed them not only from all distrust as to whether He were living, but it had removed from them all fear of the Jews, since in His presence they felt that there was perfect safety.

Ludolph.

¹ "Placuit illi per tormenta quæ in sua sanctissima humanitate passus est cognosci."—*Ph. Diez*.

² "Non sola forma et figura propria corporis sed etiam sermone ac salutatione ipsa suam confirmat resurrectionem seque eundem esse demonstrat."—*Toletus*.

³ "Man feels a secret horror in the presence of all purely spiritual being divested of the corporeal covering. The appearance of Christ was precious to His Apostles, and a source of sacred joy, only when they felt certain as to the reality of His body."—*Olshausen*.

Thus was the promise fulfilled which He had made to them on the night of His betrayal, *Ye now, therefore, have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.* But they were not only glad at His appearing, but at the sight of *His hands and His side.* At seeing those hands which had wrought salvation for them, and at the sight of His open side, which spake of His continued and unbounden love for them.

John xvi. 22.
Royard.

Alb. Magnus.

(21) *Then said Jesus to them again, Peace be unto you.*

Again He spake to them of *peace*—again at this time in order to confirm their faith and to strengthen that *Peace* which He gave. He spake *Peace* a second time to assure the disciples against both the foes that are without and those that are within: from temporal evils as well as from spiritual.¹

Augustine.

Beaux-Amis.

Thrice after His resurrection He spake this word to His assembled disciples, and in so doing removed from them the three sources of disquietude: a reproaching conscience; the dread of their Lord's anger; and fear because of their enemies. As all these evils befall us in consequence of that sin which came into the world through the transgression of Adam, so are all these sources of disquietude to be removed by Christ's resurrection.

Ferus in
Evan.

And like as when He confirmed some truth by the repetition, *verily, verily*, so here by the iteration of these words He implies the certainty and the stability of His promise and gift.

Titelmann.

As My Father hath sent Me, even so send² I you.

Matt. xxviii.
18.
John xvii. 18.
2 Tim. ii. 2.
Heb. iii. 1.

As does not mean an equality of power or authority, but with similar power for similar ends, and by similar means. By these words our Blessed Lord tells His Apostles that their one work on earth was to continue and perfect that work which He came to do; and that the whole duty of the Apo-

¹ "Ob duplicem persecutionem rursus pacem commendat, ut internam et externam pacem accipiant. Pacem in seipsis habeant contra concupiscentias et incensores cupiditatum dæmones: pacem etiam adinvicem, contra malignum illum spiritum qui seminat inter fratres discordias: qui zizania superseminat et unionem omnem dispergere contendit." — *Beaux-Amis*.

says, "These two verbs differ; in ἀποστέλλω the will of the sender, and of him who is sent, is had respect to; in πέμπω, the will of the sender as distinguished from the will of the person sent." — Hengstenberg thinks that "there is an intentional variation of the word, in order to avoid placing the mission of the Apostles on the same level as that of their Master."

Cf. Eur. Iph. in Aul. 360.

² ἀπέσταλκε . . πέμπω. Bengel

Estius. stleship was thus to labour for God's glory in the salvation of man. They were, so far as men assisted by God's Holy Spirit could, to supply the place of their ascended Master, and to work those things which He, being corporeally absent, specially assigned to them to do. And that as Christ was the Apostle of the Father, so should they be the Apostles of the Eternal Son.

Christ here shows Himself:—

Theophylact. (1) The very and Eternal God. He says, not, I will entreat the Father, but, of Myself I send you.

Augustine. (2) As the Man Christ Jesus, who is the Mediator between the Father and mankind. The Father sends not the Apostles, but He sends the Son; and the Son, having received the mission from the Father, sends His Apostles.

As the *Father hath sent* the Son: *even so* does the Son send His ministers—

Chrysostom. (1) With similar power to rule and direct His Church, with similar authority to remit sins, in a similar manner as His vicars, to appoint others to succeed them in their office, as He appointed them to succeed Him.

Theophylact. (2) His ministers are sent from a similar source of authority. As the Father sent His Son by His own power—self-impelled—so does Christ send His messengers by His own inherent power and authority.

Cyril. (3) He sends them for the same end as that for which He Himself was sent, to declare the truth and to bring about the salvation of mankind, *to preach the gospel to the poor, to heal the brokenhearted, to preach the acceptable year of the Lord.*¹

(4) He gave them power to confirm the truth in the same way which He Himself had done, by signs and miracles accompanying their teaching.

Corn. & Lap. (5) From the same primary cause they were sent—the mightiness of His love for the whole world: and with the same love does He sustain them amid the trials of the world.

Toletus. (6) He sent them to bear witness to and to seal the testimony of the truth of the gospel which they taught, by their own sufferings, and if need be by their death, as He Himself

¹ "*Sicut misit me Pater et ego mitto vos. Quasi diceret, ea charitate qua Me Pater dilexerat quum ad passionem Me misit in mundum ea charitate vos diligo quum inter scandala persecutorum vos mitto.*"—*Haymo.*

"*Mitto vos sicut*—hoc est sicut Pater misit me in orbem, ita eadem potestate

divina ego mitto vos, nihil ergo timueritis. Item *sicut misit me Pater ut hominem, amplissimas mihi largiendo facultates: sic ego mitto vos eas facultates vobis concedens omnes, quæ ad Evangelium prædicandum, gubernandumque Ecclesiam opus sunt.*"—*Barra-dius.*

had suffered and died for the truth. For *the servant is not greater than his Lord*, and Christ declared beforehand to His disciples, *if they have persecuted Me they will also persecute you.* John xv. 20.

(7) As when the Father sent the Son, He baptized Him with the Holy Ghost, so did the Son give to them of the same Spirit. Hammond.

Let the ministers of His word see in His commission to them the objects of their mission, and so learn what they are not to seek.

(1) As they are not to preach unless they are sent, and are not to run of their own accord; so are they to remember that they can do nothing of themselves, but that all efficacy must come from Him who sends them, and that at all times *the victory is given to them through our Lord Jesus Christ*: that they are not to seek to do their own will, but *the will of Him that sent them*; not to minister to themselves, but to *feed the Church of God.* Jer. xxiii. 21. Rom. x. 15. Gorranus. Boys. 1 Cor. xv. 57. John vi. 38. John xxi. 17. Acts xx. 28.

(2) The work of God's ministers is not to found an earthly kingdom, but, as their Divine Master, to be prophets of righteousness: not to exercise political power, but to preach the Word of God. Deut. xviii. 18. Isa. lxi. 1. Luke iv. 18. Luke xxii. 25, 26.

(3) As our Blessed Lord came not to preach His own doctrines, but those of His Father, so must the minister of Christ preach no other thing but what he has learnt, and what he has been commissioned to teach. Jer. xxiii. 16. John viii. 28; xiv. 10, 23; xv. 15.

(4) The minister of Christ is not sent to condemn the world, but to help to bring all men to the knowledge of the truth.¹ 1 Pet. iv. 1, 6. John iii. 17. Luke ix. 56. 2 Cor. xiii. 10. Gerhard. Ferus.

In two ways, especially, does the ministry of Christ's messengers and stewards differ from that of their Divine Master.

(1) The gifts which He as Man received from the Father, He yet as God possessed of Himself from eternity; whilst the gift which Christ's ministers convey to others is entirely the gift of God, and in no way their own. Maldonatus.

(2) The sufferings which He prepares them to meet with in the faithful discharge of their ministry—for as the Father sent Him *ad passionem*, so does Christ send them *ad passiones*—were in no way to be identical with His, since—Hugo de S. Charo.

1 "Sicut me Pater misit mundum actione redimere, atque docere ad superos viam, vitæ novam eudere legem, mores hominum renovare, vocare peccatorem ad pœnitentiam, præstare omnibus gentibus remissionem omnium peccatorum, sic mitto vos hæc palam

facere universis, ut omnis ætas et sexus, omnis natio cæterique populus insignis atque plebeius, ad supernam vitam idolatriæ superstitione, sæculi vanitate relictis, fide, spe, charitate, talibus stipulationibus moveantur."—Simon de Cassia.

a. He endured far more than was ever laid on mere mortal man, and greater sufferings than any one of us could endure.

β. His sufferings were sacramentally beneficial to us, and procured our peace; but this cannot be affirmed of the sufferings of any one who is merely human. This was a prerogative which arose solely from the hypostatical union of God and man in the one person of Jesus Christ.

Coster.

All men have their allotted mission, and all are sent; some to preach and exercise authority, and to assist by ministerial acts in conveying that peace which God Himself gives to those who seek it; but all to glorify God and to preach the gospel of salvation by the visible sanctification of their lives; and to bring about that reign of peace for which He has given of His Spirit to each one of us, not for our use merely, but for the good of others also. So may His words console us, by the remembrance that as the Father owned the works of the Son, so will He accept all works which we may do in His Spirit and for His glory; and that, though like the Son of Man we may endure sufferings, and be surrounded by temptations and persecutions in this life, yet not the less for this reason does the Father love us, who permitted His only-begotten Son to suffer so greatly from the hands of man.

Jansen Yp.

Jans. Gand.

Royard.

Gregory.

Gen. ii. 7.
Acts ii. 4;
iv. 8.

(22) *And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost.*

Gen. ii. 7.

Ecumenius.

Hengstenberg.

Lucæ Brug.
Sylveira.

This breathing recalls that act of Almighty God in which He breathed into the first man the breath of life. Here Christ breathes and reinstates that image of God which the fall of Adam and the sins of man had marred.¹ In this He shows Himself co-equal in power with the Father, and that He had come effectually to redeem that which at the first He had made.

Our Blessed Lord seems to have *breathed on* all, not individually, but on the body of His Apostles, giving to them all to partake alike of that Spirit of power which was given for the governance of His Church and the remission of sins. What-

¹ "Athanasius, quæst. lxiv. ad Antiochum, inquit, Quemadmodum super cæco fecit lutum et ejus oculos illinivit ut ostenderet quod Ipse sit qui ab initio formavit hominem ex luto ad eundem

modum flavit etiam in discipulos declarans se esse qui spiritum det et vitam hominibus per primitivam illam inspirationem quam in Adam inspiravit."

—*Beaux-Amis*.

ever gift He conferred, it was a gift on the whole body of the rulers of His Church. With this breath of His, He gave them at that time His Spirit for the work of His ministry, and especially for the remission of sins.¹ The breath was not the Spirit, but it was the outward sign of the Spirit then given to them.² By this act He showed them that He was God, and that as God He gave the grace of power to them; and that what He gave proceeded from Himself, as truly as the breath of man proceeds from his body; and that He could give it to whomsoever He willed; not needing to pray the Father that He would give His Spirit, but Himself conferring it on His Apostles. And in breathing upon them He gave a manifest sign of the Spirit which He then conferred. He did so—

Ludolph.
Salmeron.
Faber Stap.
Rupertus.

Augustine.

(1) In condescension to the weakness and imperfection of corporeal man, who requires an outward and visible sign, even though the grace received be inward and spiritual.

Gerhard.

(2) Because He would sanctify not only the soul and spirit of man, but his body also.

Coster.

(3) What He does invisibly from heaven now through His Church, He did visibly then, in order that whilst we are assured that through God alone we can partake of His Spirit, yet we may remember that we derive this and all other graces through the humanity of our Blessed Lord.³

Quesnel.

Sin is that dark *thick cloud* which hovers over the heart of man, and hides from it the presence of the Almighty. Only by the breath of God can this cloud be scattered, and the heart of man reflect the image of its Creator. Nor can this breath be given for the remission of sins until after the passion and death of Christ, for *without shedding of blood is no remission*. Nor can it be given by any, save Christ, since the second Adam alone is made a life-giving Spirit.⁴

Isa. xlv. 22.

Corn. & Lap.

Heb. ix. 22.
Maldonatus.
1 Cor. xv. 45.

¹ "O quàm potentes sunt Dei flatus! Pauperulus hinc piscatores Dominus uno flamine gratiæ et benedictionis vasa effecit."—*Ph. Diez*.

² "Non fuit illa insufflatio Spiritus Sanctus, sicut nec ille ignis qui super discipulos venit decima die post ascensionem Domini ad cœlos. Ista insufflatio non est aliud, nisi aer commotus sicut anhelitus tuus non est pars animæ tuæ, similiter et illa insufflatio non fuit Spiritus Sanctus. Sed per illam insufflationem et ignem corporeum, designatus est Spiritus Sanctus incorporeus, qui in cordibus discipulorum à Domino mittebatur."—*Haymo*.

³ "Morem hunc Deus perpetuò servat, ut per externa visibilia media,

eaque interdum satis contempta spiritualia, cœlestia et invisibilia hominibus distribuat, sicut pulcherrimè dicit Chrysostomus, homil. 83, ad pop. Antioch. *Incorporeus si esses, nuda et incorporea Deus tibi dedisset dona, sed quoniam anima inserta est corpori, intelligibilia præbet sibi in sensibilibus*. Sic in sacramentis; per aquam baptismi abluit nos à peccatis; mediante pane et vino in sacra cœna participes nos facit sui corporis et sanguinis, proinde in vera fidei obedientia externis illis symbolis utamur."—*Gerhard*.

⁴ "Cum insufflatione data est hæc potestas; quia sicut flatu extinguitur ignis, sic peccata pœnitentum per absolutionem."—*Matt. Faber*.

In this act of breathing, when He conferred the Holy Spirit on His Apostles, our Blessed Lord teaches us—

(1) That the Holy Spirit is incorporeal.

(2) That the power and efficacy of the Holy Spirit, which, like the breath of man, is invisible, is yet efficacious.

Gerhard.

(3) The co-eternity of the Holy Spirit, for as the breath of man is cotemporaneous with man's existence, so would He show us that the Spirit of God is co-eternal with Himself.

Corn. à Lap.

(4) The consubstantiality of the Spirit with the other two persons in the ever Blessed Trinity. For as the breath is a portion of Him who breathes, so is the Holy Spirit an indivisible portion of the Godhead.

Chrysostom.

(5) That the Spirit comes not from the Father alone, but that He is sent into our hearts from the Father, by the death and resurrection of the Son.

Cyril. Jer.
Cat. xvii. 12.
Augustine,
De Civ. Dei,
xiii. 24.
Gen. ii. 7.
Maldonatus.

(6) That He who breathed now, in order to give man a new life, and to restore that purity which was lost by the fall of Adam, was the same God who *breathed into* man's nostrils the breath of life, and made him a living soul: ¹ that He who gave natural and animal life, and now imparted supernatural life, was the same; and that He who animated man, was now reanimating him after his death through sin, with the life-giving Spirit.²

Gerhard.

(7) He teaches us that, as we cannot want breath and yet live, so without His Spirit, which He breathes into us, we have no spiritual life.

Lampe.

Let us remember that, as breath is the indication of life, so by the operation of the Holy Spirit, which is breathed into us by Christ, must we demonstrate to others the reality of our Christian life, and make known the wonderful works of God. Let us not think, then, that we are living, unless we have the Holy Spirit. Without His presence we may, indeed, have the form of man, but we have no real life; and unless the Spirit worketh within us, in vain we boast ourselves of the outward semblance and form of man.

Natalis Alex.

Receive ye the Holy Ghost.

A question has arisen as to the agreement of these words with the promises made by our Blessed Lord before His be-

¹ "Hence St. John has used the same expression, *ἐνεφύσητε*, which is made use of by the Septuagint in Gen. ii. 7." —*Stier*.

² "Inspiravit in primo homine spiritum vitæ, insufflat nunc spiritum optimæ vitæ, nec non ipse resurgens à

mortuis spiritum resurrectionis insufflat. Mos est benefici, ea, quæ nuper accepit, communicare cum charis. Et quamvis spiritum tunc resurrectionis non dederit, spiritum primæ resurrectionis indulsit, ut homo posset resurgere à peccatis." —*Simon de Cassia*.

trayal. *It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send Him unto you.* Hence some few commentators have understood by these words, *Receive ye the Holy Ghost*, some act by which Christ prepared His Apostles to receive the Holy Ghost, but which, they suppose, He did not really give until the day of Pentecost. The vast majority of commentators, however, understand that, concurrently with the words and the breathing upon the Apostles, our Lord gave to them the Holy Ghost for this one special purpose, the remission of sins, and that, on the day of Pentecost, the strengthening gift and the power of working miracles, in confirmation of their mission, were added, and that in this way the earlier promise of Christ was fulfilled.¹ The first-mentioned interpretation has been given from the supposition that the going away, of which our Blessed Lord spoke before His crucifixion, meant His departure by the act of His ascension in the presence of His disciples forty days after His resurrection. The interpretation, however, is not in accordance with Christ's words on other occasions. He seems Himself to draw a line between His presence before and after His crucifixion rather than between His life after the resurrection and that in glory ; so that it is more reasonable to understand by His words, *I go away*, that He is referring to His separation from them by death ; and hence He speaks to them of the period before the crucifixion as the time *while He was yet with them*, as though He were not so afterwards. If this be so, and this appears most consonant with the language of Scripture and with the facts of our Blessed Lord's life after His resurrection, there is not even any apparent conflict between the giving of the Holy Spirit at this time and the limitation, *If I go not away, the Comforter will not come unto you*, but rather we have here the beginning of the fulfilment of His gracious promise to them.

Christ is here still speaking of *peace*, for there can be no peace of conscience nor sense of reconciliation with our Father until we have received the Holy Spirit, who is given in order that He may drive away sin, sanctify and renew us according to holiness, and give us the blessing of peace. And what our Blessed Lord gave with His breathing upon them was not the promise but the reality. *Receive*, He says to them, with My corporeal breathing the incorporeal Spirit,

John xvi. 7.

e.g. Theophylact.
Toletus.
Tittmann.
Hammond.
Stier.

Luke xxiv.
44.

Rupertus.

Jans. Gand.

¹ "Discendum, quod Spiritum Sanctum jam ante acceperint ratione sanctificationis, hic accipiunt eum ratione ministerii Evangelici ; in die Pentecostes accipiunt eum ratione miracu-

losorum donorum."—Gerhard.

"εἰς μὲν οὖν τὸ ἀφεῖναι ἁμαρτίας ἔλαβον τὸ χάρισμα, μετὰ δὲ τὴν Πεντεκοστήν τὸ ἐγείραι τοὺς νεκροὺς καὶ ὅσα τελειότερα."—Ammonius.

not the nature or person, but the power of the Spirit.¹ His gifts are manifold, for *there are diversities of gifts*, but that which He here gave to them was specially the power of remitting sins, first giving to them the sign and then the thing signified by the efficacy of His words. Afterwards, on the day of Pentecost, He gave them the gift of working miracles for the confirmation of the faith, *the gifts of healing*, for the benefit of His people, *for a sign to them that believe not*, and for the building-up of the Church.

The Apostles had already received the gift of the Holy Ghost in their baptism, and also in the Holy Eucharist, for the sanctification of their hearts. On the day of Pentecost they were to receive the strengthening gift of the Spirit, that they might boldly preach the Gospel of Christ. Now the Spirit is given them to enable them to fulfil the great work of their ministry—the healing the wounds of sin, and the comforting penitents by the assurance of the remission of their sins. Rightly and efficiently to do this work requires the abiding presence of the sanctifying, life-giving Spirit. And this gift they received not as other gifts, primarily for themselves, but for others; not to keep it themselves, but to bless others with it, since it was not a gift merely to make the receiver gracious in the sight of God, but grace which conferred power to transmit grace to others.

Let God's ministers remember this solemn truth, that all grace which is given to them in their ordination is given, not that it should rest in themselves, but that it should benefit others. They who do the works of their calling without inward sanctification by the Spirit sin against the Holy Spirit Himself, who has said, *Be ye clean that bear the vessels of the Lord*. Hence our Blessed Lord does not say, Receive the power of remitting sins, but, *Receive the Holy Ghost* for this purpose; that so He might warn them that the power of forgiving sins was not in them through whose ministry men might be forgiven, but only in the Holy Ghost Himself. Nothing that we may endeavour to do for others will be blest to the remission of their sins unless by the aid and operation of the Holy Spirit. Nay, more, the good which belongs to our office, and which we attempt to do, will fall short of the effects designed by God, and may even wholly fail, if in place of the Holy Ghost, the spirit of worldliness or of impurity dwell in us.

From these words, then, we learn these several truths:—

(1) That the Holy Ghost is God, for if not, there would be

¹ Καὶ λέγει αὐτοῖς, Λάβετε Πνεῦμα ἅγιον. — “Sine articulo nominatur Spiritus Sanctus, cum non Ipse per se, sed participatio ejus ostenditur.” — *Didymus de Spiritu Sancto*, lib. i.

no reason why the Spirit should be given to the ministers of God in order that they might remit sins, since no man can really remit sins, save God only.

Chrysostom,
vi. Hom. in
2 Cor.
Corn. & Lap.

(2) That Christ, who gave to them the Spirit of God, must needs be God Himself: the same from whom the gift of the Holy Spirit was promised by the prophets.

Isa. xlv. 3.

(3) That the Holy Spirit, who proceedeth from the Father, is given to us by the Son.

Augustine,
Tract 121.
Cyril, lib. xii.
c. 56.

(23) *Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.*¹

Matt. xvi. 19;
xviii. 18.
Acts ii. 38.
1 Cor. iv. 18—
21; v. 3—5.
2 Cor. ii. 10.
1 Tim. i. 20.

Note the way in which the great Head of the Church gradually prepared His Apostles for the work of their ministry:—

(1) He commissioned them to go and teach.

Luke ix. 2.

(2) He instituted the Holy Communion of His body and blood, and commanded them to offer this perpetually.

Luke xxii. 19.

(3) He gave to them the Holy Ghost for the remission of sins. In these words more, it may be, than in any other which He spake, our Blessed Lord declared Himself to be the very God; for no one has power to forgive sins save God, and no one can give to another that power which he possesses not himself. This one manifestation of power would, in the absence of all other proofs, assure us of His Divinity.

Luzerne.

Dion. Carth.

What is this power? It is not, as some have said, the same as the gift of preaching, since:—

e. g. Titt-
mann.

(1) We find this power exercised by St. Paul amongst the Corinthians when he was away from them; but this could not be the case with the gift of preaching.

1 Cor. v. 5.

(2) Our Blessed Lord Himself clearly makes a distinction between preaching and the remission of sins in baptism.

Matt. xxviii.
19.
Mark xvi. 15.

(3) If these two were yet but one gift, then the disciples of John, who preached the remission of sins, would have had the same commission as Christ's Apostles, which it is clear they had not.

(4) The words to bind and to loose, which imply two contrary things, cannot be intended to signify the one act of preaching.

Salmeron.

(5) This gift of preaching had been already given to Christ's disciples when He sent them two and two before His face to

¹ "Dominus suis Apostolis Spiritum Sanctum donans dicit, *Accipite Spiritum Sanctum*: non autem dixit, accipite potestatem remittendi peccata, sed accipite Spiritum Sanctum, et postea

adjunxit, *Quorum remiseritis peccata*, ut significaret potestatem remittendi peccata solius Dei esse, et à solo Ipso communicari hominibus."—*Toletus*.

preach the Gospel, so that this power of binding and of loosing must have been another gift besides that which had been before conferred.

Mark vi. 7.

(6) If the power to remit sins meant only that of teaching, then the Pharisees and others could not have taken umbrage at our Blessed Lord for claiming and exercising the right of remitting sins.

Matt. ix. 2, 3.

(7) Again, if to teach is the same as to remit sins, then would all who heard the disciples' teaching have obtained remission of their sins, which yet we find was not the case.

Maldonatus.

Corn. à Lap.

(8) Though all were to hear the preaching of the Gospel, yet we nowhere read that all men were to have their sins remitted.¹

The power of retaining and remitting sins is, then, distinct from that of preaching. By preaching, the door of the kingdom of heaven is opened, *in genere*, to all men; but by this latter gift sinners are received, *in specie*, by absolution, or rejected by excommunication. And this is no longer a rejection or an admission confined to the children of Abraham after the flesh, but the gift is as wide as the commission of the Apostles, who were sent into *all nations* and *to every creature*, and the promise is extended to all for whom Christ died. *Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.*

Hugo de S.
Charo.

Matt. xxviii.
19.

Matt. xviii.
18.
Kuinoel.
Mark ii. 7.
Job xiv. 4.
Isa. xliii. 25.
Heb. ix. 26.

Rev. iii. 7.

None can forgive sins, but God only. He alone it is that blotteth out our transgressions. And our Blessed Lord did this when He appeared to put away sins by the sacrifice of Himself, for He it is that hath the key of David, that openeth and no man shutteth, and shutteth and no man openeth. Thus, then, He alone can forgive sins, according to the repeated declaration of the Holy Spirit, and yet here He gives to those who exercise the ministry in His Church the power of remitting and of retaining sins; it follows therefore, that what they do is not merely to pronounce the penitent forgiven, or to declare that the sinner is in the bond of iniquity, but that they perform some act efficacious before God, and beneficial to the penitent; yet they act effectually only when their act is

Acts viii. 23.

Hugo de S.
Charo.

¹ "Cyrillus, lib. xii. in Joan. cap. 12, inquit, Cum ipsi remittunt aut detinent peccata, Spiritus qui habitat in eis, remittit et detinet. Erit autem id per eos duobus, ut arbitror, modis, primum baptismo, deinde pœnitentia. Jam qui expenderit quomodo in baptismo peccata remittantur num videbit remissionem illam non verbi predicationi, sed sacramenti efficacis tribuendam? Num scilicet ii etiam vere baptizantur et re-

missionem accipiunt, qui nondum audiendæ prædicationis capaces sunt, cum id eis per ætatem teneram et immaturam non liceat? Ostendit quidem verbi divini prædicationis quid agendum, et velut speculum rugas et maculas interni vultus demonstrat, neque tamen interim lavat et purgat nisi sacramentum accesserit, nisi contritio et cætera omnia quæ à Deo præscripta sunt."—*Beaux-Amis.*

in conformity with the Divine will.¹ When, therefore, upon the repentance of the sinner, God, according to His promise, gives life to the soul, *dead in trespasses and sins*, as in the case of Lazarus, He first calls the penitent to *come forth* from the sepulchre of his sins, and then sends him to His priest to whom He has already given the command, *Loose him, and let him go*. In the sacraments, which His ministers alone have the power to dispense, He seals through them the forgiveness of sins. What the priest does he does only as the minister of God, by whom the *medium*—the sacrament—is administered. *When the wicked man turneth away from his wickedness that he hath committed*, by a change of life, and by repentance before God, which involves a forsaking of all sin, *and also doeth that which is lawful and right*, does, that is, what God has appointed for the perfecting of his repentance and for the obtaining forgiveness of his sins, *then*, according to the sure promise of Holy Scripture, *he shall save his soul alive*.²

The remission of sins takes place:—

(1) In holy baptism, which was especially appointed for this remission.

(2) Upon the repentance of the sinner, for the sins which he has committed after baptism, whether this repentance be testified by the confession of his sins, and witnessed to by his life, or without the verbal confession of sin where the amendment of life is evidenced to all.³

For this reason it is that God gives a twofold gift to His

Ephes. ii. 1.

John xi. 43.

John xi. 44.

Lombard,
lib. iv. dist.
xviii. et
xix.
Ferus in
Evan.

Ezek. xviii.
27.

Rupertus.

Stier.

Jans. Gand.

¹ "Ubi dedit eis potestatem ligandi et solvendi, ministerio non auctoritate, eos quorum peccata ipsi remiserint vel retinuerint, id est, retinenda judicaverint, vel non remiserint, hoc tamen intelligendum est, quando judicium Ecclesiæ divino judicio conformatur: Unde Augustinus [Hom. 23]: Ut evidentius ostenderet Dominus à Spiritu Sancto (quem donavit fidelibus suis) dimitti peccata, non meritis hominum, continuo subjecit, *si cui dimiseritis peccata dimittuntur ei*, hoc est, Spiritus dimittit, non vos, Spiritus autem Deus est, Deus autem dimittit, non vos: Deus ergo habitans in templo sancto suo, in sanctis fidelibus, in Ecclesia sua per eos dimittit peccata, quia viva templa sunt. Hæc Augustinus, Licet ergo solus Deus principaliter peccata remittat, tamen ministri Ecclesiæ per virtutem clavium ad hoc ministratiter operantur, dimittuntur autem peccata in Ecclesiæ uni-

tate et charitate constitutis, sed non aliis."—*Ludolph*.

² "Fallunt sæpe quam plurimi, sibi remitti peccata gaudentes, cum verbum absolutionis et manuum impositionem acceperunt ab his, qui sacerdotio potiuntur, quibus Spiritus Sanctus desuper non indulsit, quoniam vidit absconditum in corde criminosi defectum, quem, qui præerat in terra, penitus non aspexit aut forte de Spiritus Sancti licentia debito plus præsumpsit. Trutinare justis ponderibus hominum scelera atque conscientias ipsorum mole contritas non hominibus datum sed sibi reservavit Altissimus."—*Simon de Cassia*.

³ "Peccata non tantum poenas, sed culpas etiam remittendi potestas datur. Errarunt aliqui existimantes peccatorum poenas per sacerdotes remitti non culpas; at verbum hoc probat ipsa peccata et culpas dimitti."—*Toletus*.

ministers to fit them for the work of their calling, since the power which God confers on His priests is a Divine power ; and, however unworthy they may be, they are still His ministers. He gives them :—

Theophylact.

(1) The power of orders, which all have who are ordained in the Church, though they themselves may be living in sin.

Corn. & Lap.

(2) Grace and sanctification, by which alone they may perform their commissioned work aright ; for this reason it was that He first gave to His Apostles the *Holy Ghost*, to indicate that those only in whom He dwelt as the sanctifying Spirit, and who were moved by the same Spirit in the performance of those acts, could really retain and remit the sins of the penitent ; for those sins only are remitted or retained which are

Cajetan.

rightly remitted or retained ; according, that is, to His will, and in obedience to His directions. But when, from human

Luca Brug.

affection or caprice, sins are pronounced retained or remitted in opposition to the mind of God, such an abuse of the ministerial office and of the power of the keys will but bring down punishment upon the priest who so prostitutes his office. Our Blessed Lord does not say that no sins are remitted unless by the priests, and that no sins are retained but by them. God alone ultimately remits and retains.

Hugo de S.
Charo.

* * * "O Alme Fili Dei Patris, qui foribus clausis apparuisti discipulis in unum congregatis, obstrue quæso claustra sensuum meorum interiorum et exteriorum, contra pericula temptationum sancto timore reverentiæ tuæ, mortifica in eis omnia mala cum vinculo tuæ charitatis delicatæ, et illumina eos

cum lumine religionis divinæ, ut merear tua læta visione consolari pacemque pectoris in præsentis et æternitatis in futuro, Te donante, valeam invenire, ubi cum angelis ac omnibus sanctis et electis tuis Te laudare merear sine fine. Amen."—*Ludolph.*

SECOND SUNDAY AFTER EASTER.

ST. JOHN X. 11—16.¹

(11) *I am the Good Shepherd*:²

OUR Blessed Lord had just before spoken of Himself as the door of the fold; he now changes this figure, and speaks of Himself as the shepherd of the flock. This change of metaphor is common throughout the Hebrew parables: and is an acknowledgment of the poverty of earthly language, and its inadequacy to convey to us a perfect picture of spiritual truth. Christ spake of Himself first as the Door, as the

Ps. xxiii. 1;
lxxxvii. 20;
lxxx. 1.
Isa. xl. 11.
Ezek. xxxiv.
12, 23;
xxxvii. 24.
Micah v. 4.
Zech. xlii. 7.
Heb. xlii. 20.
1 Pet. ii. 25;
v. 4.

Kuinoel.

¹ "Non absque singulari causa institutum est, ut mox sub paschæ festa evangelium istud legatur prædiceturque. Principio namque, quoniam circa hoc tempus omnia judicia et negotia forensia, quæ aliquandiu intermissa fuere, repetuntur, non immeritò hodiè omnibus judicibus proponitur bonus pastor Christus, quò discant etiam ex illo exemplo, ne privati commodi, sed aliorum hominum profectus et emolumenti rationem habeant, quin etiam animarum suarum ac vitæ, si ad eum res redeat locum, ob justitiam dispendium facere non dubitent. . . . secundò legitur istud Evangelium de bono pastore mox sub paschæ festo ea etiam de causa, quo pastores omnes et animarum curatores majorem adhibeant diligentiam, posteaquam nobis Christianis circa hocce tempus periculum omnium maximum impendet. Nam tametsi nunquam fit sine periculo, ubi peccatur, nunquam tamen periculosius est, quàm quando post acceptam gratiam mox ad pristina flagitia recurritur."—*Ferus in Evan.*

² "Videbimus quomodo hodierna

epistola cum evangelio congruat. Tria dicit Christus in hoc Evangelio quæ Petrus pulchrè exponit. Primò nominat se Christus bonum pastorem. Quid autem sibi velit, indicat Petrus eo verbo, ubi inquit: Eratis sicut oves errantes: sed conversi estis nunc ad Pastorem et Episcopum animarum vestrarum. Secundò dicit Christus, bonum pastorem dare vitam suam pro ovibus suis. Hoc Petrus ad Christum Ipsum refert, dicens Eum in propria persona illud complexisse. Peccata nostra, inquit, Ipse pertulit in corpore suo super lignum. Tertiò repetit Christus et secundò dicit se bonum pastorem esse, daturumque se vitam suam pro ovibus suis. Ideò autem id bis dicit, ut intelligamus Eum duas ob causas passum esse. Primò, ut nos redimeret, et secundò, ut daret nobis exemplum. Et hoc etiam Petrus declarat: Christus, inquit, passus est pro nobis, hîc primum habes; et reliquit exemplum, ut sequamini vestigia Ejus, hîc habes alterum."—*Ferus in Evan.*

means of access to the Father and to eternal happiness; for as He says in another place: *No man cometh unto the Father but by Me*. Again He speaks of Himself as *the Good Shepherd*, as not only He through whom we must approach the throne of God, but as He that must lead us to the Father, and who will feed us with the doctrine and the bread of eternal life. The first name, that of *the door*, is peculiar to Himself, since there can be no other way by which we may attain eternal life except through Him: the name of *shepherd* He shares with those whom He appoints under Himself to minister to the wants of His flock. Both these images express the office of Christ, and both must be taken together. Had He said only that He was the Door, it might have been supposed that another was the shepherd by whom the sheep of the flock should be gathered and led into the fold. Had He spoken of Himself as the Shepherd only, it might have been contended that His office is to lead the sheep to the fold of another; hence He says that He is the Shepherd who has the care of the sheep, and at the same time the very Door through which they are to be led.

And these words were primarily spoken to the Pharisees who had cast out of the fold of the Jewish Church the man who had been born blind, whom Christ had healed; in them He reproves the *hireling* shepherds, and points to Himself as the only true and *Good Shepherd*. But though the occasion of His speaking these words might be temporary, yet they were addressed as much to us and for our learning and reproof as to the Pharisees of old. He who is the Eternal Word of the Father speaks, through the original sinner or the original penitent to whom His words were first directed, eternal words for all souls and for all time.

Every word here is emphatic. He who is the I AM, the eternal unchangeable One, is the Shepherd, the leader and ruler of His people.¹ And not a Shepherd merely, but the very *Shepherd* promised by Moses and the Prophets: the only perfect and *Good Shepherd*, the source and giver of goodness to all men.² Other shepherds might indeed bear this mark of

¹ *Ego sum Pastor*, quia Ipsi Christo nihil præteritum nihil futurum sed esse est ei presens, unde Apoc. i. 8, *Ego sum Alpha et Omega, principium et finis, dicit Dominus.* — *Antonius Putav.*

² "Every word hath his emphasis: *I am: I am a Shepherd, the Shepherd, the good, yea, that good Shepherd, ὁ ποιμὴν ὁ καλός. I am, that is, ever was, and ever will be, the shepherd of*

your souls [Exod. iii. 14]; *I am, is my name*, from whom other shepherds and sheep are, *the first and the last*, in whom they live and move and have their being; *the good*, simply good, singularly good, for none is good but God, Mark x. 18; others are good in comparison of worse; receiving also this good from Me, from whom only cometh every good and perfect gift. *I am that good Shepherd* foretold by the prophets, *that should*

John xiv. 6.

Menochius.

Augustine.

Toletus.

John ix. 35,
40.
Toletus.

Luzerne.

Boys.

the *Good Shepherd* that they might even lay down their *lives for the brethren*, but He alone could do so for the redemption, the sanctification, and the glorification of His flock. There are four kinds of shepherds spoken of in Holy Scripture—

(1) There are the shepherds, the pastors, who are not sent by God at all and who have no mission from Him, but who take to themselves this office and honour.

1 John iii. 16.
Corn. à Lap.

(2) There are those who possess a lawful mission, and have entered through the door into the sheepfold, and for whom the porter, the Holy Spirit, has opened the door, but who make no use of their calling, and who regard the flock committed to them merely as the hireling does: who, instead of strengthening the *diseased*, and healing *that which is sick*, and binding up *that which is broken*, disregard the flock and care only to *feed themselves*, who neither go in themselves to any purpose nor *suffer them that are entering to go in*.

Jer. xiv. 14,
15.
Matt. vii. 22,
Heb. v. 4, 5.

(3) There are those who are called of God, and who enter into the fold of Christ through the appointed door, and who having received authority from God, use it aright, as the true shepherds of His flock.

John x. 3.

(4) There is the One only and *Good Shepherd*, from whom all ministers must derive their authority, and their goodness.¹

Zech. xi. 17.
Ezek. xxxiv.
2, 4.
Matt. xxiii.
13.

Our Blessed Lord is not here content to speak of Himself as the Good Samaritan, who when He found the *wounded man* by the way side *had compassion on him, and went to him, and bound up his wounds*. He advances beyond this image of *compassion*, and speaks of Himself as the Shepherd who not only guards the fold, but who goes out *to seek and to save that which is lost*; using here and elsewhere names of tenderness, in order that He may allure the sinner from the ways of sin, may reassure the penitent, and invite all men to confide in Him. He is the *Shepherd*—

Isa. xl. 11.
Ezek. xxxiv.
11—18, 23
—31;
xxxvii. 24.
Toletus.

Luke x. 33,
34.

Luke xix. 10.
Sylveira.

(1) As to His Divine nature—

a. Since He gives *food to all flesh*: and satisfies the *desire of every living thing*, feeding not man only, but every creature, the beasts of the field, and the fowls of the air.

Ps. cxxxvi.
25.
Ps. cxlv. 16.
Matt. vi. 26.

β. He it is that gives to man not only meat for the body, but also food for the soul.

Ezek. xxxiv.
23.
Dion. Carth.

feed his flock, and gather the lambs with his arms, and carry them in his bosom [Isaiah xl. 2]; *seeking that which was lost, and bringing again that which was driven away; binding up that which was broken, and strengthening that which was weak* [Ezek. xxxiv. 16].—Dean Boys.

¹ “*Bonus*, inquam, quia implet pastoris officium, sicut bonus miles dicitur qui implet militis officium . . . Nullus est pastor bonus nisi per charitatem efficiatur unum cum Christo, et fiat membrum Veri Pastoris.”—*Th. Aquinas in loco*.

Heb. xlii. 20.
1 Pet. ii. 25;
v. 4.

(2) As to His human nature, He is the supreme Shepherd of our souls.

Coster.

Heb. xlii. 8.

Nicole.

And what He did at one time He continues to do. He says not, I was or I shall be *the Good Shepherd*, but *I am*. Gathering His sheep now, feeding them at this present time, and watching over them unceasingly. He uses the present tense, and says *I am*, to assure us that He changes not, but is *the same yesterday, and to-day, and for ever*. Indeed, in these words, though spoken long since to the Jews, He yet chiefly regards us Gentiles, and speaks of Himself as *the Good Shepherd* with reference to the future calling in of the Gentiles to the *one fold* of God.

Christ shows Himself a *Shepherd* in various ways:—

Ps. civ. 14.

Matt. v. 45.

Gen. i. 21.

Ps. xxlii.;
xxvii.
Isa. xlix. 10.
Gen. xxxi. 40.

Ferus in
Evan.

(1) He it is who feeds all,¹ as of old with manna in the desert, so now by the natural food which He causes to grow *for the service of man*, whether faithful or rebellious, for both *the evil and the good* are under His watchful protection. In this office of Christ, Joseph was a true type of our Blessed Lord. When his brethren feared the anger of Joseph, because of their treatment to him, he comforted them with the assurance, *I will nourish you and your little ones*. But more especially does our Saviour show Himself the Shepherd of His flock in feeding them with the living words of truth² and with the sacraments of God.

(2) Christ shows Himself the Shepherd of His people by His love for them, by His care for every sheep of His flock, by His unceasing watch over His people, and by supplying all their needs. This image of an earthly shepherd is a lively type of our Blessed Lord, because of the diligence with which He watches over us.

(3) He calls Himself by this name to warn His ministers that they are not to domineer over and to oppress His flock, but to minister in all lowliness to the wants of His sheep, and to give unremitting diligence to guide, instruct, and feed them.³

But He calls Himself not only by the name of a shepherd,—

¹ "Pastor à pascendo dicitur."—*Ferus*.

² "Pascua sunt sacra eloquia."—*Wicelius*.

³ "Vult nos huic adhærere pastori ut qui nobis omnibus sufficiat, de cujus fide et amore nobis dubitandum non sit, prætereà vestigia Ejus ut sequamur nobis præcipit, præcipue in innocentia; is enim peccatum non fecit, nec inventus est dolus in ore ejus. Deinde quoque in humilitate, qua se exinanivit,

formam servi accipiens. Tertio in dilectione, ex qua peccata nostra Ipse pertulit. Postremò quoque in patientia et animi mansuetudine, ex qua cùm pateretur non comminabatur, sed Illi vindictam relinquebat, qui justè judicat. Hæc vera et genuina indoles ac natura est ovium Christi, hoc est omnium Christianorum minorum humilitas, innocentia, dilectio, mansuetudo, et patientia."—*Ferus, Serm. in Synod.*

He speaks of Himself as *the Good Shepherd*. Good both in essence, and as the source and fountain of all goodness to all who possess goodness. He is good as to His Divine nature, since He is God; good as to His human nature by virtue of the hypostatic union of the Godhead with the manhood in His person; good as to His work and the care of His flock.¹ And the goodness of His work as *the Shepherd* is shown—

(1) In His feeding us,—by imparting to us Divine grace; by His giving us wholesome doctrines for our souls; and by providing us with *the living bread, which came down from heaven*, His own body and blood.

(2) In defending His people, even to the giving of His life for them.

(3) In calling us to Him, not by a mere general call, but individually; for *He calleth His own sheep by name*.

(4) In continuing His care over us after we have been brought into His fold, directing us through life, and being with us in the valley of the shadow of death.

*The Good Shepherd giveth (τίθησι) His life for the sheep.*²

Our Blessed Lord says that He *giveth* His life, implying—

(1) That all He was then doing, all His preaching, all His opposition to false doctrine and to the doctors of the Jewish people, was leading at that time to His death for the sheep, and that by every act of mercy He was giving Himself into the hands of wicked men, who because of what He was doing thirsted to put Him to death.

(2) He *giveth*, that is, is even now giving, or laying down, His life for us who are His *sheep*.³

In these words He enjoins nothing upon the shepherds of His flock which He, the One Great *Shepherd*, did not first do Himself, and by doing which He affords them a perfect example of the way in which they are to fulfil their duty to that part of His flock which He has committed to their charge. It was not on the cross only that He gave *His life*

De Saci.

¹ 1 Pet. ii. 21, 22.

Alb. Magnus.

John vi. 51.

John x. 3.

Royard.
Ps. xxiii. 4.Is. liii. 7, 8.
Dan. ix. 24, 26.

Rom. v. 7, 8.

Ephes. v. 2.

Tit. ii. 14.

1 Pet. i. 18,

19.

Rev. v. 9.

Nicole.

Gregory.

¹ "Dominus Jesus Christus essentialiter—id est, substantialiter—est *Bonus Pastor*: bonitatem quam habet non ab alio, sed a seipso habet."—*Haymo*.

² Τὴν ψυχὴν αὐτοῦ τίθησιν. "In Sohar Chadasch, fol. xv. 2, et Jalkut Rubeni, fol. cviii. 3, dixit R. Chija senior: Non invenimus pastorem qui animam pro grege tradat, sicut Mosen, de quo scriptum est, Exod. xxxii. 32,

Dele me ex libro Tuo."—*Schoettgen, Hor. Heb. et Talmud*.

³ "Dilectio virtutis est cordis ac prorsus in se invisibilis. Rectè igitur Dominus cùm boni pastoris dilectionem erga oves commendare vellet, hac eam nota, qua perinde atque arbor ex fructibus cognoscatur, commendavit, quod paratus sit animam suam dare pro ovibus."—*Musculus*.

for the sheep, and became the model for all true pastors. All He did was a surrender of His life and will; all His preaching, all His labours, all His meekness amidst contradiction and persecution: in all these was He the example of how we are to give our lives for the flock. *Because He laid down His life for us . . . we ought to lay down our lives for the brethren.*

Luzerne.

1 John iii. 16.

Our Blessed Lord gave His life—

Gros.

(1) By spending His whole time, the whole of His incarnate life on earth, for the gathering in of *the sheep*.

Chrysostom.

(2) By surrendering His life, and dying upon the cross for us, giving His mortal life there in order that we might receive immortality.

Jansen Yp.

Toletus.

Those, then, whom He calls to be His shepherds have in these words the measure of their duty to others. Many, indeed, there are who are true pastors, so far as regards the mode of their entry into the fold and the authority which *the Good Shepherd* has given them, but who, though true pastors, are not good shepherds, since they have no such affection for the flock over which they have been placed as He their Lord has. The goodness of the shepherd consists not merely in his living holily and in doing that which is right for himself, but in actively performing his duty to others, in labours, in prayers, and in watching for them.¹

Rainssant.

Dion. Carth.

Luzerne.

Jansen Yp.

He that is a good and faithful shepherd will give up all— all care for himself; all schemes for his own advantage; all desires which concern himself; and will with all diligence employ his whole time, and thoughts, and talents, and possessions for the welfare of the sheep committed to him. He is called upon, indeed, to give up his life, if need be, and to die for the flock when spiritual dangers menace them, and when by so doing he can assist in strengthening them to resist evil, and can defend them from spiritual foes.² He, however, is not only called upon to do this; he is bidden to do that which is sometimes harder to accomplish, to employ himself wholly in the service of his Master's sheep, and to surrender his love of ease, his tastes, and all temporal conveniences and considerations whatever, for his Master's glory, and for the good of his Master's flock.

Zech. xi. 16,
17.

(12) *But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the*

¹ "Notandum est quod ad bonitatem pastoris quatuor requiruntur; videlicet: rectitudo intentionis; solertia pascendi; audacia resistendi; diligentia custodiendi."—*Peraldus*.

² "Bonus pastor animam suam dat pro ovibus suis, id est, debet esse paratus, ut vitam pro ovibus suis in vitam discrimen offerat."—*Ph. Diez*.

wolf coming, and leaveth the sheep, and flecth; and the wolf catcheth them, and scattereth the sheep.

These words, let us remember, were spoken in the first place to the Pharisees, who cared not for the people, but regarded chiefly the way in which they performed the ritual obligations of the ceremonial law; the typical cleansings which were enjoined; the careful payment of tithe, even that of mint and cummin; and looked rather for the praise of men than that of God. From the circumstance that these words were addressed to these men we may gather some of the marks of the *hireling* shepherd. He that is a true shepherd must enter legitimately into the fold through that door, Jesus Christ, which the Holy Spirit opens to him, and not through the window, for they who do so are thieves and robbers. But even the true and legitimate shepherd may prove to be only a mercenary, and this will be evidenced by his conduct with regard to the sheep, as the true and the *good* shepherd will also be known by his single-hearted devotion to his Master's work.

Toletus.

John x. 1.

Lyserus.

There are two kinds of hirelings spoken of in Holy Scripture:—

(1) Those whose hire is eternal life; who work in God's vineyard, and at the close of the day receive their reward: of these it is that the prodigal son speaks—*how many hired servants of my father's have bread enough and to spare.* In the case of these the word hire is not used in an ill sense.

Matt. xx. 9.

Luke xv. 17.

(2) There are those who care only for temporal reward and for their own advancement, and who take upon themselves the oversight of the flock, not from love of the sheep, but for mere worldly advantage. Of these latter it is that our Blessed Lord here speaks.¹

Alb. Magnus.

Christ speaks in these words of three evils, or enemies, to which His flock on earth is exposed. These are—

(1) The *thief*, who enters not by the appointed means into the fold, the Church of Christ.

(2) The *robber*, who destroys those within the fold by evil doctrine, or by a sinful life.

(3) The *hireling*, who indeed enters into the fold in a law-

¹ "Ecce sacrum Evangelium sub numero trium personarum includit multitudinem universam prælatorum. Proposuit enim nobis bonum pastorem, mercenarium, et furem. Si boni pastores estis, gaudete: quia merces vestra copiosa est in cœlis. Si mercenarii estis, timete: quia periculum

vestrum grande est in terris. Si fures estis, ingemiscite: quia locus vester magnus est in pœnis, nisi properaveritis ad penitentiam, et quæ vovistis Domino Deo vestro dignè reddideritis."—S. Bernard *ad Pastores in Synodo Cong.*, Op. t. v. p. 227.

ful way, and whose teaching may be good, and his example not altogether unedifying, but whose character is shown by his disregard of the flock.¹ In opposition to such an one our Blessed Lord describes to us the character of a *good shepherd*; one who enters lawfully and through the door, is pure in doctrine and holy in life, and also *careth for the sheep*, feeding the flock with diligence, giving to it his whole time, and thoughts, and anxiety, as though the flock were his own, and he was to derive the profit from it.

Ferus.

Maldonatus.

Gregory.

Jans. Gaud.

Coster.

Nicole.

Phil. ii. 21.
Quesnel.

The hireling, then, is one who, in his oversight of the flock, seeks not the gain of souls, and is not content to labour for them, but in everything he does for them aims at the applause of man and the good things of this earth.² He may, indeed, preach the truth, and in times of peace and prosperity may even direct the flock aright, and perform in some sort the duty of a shepherd: but he will do it even then perfunctorily; outwardly doing his duty, but not edifying; preaching, but not truly teaching; receiving penitents, but not instructing them; visiting the sick, but not consoling them; and offering the sacrifice of the altar, but only from custom or obligation, and without the real sacrifice of self and the uplifting of the heart to God; in short, he will do all things which concern his ministry in a superficial way, without care for individual needs, and hence he will do all things without earnestness. Such a one will look at the flock and regard it only as being useful to himself, whilst *the good shepherd* thinks only how he may be most useful to those under his care.³

But if in tranquil times, when all is peace within the Church, it may be difficult to discern the difference between *the hireling* and *the good shepherd* by any outward marks of conduct, it will be easy to do so in times of trouble and

¹ "It is not the bare receiving hire which denominates a man a hireling, but the loving hire; his loving the hire more than the work; the working for the sake of the hire. He is an hireling who would not work were it not for the hire; to whom this is the great (if not only) motive of working. O God! if a man who works only for hire is such a wretch, a mere thief and a robber, what is he who continually takes the hire, and yet does not work at all?"—*Wesley, Notes on the New Testament.*

² On such an one, who, whilst corporally present, is yet absent in spirit, it has been said, "fugit scilicet gregis sollicitudinem."—*Th. Aquinas in loco.*

³ "*Mercenarius autem, et qui non est pastor, cujus non sunt oves propriæ. Duas personas contra bonum pastorem distinguit,—scilicet, pastorem mercenarium (qui vocatur pastor, sed non bonus) et eum qui non est pastor: ita quòd nec est dominus ovium ut est custos, famulus et quicumque alius, cui deest utrumque. Et appositum hoc, ut intelligamus vim rationis consistere in proprietate ovium, et non in officio mercenarii vel non pastoris. Et verè sic inter homines apparet quod sive officium habeat sive non, si oves non sunt ipsius, fugit quilibet tam pastor seu custos, quàm non pastor non custos.*"—*Chrysostom.*

adversity. For then, as soon as the hireling seeth the wolf coming, he leaveth the sheep, and fleeth.¹

By the word *wolf* is meant—

(1) All false teachers and corrupters of the faith. Of these St. Paul predicted to the elders of Ephesus: *I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.* Of such our Blessed Lord had before warned His Apostles: *Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.*

Acts xx. 29.

Matt. vii. 15.
Jansen Yp.

(2) All men of sinful habits who infect the flock of God, and corrupt the faithful by the pernicious example of their evil lives.

(3) But more especially he who sends false teachers, and who is the master of all sinners, and the enemy of God and man, the devil.²

Rom. vi. 16.
Corn. à Lap.

The word *wolf*, then, means any danger which can menace the fold of Christ, as the wolf is the chief cause of danger to the natural sheepfold. All that can destroy the soul by separating it from God, who is the true life of the soul, whether they be false teachers, the depravers of God's Word amongst men, or our spiritual foes, sin, death, hell, and especially Satan, the sower of sinful thoughts and desires, and the leader into all sin. And the devil is pointed out to us under the figure of a wolf:—

Luca Brug.

Wigandus.

(1) From the effects of his attacks upon us—they are deadly.

(2) From the crafty way in which he oftentimes surprises and seizes not those that are his, but the sheep of Christ.³

(3) From his implacable hatred to Christ, and to His sheep.

(4) From his insatiable hunger and thirst to devour.

(5) From the darkness which he loves, and under cover of which he usually makes his attacks upon us.

Lampe.

(13) *The hireling fleeth, because he is an hireling, and careth not for the sheep.*

We read in the book of Isaiah this prediction concerning Christ, *He shall feed His flock like a shepherd*; not, that is, like him who feeds the flocks of others for hire, but as one who takes care of that which is His own, and has abundant compassion for it because it is His own flock; because the

¹ "Observa mercenarius videt lupum venientem: quia huic connivet, non latrat, non hunc aversatur: propterea sub mercenariis facile irruunt doctores falsi et falsa doctrina."—Guilliaud.

² "So the Jews compare Israel to a

flock of sheep, and Satan, they say, *הוא הוּא הוּא הוּא*, he is the wolf (Caphtor, fol. 50. 1).—Gill.

³ "*Lupus rapit; scilicet, quod alienum est, sibi usurpat.*"—Th. Aquinas.

Abarbanel
in Isaiah.

prophet goes on to say, *behold, His reward is with Him, He does not seek His hire or reward from another, and His work is before Him*, ever under His eye, as one who cares for and defends what belongs to Himself. In all this He differs from the hireling, *whose own the sheep are not*.

The hireling flies at the coming of *the wolf*, because it is not his own flock, and he cares only for the reward. He does this either—

Coster.

(1) Corporeally, when he quits his flock in the moment of danger, regarding only his own personal safety and his own life.

Ferus.

Gregory.

(2) Spiritually, when he is silent amidst the teaching of error,¹ when he neglects to reprove sinners and to rebuke the unrighteous, and when, from the fear of man and the dread of offending the powerful, he neglects to warn his flock against any form of untrue doctrine or any kind of depravity that may prevail. Or, again, when, from love of present ease, or from any other cause, he withholds consolation from those who are in affliction. Such an one flies not merely when the wolf is come, but when he *seeth the wolf coming* from a distance, imagining a cause of alarm even before it arises, and neglecting the care of the flock because of the possibility of even remote danger: he is sufficiently watchful to care for his own safety, but has not sufficient regard for the flock, nor confidence through reliance on God, to strengthen him against the distant object of fear.²

Coster.

When *the wolf* comes to a flock thus deserted by its shepherd, he *scattereth the sheep*. Satan and the emissaries of Satan do this in various ways; for, as the one object of Christ is to bring all men together, and to draw the whole race of mankind to God, so is it the endeavour of Satan to scatter and divide. He does this when he successfully tempts one man to luxury, another to avarice, another to sensuality; when he causes one to swell with pride, and when he separates another from Christ through the presence of anger in the soul; urging one by the goads of envy, and entangling another in the deceits of the flesh; in all ways

Gospel for
3rd Sunday
in Lent.

¹ "Fugisti quia tacuisti: tacuisti quia timuisti. Fuga animi timor est. Corpore stetisti, spiritu fugisti."—*Augustine in loco*.

"Sicut pastor, corpore absens, animo et officio præsens esse potest: ita interdum mercenarius, corpore præsens, animo fugit; quando, videlicet, timore alicujus commodi amittendi vel periculi incurrendi silet, non arguens vitia, cen-

suras omittens, lupum in gregem grassari permittens. Hoc enim facere fugere est et gregem deserere."—*Estius*.

² "Fugit, non mutando locum, sed subtrahendo solatium. Non dat adiutorium plebi suæ, qualiter liberetur à prædonum devastatione. Fugit, quia sub silentio se abscondit. Fugit, quia injustitiam vidit et tacuit."—*Haymo*, from *Bede*.

scattering the flock, and separating them from *the Good Shepherd*. He scattereth the sheep when he—

(1) Drives away grace and the desire of living virtuously from the soul.¹

(2) When he sends distracting thoughts of curiosity, envy, hatred, lust, &c., in the midst of our prayers.

(3) When, by any of these ways, he entangles men in sinful habits, and so separates them for a time, or wholly withdraws them, from God.

The mark of the hireling is not in his receiving wages, the hire of his services, and a sufficiency for his maintenance; for this he is to do in virtue of Christ's ordinance: *Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.* The mark which our Blessed Lord here gives us of the hireling is not that he receives wages, but that he *leaveth the sheep, and fleeth*; and that he is indifferent to the welfare of the flock, that he considers himself and his own profit chiefly, but *careth not for the sheep*.² The only reward which the ministers of God may regard is the crown of life laid up for the faithful shepherd. The thought and the expectation of this should sustain Christ's ministers in all their labours and privations for Him, and for those whom He has committed to their charge, *the sheep of His hand*.

Though Christ sends His own sheep at times into the midst of wolves, yet, when He does so, He gives them power to feed in safety, though surrounded by dangers—strength to resist the assaults of temptation, and grace to overcome all enemies.

(14) *I am the Good Shepherd, and know My sheep (τὰ ἐμά), and am known of Mine.*

Our Blessed Lord repeats this name of consolation, and so shows us—

(1) That He is the Shepherd as well of the elder flock, the Jewish Church, as of the Christian Church. Hence, also, He twice speaks of Himself as the Door, the only entrance both into the Jewish and into the Christian fold.

(2) By the repetition of this name He would confirm this consoling truth, that He is indeed *the Good Shepherd*.

¹ "Lupus rapit et dispergit oves, cum alium ad luxuriam pertrahit, alium in avaritiam accendit, alium in superbiam erigit, alium per iracundiam dividit, hunc invidia stimulat, illum in

fallacia supplantat."—*Bede*.

² "Persecutio indubitanter mercenarios à pastoribus segregat et discernit."—*S. Bernard*.

Royard.

Coster.

Whitby.

1 Cor. ix. 13, 14.

Heb. xi. 24—26.

1 Pet. v. 4. Luzerne.

Ps. xcv. 7.

Stapleton.

Ezek. xxxiv. 11.

Amos iii. 2. 2 Tim. ii. 19.

Ferus.

(3) Having before declared Himself to be *the Good Shepherd* in respect to giving life to the sheep, He now repeats this figure again, and contrasts Himself with *the hireling*, as One who both knows all the sheep, and all things respecting the sheep, of His fold, and who also is ready to lay down His life for them.

Luca Brug.

The whole work of Christ is comprised in this :—

(1) That He feeds us as a shepherd ; that He rules, directs, and strengthens us.

Wigandus.

(2) That He saves us from *the wolf* both by His sacrifice on the cross, and also by His continued presence with us now.

I know My sheep, and am known of Mine. This knowledge is reciprocal :¹ because He knows His sheep, they are able to know Him. He is the source of that knowledge which His people have of Him. As to the knowledge which Christ has of His sheep, let us remember—

Bengel.

Menochius.

(1) That He knows all that the Father has given to Him, and who will be His sheep through all eternity ; all those who, having entered through Him into His fold, will remain in the kingdom of heaven.² He knows not only their profession, but their hearts ; not only their virtues, but also their infirmities and sins, and what is needful and beneficial for them. And as the shepherd marks the sheep in order that he may recognize them, so does Christ make us bear His mark. Of old this sign was that of circumcision ; now it is that superscription, the cross which is stamped upon us by baptism.

John x. 3 ;
xiii. 18.
2 Tim. ii. 9.
Rev. iii. 5.
Arias Mont.
Luca Brug.

Barradius.

(2) To know means also to approve, as when we read, *The Lord KNOWETH the way of the righteous : but the way of the ungodly shall perish.* And so, again, those of whom He does not approve He is said not to know, as : *Many will say unto Me in that day, Lord, Lord, have we not prophesied in Thy name ?*

Ps. i. 6.

Matt. vii. 22,
23.

. . . *And then will I profess unto them, I never KNEW you.*

(3) It means also to love, as in such passages as these :—*The Lord thy God hath blessed thee in all the works of thy hands : He KNOWETH thy walking through this great wilderness. You only have I KNOWN of all the families of the earth.* And again : *If any man love God, the same is KNOWN of Him.*³

Deut. ii. 7.

Amos iii. 2.

1 Cor. viii. 3.

¹ “As the sun casts down beams upon us, by means whereof we again see the body of the sun ; even so the knowledge of God, whereby He knows us for His, worketh in our hearts a knowledge of God in us, whereby we know Him for our God.”—*Perkins.*

² “Observe quàm necessarium sit lumen illud lucis æternæ in nobis locum habere, sine quo nunquam ad Dei cognitionem perveniremus, sed perpetuis obsiti essemus tenebris. Prius enim à

Deo cognoscimur quàm Deum cognoscimus. Ipse in primis familiaris factus est nobis, carne factus homo, deinde nos illi familiares facti sumus, quum per gratiam ejus, ex Deo nati sumus. Unde, ex homine prius nasci voluit, ut homo ex Deo nasceretur cognovit prius hominem homo factus, ut cogniti ab illo homines, ab ipsis cognosceretur.”—*Guillaud.*

³ “Cognoscere hic est idem, quod amare, cognosco oves meas, id est,

(4) It means, again, to preserve and defend, as when David says, *I will be glad and rejoice in Thy mercy : for Thou hast considered my trouble ; Thou hast KNOWN my soul in adversities.* And again, *The Lord is good, a stronghold in the day of trouble ; and He KNOWETH them that trust in Him.*

Ps. xxxi. 7.
Nah. i. 7.
Whitby.

In all these ways does our Blessed Lord show His knowledge of those sheep who hear and obey His voice. He knows them with no sterile knowledge, but with His all-comprehending love. He marks and approves their strivings after holiness, and protects them in all trials and temptations. And this assurance, like almost all other words of Christ, is at once a solemn warning and a source of consolation to the Christian.

Jansen Yp.

(1) It is a solemn warning, telling us that not all who are in His fold are His true and obedient sheep. He *knows* His *sheep*, and will discriminate at the last between the evil and the good.¹

Matt. vii. 21.
John xiii. 14.
2 Tim. ii. 19.

(2) It is the voice of consolation to all who are His own, telling them that Christ does really know all that are His ; that no real harm, therefore, shall happen unto them ; and that He will drive away from His presence none who hear and obey His voice ; and that in this life He sees them at all times, marks their trials and distress, and cares for them and strengthens them. He knows them not as a flock merely, but as individuals—knows them not only in His heart of love, but marks them with His eye, however widely they may be scattered, and however humble may be their lot. Whilst these, on the other hand, know not merely His doctrine and the events of His life, but regard Him as the One object of their faith, the ground of their hope, and the source of their love ; they also know in Him the good which He has done and still does for them ; they know Him as the Saviour and Guide by whom alone they have obtained eternal life. He knows His sheep first, and then, as a consequence of this, and

1 Pet. iii. 13.

Matt. Faber.

Hammond.

Corn. à Lap.
Ferus.

Alb. Magnus.
Menochius.

amo oves meas. . . Ideò ait, sicut novit me Pater et Ego agnosco Patrem ; id est, illis amoris oculis, quibus Pater æternus me contemplatur et amore prosequitur, eisdem oves meas aspicio et vehementer diligo.”—*Ph. Diez.*

¹ “Pastores oves suas non cognoscunt distinctè nisi aliquo signo exteriori notentur, quo uti solent ut eas agnoscant, et inter alias quæ suæ non sunt distinguant : et mirabilis noster Pastor Christus hoc habet proprium, tanquam verus et proprius pastor, qui novit oves suas etiam nullo signo distinctas.

Multi enim sunt et fuerunt inter infideles et peccatores qui oves sunt Christi, nullum in se, quo ab aliis dæmonis ovibus secernantur, signum habentes, et tamen novit eas Christus, et ad se trahit. *Cognovit Dominus qui sunt Ejus* [2 Tim. ii. 19]. Cognoscere enim oves quando errant inter oves diaboli, cum nullum in se signum distinctionis habent ; immò, quod magis est, etiam antequam fiant et generentur ; hoc proprium est hujus unici Pastoris.”—*Toletus.*

1 John iv. 19.
Stier.

through the consciousness of being loved by Him, knowledge and love is kindled in their bosoms.

Matt. Faber.

Let us remember that our Saviour's knowledge of us is in accordance with our life. He calls all to come into His fold; to all He gives power to obey. If, then, we hear His voice, He will *know*, will approve, will love and protect us, and will predestinate us to eternal life. For predestination and eternal life hang upon our obedience to His will, and not our obedience upon our predestination.

Augustine,
John xiii. 15.
Matt. xi. 29.

1 Pet. iv. 1.
Rom. xv. 5.

Our Blessed Lord tells us not only that He *knows* His sheep, but that He also is *known* of them. He calls us thus to the knowledge of Himself, and bids us imitate Him, so that we may be conformed to His image. For He took upon Him our nature, not only that by clothing Himself with our flesh He might deliver us from sin, but that He might give us an example of holiness which we should copy. Thus He exhorts us to love the brethren, because we bear His image: He calls us to meekness and lowliness, after His example: He bids us endure suffering with patience, because of the pattern which He has set us. He entreats us to live in peace with the brethren, after the same perfect pattern of peace. For this end it is that He has given us so fruitful an example, and has given us also light to comprehend that example which He has given us—intellectual light to know Him, and the light of Divine love to know Him clearly.¹

Stapleton.

There is, indeed, a difference between the knowledge which the Shepherd has of the sheep and that which the sheep have of the Shepherd. He knows perfectly; they cannot comprehend Him fully. He knows all alike; they know Him in various ways: some with a mere intellectual knowledge, which is barren of fruit; others not only intellectually, but with a heart inflamed with love to Him, and fruitful in obedience to Him; whilst even those who know Him best do so but imperfectly, knowing Him by faith now, which faith shall hereafter vanish away when they shall know Him as He is—know Him even as they are known.

1 Cor. xiii. 8.
1 Cor. xiii. 12.
Barradius.

Christ leaves here a lesson for His ministers. *The hireling and the good shepherd* may be seen in this: the true and

¹ “*Cognoscunt me meæ. Hoc verbo veram naturam Christianorum ostendit. Me, inquit, cognoscunt qui mei sunt. Cognoscunt autem Christum, non qui nomen ejus aut dicta vel facta ejus memoria tenent sed qui credunt et obsequuntur. Sicut è contra qui non credunt nec obediunt, nescire Dominum dicuntur, quem admodum Pharao: Dominum, inquit, nescio, et Israel non*

dimitto. Oves igitur verè Christum cognoscunt, habent enim Spiritum Sanctum, quo et Ipsum et vocem ejus cognoscunt: juxta illud Deus est qui confirmat nos deditque arram Spiritus in cordibus nostris (2 Cor. i. 22). *Cognoscunt autem pii Christum, hoc est, verè credunt quod Ipse sit pastor et salvator eorum.*”—*Ferus.*

faithful pastor lives amidst his flock, and is careful to visit them, so that he may know his Lord's sheep. It is not enough that Christ's ministers know in general the wants of the flock; they must know also their individual needs and temptations, in order that they may assist each member of the flock to fulfil his Master's will.¹

Sylveira.

Luzerne.

(15) *As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep.*

Matt. xi. 27.
John xv. 13.

The knowledge and love which the Father has for the Eternal Son, and which the Eternal Son has for the Father—this Divine, eternal, and uncreated love is the source of that love which the Son has for man, and therefore of that responsive love which man has for God.

Corn. à L'ap.

These words point back to that which has been asserted in the previous verse. Christ *knoweth* His sheep, not in any casual manner, but as fully and perfectly *as the Father knoweth* the Eternal Son; and is known by them—not, indeed, with equal love, for this can no man have, but with a similar love, with love from the same source; for as the Father knows the Son, and in that knowledge loves Him and cares for Him, so does Christ know every one of His sheep.² And as the Son knows the Father, so do Christ's sheep know Him, and recognise in Him the source of all their being. They know Him, that is, with no sterile love, but with that living love which united them to Him; for as water mingles naturally with water, and oil unites with oil, so those whom the Saviour loves love also the Saviour, and are closely united to Him, and partake of His spirit of love.

Jansen Yp.

Menochius.

Ludov.
Granat.

¹ "La connaissance des brebis, telle qu'elle peut convenir à des hommes faibles, est néanmoins un des principaux caractères des vrais pasteurs. Ils les connaissent, parcequ'ils les aiment. L'amour les applique à elles, et leur ouvre les yeux pour découvrir leurs besoins. Il leur en rappelle souvent le souvenir; et si la connaissance qu'ils en ont n'est pas continuelle, elle est au moins très fréquente. Il n'y a point, au contraire, de plus grandes marques d'un mauvais pasteur que de ne point être occupé de ses brebis; de ne pas se mettre en peine de les connaître, et de vivre en repos parmi leurs misères, extérieures et intérieures, sans s'en informer. Cette négligence volontaire,

qui vient de la froideur de l'amour, attire d'ordinaire une grande privation de lumière, et fait ainsi que ces pasteurs sont souvent les moins instruits des désordres qui règnent parmi les peuples, et qu'ils croient que tout va bien, lorsque les âmes se perdent partout."—Nicole.

² The Revised Version reads *Even as the Father knoweth me*, and connects this verse with the preceding, putting this "even," implied in *καθὼς καγώ*, in antithesis to what goes before. "I know Mine own, and am known of them, even as the Father knoweth Me and I know Him." S. Cyril and S. Chrysostom also connect these two verses.—See notes in *Melan. on S. John*.

Christ so often spake of Himself as man—man, of the substance of His mother, born in the world—that now, lest His disciples should think that His knowledge of the sheep was only such as man may have, He adds these words, *As the Father knoweth me, even so know I the Father*. For if He possessed the Father's knowledge, then must He needs *know* the *sheep* with that Divine knowledge which He has who is Divine.¹ With that perfect knowledge which is at the same time the highest love, so *knoweth* the Son His sheep, and, up to the measure of man's nature, so do His obedient sheep attain to the knowledge of Him.² As thus the Father's love for the Son and the Father's knowledge of the Son is an unchangeable knowledge and an unalterable love, so does He promise to know and to love His sheep; and hence He adds—

I lay down My life for the sheep. He says not, I am about to lay it down, but *I lay down My life* even now; I am ever laying it down: for the whole life of Christ on earth was a laying down of His life, and a going forth to death; and that which He did in His life on earth and on the cross He is still doing, for His sacrifice is ever availing for our sins, and is ever being offered up. And the nature of that sacrifice is expressed in the words *I lay down*—I lay it down of Myself.³ For though the Jews conspired against His life, and though Judas betrayed Him, and the Romans crucified Him, yet not all these could have taken His life from Him had not He, of His own free will, given Himself to die for us.

It was His life which He laid down:—

(1) His human life, which He laid down for our souls and bodies.⁴

(2) All those incidents and properties which concern or belong to life, all reputation, all glory, He laid down, as

¹ The perfect knowledge of the Father is one proof of our Blessed Lord's Divinity; in opposition to this, Arius in his *Thalia* taught of Him that "He cannot investigate His Father's nature, it being plain that the originated cannot comprehend the unoriginated; nay, that He does not know His own nature, nor understand anything with that true knowledge which God possesses."—*Newman's Arians*, c. ii. § 5.

² "γινώσκειν, hoc loco ut sæpius in N. T. habet significationem amandi, v. c. ibid. v. 25, 27, Rom. x. 19."—*Münter*.

³ "Εἰπὼν τὸ τίθημι, ἔδειξεν ὅτι

ἐκὼν ἔπαθε τὸ δέ, Δεῖ ἀγαγεῖν, οὐκ ἔστιν ἀνάγκης, ἀλλὰ τοῦ ἑσομένου δηλωτικόν."—*Ammonius*.

⁴ Hence Clemens Romanus:—"In love for us Christ took us up into Himself. Because of His love towards us Christ our Lord gave His blood for us, by the will of God, and His flesh for our flesh, and His soul for our souls."—'Εν ἀγάπῃ προσελάβετο ἡμᾶς ὁ Δεσπότης διὰ τὴν ἀγάπην ἣν ἔσχευεν πρὸς ἡμᾶς τὸ αἷμα αὐτοῦ ἔδωκεν ὑπὲρ ἡμῶν Ἰησοῦς Χριστὸς ὁ Κύριος ἡμῶν, ἐν θελήματι Θεοῦ, καὶ τὴν σάρκα ὑπὲρ τῆς σαρκὸς ἡμῶν, καὶ τὴν ψυχὴν ὑπὲρ τῶν ψυχῶν ἡμῶν.—*Ad Corinthios*, § xlix.

Hugo de S.
Charo.

Ferus.

Rainssant.

Bengel.

Coster.

Leontius.

Phil. ii.

freely as He submitted to be spoiled of His clothing by the Roman soldiers, in order to clothe with *glory and honour* us who were naked. Pa. viii. 5.

(3) His spirit, which on the cross He surrendered into the hands of His Father. Luke xxiii. 46.

(4) His body, which He still gives to us in the Holy Eucharist: for *unto us a Child is born*—unto us, that is, as man He was born; *unto us a Son is given*, who was the Eternal Son. Isaiah ix. 6. Coster.

Though no other save Christ can say that the sheep committed to his charge are really his, yet they who share with Christ in the ministry of His Church, and who know and love Him with that true knowledge and love which is derived from Him, will regard His sheep with the same kind of love, though it cannot be with love equal to His who laid down His life for the sheep. Nor, though they love after the same manner of love, can they love in the same way and with the same effects as He did when He laid down His life:—

(1) Though the Apostles and Martyrs exposed and laid down their lives for the sake of the Church, yet they did it not as though their sacrifice could in any way avail to the redemption of man from spiritual death: for this could only result from the precious death of Christ alone.

(2) Those who did so were dying men, and did but anticipate the inevitable day of their death. Christ, however, stooped for our sake to that which was alien to Himself.

(3) When men die for their fellow-men they benefit themselves thereby; but Christ, by His death, humbled Himself to the death of the cross without benefit to Himself. Toletus.

(4) When men expose themselves to danger it cannot be known with certainty that the result of their actions will be the death of the body; but He who knew all things knew perfectly, by all that He was doing, that He was laying down His life, and He did so willingly and deliberately. Barradius.

(16) *And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold,¹ and one Shepherd.* Isa. lvi. 8;
Ixvi. 18.
Ezek. xxxvii. 22,
1 Pet. ii. 25.

¹ "Non est hic αὐλή, ut mox, sed ποιμνῆ, quod est grex: sed res eodem cadit. Nam et αὐλή seu ovile metonymicῶς pro grege seu congregatione, ut continens pro contento, illic accipitur. Ovile autem novum, non enim permansit ovile vetus,—synagoga inquam Judæorum, sed dirupta illius

maceriâ, abolitis inquam ceremoniis Legis, quibus Judæi à Gentibus segregabantur—ædificatum à Christo est novum ovile, idque amplissimum, per totum orbem terrarum diffusum, Ecclesia catholica, quod omnes ejuscunque nationis, et Gentes et Judæos, reciperet."—*Luca Brugensis.*

Sylveira. Our Blessed Lord speaks of the Jewish Church and people as His *fold*, or flock; but He adds that the Gentiles also are His sheep. He does not say that they are another fold, but He calls them *sheep* merely, as those who were scattered and ungathered throughout the world. And He points to Himself as the Shepherd who will gather together the sheep which are dispersed throughout the world, and as the One cornerstone who will unite both Jew and Gentile together, and make of them *one fold*, one flock, one Church, under thee are of and in obedience to One Shepherd and Head, Christ Jesus.¹

Bengel. However, then, the nation of the Jews is to be regarded as the peculiar *fold* of God, Christ here tells this people, who Luke xviii. 9. exulted in their peculiar privileges, and *despised others*, that the faithful amongst the Gentiles, equally with themselves, Corn. & Lap. will be made members of the fold and household of God, that Luca Brug. there are others for whom He cares and for whom He is about to die besides the children of Abraham after the flesh, that all in the world are His *sheep*, and that all who will may enter into the *one fold*, the Church of Christ, so that only they enter through Him, who is at once the Shepherd of the Rainssant. sheep and the door into the fold. Those who are scattered and separate from Him are still His sheep, even though they have forgotten and departed from Him: hence He says that they are His sheep, even though *not of this fold*, or flock, that we may know—

(1) That the Father has assigned to Him from the beginning of all things the whole race of man as His possession. The Jews were His, and He their Lord; the Gentiles also were His, and of Him it was said, *Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.*²

Ps. ii. 8. (2) That we may know that they who are living in ignorance and sin are still His sheep, and that He is their Shepherd.

(3) By these words He would encourage the Gentiles to come to Him, by showing them that He is the God both of the Jew and of the Gentile.

Ferus. (4) He for ever removes all ground for their error who would make the God of the Old Testament not to be the same as the God of the New Testament. He is the one God of Theophylact. the *one fold* into which all are to be gathered.

¹ "Ipsa est unum mysticum corpus Christi, quod ab uno capite Christi gubernatur, uno Spiritu Sancto vivificatur, una lege regulatur, uno fonte purificatur, uno pane reficitur, ad unam patriam proficiscitur."—*Topiarus*.

² "It is worthy of note what im-

portance is attached to the fact that already *per se*, and therefore apart from the acquisition by that love which endured even to the sacrifice of His life, the sheep belong to Christ: *other sheep I have* (ἄλλα)."—*Tholuck*.

And these scattered sheep He tells us He *must bring* into one fold. He *must*, for this is the will and the commandment of the Father. He *must bring*, for though the Gentiles were to be brought into the Church of Christ through the preaching of the Apostles, and though men are brought to Him by His ministers, yet it is He who is in reality bringing men in, and unless He does so all attempt to bring them in is useless. The great light may shine around a Saul, but it is the voice of Christ that he hears and answers. The cock may crow, but the heart of Peter is deaf to its call until he can see the eye of Christ fixed on him. So is all toil vain unless He bids us labour, and blesses the increase.¹ He *brings*, not compels, men to come into His fold. However mighty the operations of God are, and however great His voice may be, man has still the mysterious power of refusing to obey; he may resist and turn away from the entreaty of Christ. Hence He says not that man shall yield to His strength, shall obey His omnipotent will, but that he shall *hear His voice*. Hear, that is, not with the ears only, but with the heart also, and listen in faith and love, and with entire obedience.

Bengel.

Jansen Yp.

Coster.

Ferus.

Tolatus.

It is this which we are to follow, the *voice* of the Saviour speaking to us by those whom He sends as His ministers. It is not man and man's voice which we are to follow, for they may be evil: yet we are not freed from the obligation of obeying God, when His message is delivered by weak and sinful man. It is His *voice*,—not the bare matter merely of His Word, but His *voice* and the meaning of His words. When, therefore, we listen to the teaching of His ministers and to the voice of His Church, let us not regard it merely as man's teaching, but as the *voice* of the Eternal Word, the command of the ever-living God.

Matt. xxiii. 3.

Coster.

In this parable of the Good Shepherd our Blessed Lord gives us these four marks by which we may recognise the Good Pastor—

(1) The nature and extent of His love for the sheep committed to His care: He so greatly loves them that He is ready to lay down His life for them.

(2) His diligence in the care of them: He knows each one of His sheep.

¹ "Necessitas ovium hoc postulat, me, dicit valde emphaticè. Me sine quo non contingeret hæc salus et in caulâ dispersæ non reducerentur. Verbum adducere, ostendit Christum loqui de longinquis et multum distantibus populis, qui adducendi sunt: quales erant gentes. Quasi dicat Christus,

neque Patris voluntati, neque meæ charitate fiet satis, si tantum has Israelis oves servem: longius mea cura tendit. Sunt enim et inter gentes dispersæ oves, luporum, furum et latronum insidiis obnoxie: nec mihi quiescet animus tam sollicitus, donec has in communes caulâs reduxero."—Guillaud.

(3) His continued care even for those who have strayed away from His fold—*Other sheep I have, which are not of this fold: them also I must bring.*

Gorranus.

(4) That, moved by His love for them, His sheep hear and recognise His voice.

Toletus.

* * Domine Jesu Christe, pastor bone! qui pro ovibus Tuis posuisti animam Tuam in precium, carnem in cibum et sanguinem in potum; qui factus es nobis ostium in Ecclesiam militantem et triumphantem, ut per Te ad salvandum introeamus ad Te; cognosce me inter oves Tuas; et misericorditer nos respice in viam salutis

dirigendo, ut cognoscamus Te, et Tibi conformemur Te imitando. Non audiamus vocem alienorum, sive mundi, carnis, et diaboli, sed tantum Tuam, obediendo tuis preceptis et consiliis, ut vitam habeamus gratiæ et abundantius habeamus gloriæ, et apud Te pascua inveniamus refectionis eternæ. Amen."—*Ludolph.*

THE THIRD SUNDAY AFTER EASTER.

ST. JOHN XVI. 16—22.¹

Jesus said to His disciples, (16) A little while, and ye shall not see Me: and again, a little while, and ye shall see Me.

John vii. 33;
xiii. 3, 33;
xiv. 19.

THESE words of our Blessed Lord were spoken to His Apostles in order to comfort them in His absence, to strengthen them against the temptation of despair at the sight of His apprehension by the Jews, and so to fortify them that they *should not be offended* when they witnessed His sufferings and death. It is necessary for us to keep this in mind in considering the meaning which these words convey. That they have an application, and that they are full of comfort to all Christians, at all times, cannot be doubted, because the trials of all men and the manner of God's dealings with them have much in common; but primarily these words refer to the Apostles, and concern the circumstances which surrounded them at the time of Christ's passion.

John xvi. 1.

Salmeron,
Lampe.

¹ "Hodie unà cum Evangelio lecta est Epistola à D. Petro in hanc sententiam: *Charissimi, obsecro vos tanquam advenas et peregrinos, abstinere vos à carnalibus desideriis, quæ militant adversus animam.* Hæc hodierna erat Epistola. Ecclesiæ oratio quæ simul facta est hæc habet verba: 'Deus qui errantibus, ut in viam possint redire justitiæ, veritatis Tuæ lumen ostendis, da cunctis qui Christiana professione censentur et illa respuere quæ huic inimica sunt nomini et ea quæ sunt apta sectari: per Dominum nostrum Jesum Christum. Amen.' Hunc in modum oravit Ecclesia hodie juxta Evangelium modo dictum et Epistolam, aptè omnia congruunt, et diligenti quoque consideratione omnia opus habent.

"In Evangelio annunciat Christus suis Apostolis et fidelibus, nihil esse quod in mundo, et à mundo expectent, præter varias tribulationes, quæ illis luctum, lachrymas, et ejulatum sint parituræ. In Epistola causam indicat Petrus unde accidat quod filii Dei tam indignè à mundo tractentur, et quomodo attemperare sese debeant ut liberè pertransire possint. Porro hæc omnia hodierna collecta et Ecclesiæ oratio docet nusquam quærenda esse, nisi apud Deum. Tria sunt quæ bonum quemque Christianum hac die et considerando et faciendo occupatum reddant. Evangelium fundamentum ponit; Petrus docet superstruere; oratio docet quemadmodum et quid quærere oporteat, quid nobis in iis rebus desit."
—*Ferus in Evan.*

In *a little while*, within a few hours from the time that He was speaking to them, they were to lose sight of Him by death; and for *a little while*, during the short time that He remained in the tomb, they were *not* to see Him.¹ Again, after that *little while* they were to see Him who had risen from the dead; and during the *little* time which should elapse from His resurrection till His ascension they were, though not as before, yet at various times, to see Him. He was to be absent from them only *a little while*; for He was, on the third day from His crucifixion, to rise again from the dead. This was to be—

Chrysostom.
Eumenius.
Esius.
Menochius.

(1) Because of the dignity of that body to which the God-head was united, never to be divided, and which, *because He had done no violence, neither was any deceit in His mouth*, was to see *no corruption* in the tomb.

Isa. liii. 9.
Acts xiii. 37.

(2) For our sakes, in order to strengthen our faith in His Divinity, as the truth of His humanity had been assured to us by the fact of His death and burial.

Royard.

(3) He rose after *a little while*, that so His disciples might be able to recognise Him immediately, and be satisfied of the truth of His resurrection in the same body in which He had died.

Rupertus.

As the High Priest of the Jewish Church was absent from the people for *a little while* when He went into the Holy of Holies—the typical heaven—with the blood of the sacrifice, *once every year*, so would our Blessed Lord, the High Priest of the whole world, only be absent from the sight of His Apostles and Church for *a little while*.²

Heb. ix. 7.

Lampe.

It may be from tenderness towards them, and in order not to add to their grief, that Christ here speaks not of death, but of a going away and of their not seeing Him for *a little while*. Again, He says not a little time and I shall leave you, but *a little while and ye shall not see Me*, implying that He should still be near them, still be with them, though they would not be able to see Him as of old.

Ammonius.

Mucellus.

¹ Μικρόν, καὶ οὐ θεωρεῖτε με· καὶ πάλιν, μικρόν, καὶ ὤψεσθε. These words θεωρεῖτε and ὤψεσθε differ slightly in their meaning. θεωρεῖν implies a *desire* of seeing, the *intention* of mind with which one *contemplates* an object *present* (see John xiv. 17, xvi. 10); ὀπτισθαι, to see the object of sight on its appearing.—See *Wordsworth*, and note to Eng. trans. of Bengel.

² “Nota tempus suæ passionis appellasse Christum *modicum*, ut amoris sui significaret erga nos magnitudinem, quo quicquid nostri causa patiebatur

censebat modicum. Septennii servitutem Jacob cum Rachelem amaret putavit exiguam, propter amoris magnitudinem; plura, si Laban exegisset, majoraque præstiturus. Christus similiter tantum dilexit nos, ut ineffabilem passionem suam (cui par nulla unquam fuit) parvam duceret, ac verbis levioribus extenuaret. Hic eam vocat *modicum*, alibi *baptismum ac calicem*; quasi passione sua reficeretur instar fatigati hominis, quem balnei ablutio aut vini haustus refocillat.”—*Coster*.

Because I go to the Father.

Note here that He does not say My Father, but *the Father*, consoling them at His departure with the truth that the Father in heaven was also their Father and their God. And these words, *I go to the Father*, may mean either—

(1) I go to Him by My death; for His passion and death were but a going to the Father, from whom He should no more be separated even as to His bodily presence. In like manner are we drawn to the Father, and our union with Him is made closer, by sufferings submitted to with patience and with resignation to His will.¹

(2) *I go to the Father*, where he reigns in glory. I ascend from earth, no more to dwell visibly amongst you. And this clause seems to belong to both the preceding members of the sentence: *A little while, and ye shall not see Me, because I go to the Father* by My passion; again, only for *a little while ye shall see Me, because* by My ascension I leave this earth as to My bodily presence, and *I go to the Father*.

Christ then in these words raised the drooping spirit of His disciples in two ways—

(1) By telling them that His absence from them would be but for *a little while*, and that then their sorrow should be removed, for they should *see Him again*.

(2) By assuring them that He was only going away from this earth and from their sight, but that He would still be with the Father, preparing *a place* for them, and be ever present at the right hand of power to succour them in all their trials and sufferings.

Our Saviour here gives us the assurance that though the Godhead of the Father, and of the Son, and of the Holy Ghost is all One, yet that in person they are distinct, as He that goes to another must needs be, in person, distinct from him to whom he goes. He at the same time points us to the truth of the voluntary nature of that death by which He was departing from them. He died, not because Judas betrayed Him, and the chief priests hated Him, and the nation of the

¹ "In sancto paschæ die Christus nobis propositus est tanquam fortis, imò tanquam unicus, victor mortis simul et inferni. Proxima Dominica post ostensum nobis est qui fructus nobis ex resurrectione Christi provenerint et orti sint,—nimirum, gaudium, pax, Spiritus Sanctus, et remissio peccatorum. Cæterum, ne quis existimaret satis esse hoc scire et credere, secunda Dominica nobis Christus pro-

positus est tanquam exemplum, cui primùm pastores et duces, cùm spirituales tñm sæculares, deinde etiam totus grex populi fidelis sese attemperare debet. Porrò hæc tertia Dominica, ut ne quid prætermittatur quod ad Christianismum nostrum attinet, docemur quoque cum Christo patientes esse. Huc pertinet hodiernum Evangelium, quod totum ad passionem Christi directum est."—*Ferus in Evan.*

Coster.

Cajetan.

Rainssant.

Luca Brug.

Gerhard.

John xiv. 2.
Tittmann.Creed of St.
Anastatius.

Coster.

Jews clamoured for His blood, and Pilate gave Him up to die, but because of His own will He was going to the Father. And He says *I go*, not *I shall go*, for His whole life of humiliation and of suffering was but one long act of going to the Father. *I go* by my death, which is now at hand.¹

In these words, then, we have three articles of the Apostles' Creed distinctly asserted—the death, the resurrection, and the ascension of Christ—

(1) *A little while, and ye shall not see Me*, because *I go* to death, and shall be buried out of your sight.

(2) *A little while, and ye shall see Me*, for *I shall rise again* from the dead, and be again with you.

Gerhard.

(3) *I go to the Father* by my ascension into heaven, and by sitting down at the right hand of power.

These were the words by which He consoled His Apostles when their hearts were troubled at the thought of His departure—only for *a little while ye shall not see Me*. If then for *a little while* He now seems to be away from us, let us take courage, for in a short time we shall see Him again.² It is not through forgetfulness of their necessities that He has left our souls without the sensible tokens of His presence, but He has gone from us that He might be with the Father for us. In His Divinity, indeed, He is, and was always, with the Father. In that humanity of ours which He took for us He has gone into the immediate presence of the Father, that so He may draw us to the Father.³ All the ways by which He draws the soul to God—by His incarnation, by His suffering, and by His death—were but the going to the Father, and drawing us to Him.

Ferus.

For a time He filled them with grief at the announcement of His departure from them, and comforted them again with the declaration of His return to them. The alternations of trial and prosperity, of bitterness and joy, are as necessary to the growth of man's spiritual nature and to the strengthening of his whole moral being as the alternations of heat and cold, and the changes of the weather, are to the strengthening of the bodily powers.⁴

Ludov.
Granat.

¹ "Dum præsenti verbo utitur, *vado* [ὑπάγω], celerem mortem simulque resurrectionem significat."—*Toletus*.

² "Juxta explicationem S. Augustini et V. Bedæ, totum vitæ nostræ temporis, immo totius mundi decursus usque ad diem judicii. *Modicum* ibi vocatur, nempe respectu æternitatis."—*Bonartius*.

³ "Secundum hominem vadit ad Patrem. O immensam Dei bonitatem!

non fortuna aut casu Filius Dei homo factus est sed inenarrabili misericordia et charitate famam servi accepit, et hominem induit ut ex homine Deum faceret essetque Deus homo et homo Deus. Ex homine nasci voluit et verbum caro factum est, ut homo ex Deo nasceretur."—*Guillaud*.

⁴ "Sicut temporum varietas necessaria est ad fecunditatem omnium quæ terra marique generantur et aluntur,

But though these words of our Blessed Lord were spoken to His Apostles, and referred primarily to them; to His going from them by death, and to His return to them by His resurrection; yet as the way of His disciples through sorrow to joy, from grieving because of His death to rejoicing at His resurrection, was for themselves something preparatory and typical, so does it become to all His future disciples an image of the way in which they are, through sorrow for sin and the absence of Christ, to pass into the joy of His presence and to attain to the sense of His forgiveness. Hence some have understood these words even in their primary sense to be a prediction of the condition of the militant Church, deprived of the visible presence of her Lord for *a little while*—the time of this present life—but sustained by the promise that He will again come, and be seen by all at His second advent of glory.¹

Stier.

Augustine.
Bede.
Maldonatus.

In all this was Joseph an exact type of Christ. After lamenting him for *a little while* as dead, Jacob was, after a time, gladdened with the sight of his son seated at the right hand of power in Egypt, and ruling over the land. In the hatred which his brethren had for Joseph, the well-beloved son of his father, we have an image of the hatred with which the Jews regarded the *well-beloved Son* of the Almighty Father. And as Joseph was sold into Egypt by his brethren, and after three years was seated on the throne of Egypt, so did the sale of the Messiah precede by three days His resurrection in power and great glory, to rule over all the world, of which the land of Egypt was the type.

Gen. xxxvii.
34.Gen. xlv. 28;
xlv. 30.
Gen. xxxvii.
3, 4.Matt. iii. 17.
Gen. xxxvii.
4, 28.

Gerhard.

(17) *Then said some of His disciples among themselves, What is this that He saith unto us, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me: and, Because I go to*

ita planè easdem rerum mutationes in spiritualibus rebus esse oportet, ut aliæ virtutes aliis atque aliis temporibus exercendi sui occasionem accipiant. Quomodo enim fortitudo, patientia, atque constantia, nisi adversis rebus premeremur, vim suam exercerent?—*Ludov. Granat.*

¹ After mentioning the interpretation which is given above, *Lienard* adds: "Secunda interpretatio est: post ascensionem non videbitis Me; et iterum, post transactam hanc mortalem vitam, quia Ego vado ad Patrem in cœlos, et

illic vos assumam post mortem vestram. Hæc vita mortalis dicitur *modicum tempus*, quia comparative ad æternitatem nihil est; mille enim anni sunt *tantum dies hesternæ, quæ præterit*, Ps. lxxxix. 4. In æternitate nihil est præteritum, nihil futurum, sed omnia sunt præsentia; æternitas complectitur omnem temporis durationem. Hæc utraque interpretatio benè cohæret contextui, et dici potest utramque illam in mente Christi extitisse, nil enim vetat, quominus idem Scripturæ textus duplicem habeat sensum naturalem."

the Father? (18) They said therefore, What is this that He saith, A little while? we cannot tell what He saith.

*Some of His disciples*¹ seem to have asked one another as to the meaning of Christ's words, supposing, it may be, that the cause of their not understanding His words was some defect in themselves. When they could give each other no answer, then they seem to have concluded that in these words lay hidden a mystery which they could not fathom. And yet they seem to have feared to augment the sorrow of their Master by asking Him an explanation of His words.

Toletus.

Hengstenberg.

They were in doubt as to the meaning of His words—

(1) Because His words were obscure in themselves.

Chrysostom.
Euthymius.

(2) Because they themselves were so overwhelmed with sorrow, as to be incapable of apprehending His meaning.

Rupertus.

(3) Because they did not comprehend the mystery of His death and resurrection.² They had heard so much of the eternity of Christ, that the Apostles, as well as *the people*, were disturbed by the apparent conflict between the predictions respecting Christ and His own words. *We have heard out of the law that Christ abideth for ever: and how sayest Thou, the Son of Man must be lifted up? Who is this Son of Man?* They naturally interpreted these words of the prophets to mean that Christ could not die, from their inability to distinguish between what referred to the Eternal Word and what to the Man Christ Jesus.

John xii. 34.
Ps. cx. 4.

Coster.

Until they had been enlightened by the fact itself, and by the indwelling of the Holy Spirit, the Apostles were always perplexed by the predictions which our Blessed Lord uttered at various times respecting His approaching death; thus when a short time before He had spoken to them in words which seem to us too clear to be mistaken, and had declared that *they shall scourge Him, and put Him to death: and the third day He shall rise again*, we are expressly told that *they understood none of these things; and that this saying was hid from them, neither knew they the things which were spoken*. Nor is this in any way wonderful; for when He spoke to them of

Luca Brug.

Luke xviii.
33, 34.

¹ "Quidam—Observandum est quod non omnes sed quidam tantum de verbis Domini non intellectis inter se loquuntur. Sive alii intellexerint ea, sive non intellexerint, videmus hic non fuisse pari ingenio etiam apostolos præditos."

—*Musculus*.

² "In rebus regni Christi, citra

Spiritum Christi nihil agnoscamus. Nos naturâ ignoramus crucem esse viam ad gloriam: unde naturâ quærimus aliam viam ad gloriam quam crucem: nimirum mollibus vestiri, carnem curare et molliter dormire. Item nos naturâ volumus glorificari sine cruce et mortificatione."—*Guillaud*.

His death, they were unable to reconcile it with His other declaration that, notwithstanding this, in a *little* time after, they should yet *see* Him ; for as long as they understood not His promise of rising again, so long were they in the dark as to the consistency of these two seemingly opposite assertions.

Alb. Magnus.

It is not enough that we, like the Apostles, hear the mere words of Christ, unless we are at the same time illuminated by the Spirit to understand their meaning. Our prayer must ever be that which David used : *Give me understanding, and I shall keep Thy law ; yea, I shall observe it with my whole heart.* They understood not the words of their Divine Master, because they interpreted all things according to the gloss which the Jewish people had put upon God's word, and rested all their faith upon the corporeal presence of Christ. Let us then fly from the entanglement of the world and of external things, if we have any desire to enter into and to understand the meaning of Christ's words ; for if even the sensible presence of Christ was a hindrance to the Apostles, so that they could not comprehend the spiritual truths which He taught because of His being with them in the flesh,¹ how much more shall we be distracted by the pursuit of perishing things, and our heart be darkened through the love of this present life !²

Salmeron.

Ps. cxix. 31.

Coster.

(19) *Now Jesus knew that they were desirous to ask Him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see Me : and again, a little while, and ye shall see Me ?*

The desire of the heart is a prayer to God, and to this He listens, and this He answers. He knows, indeed, both our

Quesnel.

¹ "*Nisi Ego abiero, Paraclitus non veniet. Nisi carnis præsentia vestris subtrahatur aspectibus, spiritualis gratiæ plenitudinem occupata mens non admittit, non recipit animus, non capit affectus.*" — *S. Bernard, Serm. v. in Ascensione Domini, § xii.*

² "Considère que notre Seigneur, voulant accoutumer Ses Apôtres à souffrir Son absence, lorsqu' Il retirerait Sa présence visible, ne les en priva pas tout à coup entièrement : ainsi tantôt Il les voyait, tantôt Il Se retirait d'avec eux après Sa sainte résurrection, afin de les habituer et faire doucement résoudre à cette séparation. Il en use

bien souvent de même à l'endroit des âmes imparfaites : quelquefois Il les console de Sa présence, par les douceurs des consolations sensibles ; parfois Il se retire et les sevré de cet acte, pour les nourrir d'un pain plus solide. Car comme les Apôtres, attachés à la présence visible de notre Seigneur, n'étaient pas bien disposés à convertir le monde, et à faire les fonctions auxquelles Il les destinait ; de même une âme attachée à ces consolations sensibles est trop faible pour produire les actions que Dieu recherche de celles qui lui sont entièrement fidèles." — *Rainssant.*

necessities before we ask them in words, and our ignorance in asking. It would seem that Christ answered the question which was yet unspoken by His disciples, and of which they gave no outward sign, but that He saw and answered their heart. He did so—

Cyril.

(1) That He might console them by thus reminding them that He was Divine, since He knew all things, even the thoughts of their hearts.

(2) By so doing He gave them a proof of His watchful care and love, manifesting His willingness at all times to instruct the heart that honestly was in doubt about the meaning of His words.¹

Matt. Faber.

Matt. ix. 15.
Luke vi. 21;
xxiii. 27;
xxiv. 17.

(20) *Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.*

Verily, verily, is the expression used by our Blessed Lord in those discourses which St. John records, and in which He spoke of heavenly and profound mysteries. *Ye*, My Apostles, *shall weep and lament* at My sufferings and crucifixion; shall manifest your grief by outward signs of tears, and shall be troubled with inward grief; whilst the Jews, and especially the priests and Pharisees, who have sought My death, *shall rejoice* at the seeming success of their wickedness: for the weeping and lamentation of the one, and the rejoicing of the other, was to take place from the same cause, the crucifixion of Christ.²

Jansen Yp.

Salmeron.

Cyril.

Cajetan.

Alcuin.

Nicole.

Thus is it ever: whilst the righteous *weep* at the sins of this present life, the world, which has no hope of the joys to come, is filled with delight at the transitory joy caused by worldly pleasures and by sin; so that, however true these words were with reference to the Apostles of Christ, they are not less true of the Christian now. His course in this life is a conflict with the world, the flesh, and the devil; much sorrow, indeed, at temptations yielded to, but a sorrow which penitence turns into the truest joy.

¹ "Elegit nos ad fidem et gratiam, nullo præcedente nostro merito. Elegit suos ad gloriam ante prævisa eorum merita. Trahit nos ad se antequam veniamus. Vocat antequam Eum imploremus."—*Matt. Faber*.

² "Duplex potest esse sensus; juxta primam: Plorabitis passionem et mortem meam per triduum, quo ero in sepulchro; Judæi autem gaudebunt quod me cruci-

fixerint; sed tertiâ die postquam resurrexero tristitia vestra vertitur in gaudium. . . juxta secundam hic est sensus: Plorabitis in hac vitâ propter tribulationes, persecutiones, quas patiemini propter Me; mundus autem sic vos persequendo gaudebit; sed post hanc vitam tristitia vestra vertitur in gaudium æternæ beatitudinis."—*Lienard*.

Your sorrow shall be turned into joy. Not merely changed for joy, but *into joy*. The very cause of sorrow is itself to become matter of joy; for the water of tribulation will not be removed, but will be changed into the wine of consolation, as the cross of Christ is not removed from the shoulders of the Christian, but is made to be his abiding glory.¹ Hence, though before the death of Christ and the outpouring of the Holy Spirit the disciples shrank with alarm at the persecutions which awaited them, and feared the rage of the Jewish authorities and the fury of the multitude, yet immediately after they had been strengthened by the resurrection of Christ and by the indwelling of the Spirit, the very fact of their suffering for Christ's sake became to them an occasion of joy.

Bengel.

John xx. 19.

Acts v. 41.

Royard.

They sorrowed, as the Church since, and every true Christian, will *sorrow*—

(1) At the absence of their Lord and Master: thus when Christ joined Himself to the two disciples journeying to Emmaus, and found them lamenting His departure, He asked them why they were *sad*.

(2) At the hard-heartedness and obstinacy of the Jewish people: thus St. Paul could say that on this account he had *great heaviness and continual sorrow in his heart*.

Rom. ix. 2.

(3) At the insolent triumph of the enemies of God and of His Church; for their language was that of David, *My tears have been my meat day and night, while they continually say unto me, Where is thy God?*

Ps. xlii. 3.

(4) At the sight of present sin and at the remembrance of that which is past.

And all these causes of *sorrow shall be turned into occasions of joy*—

(1) Because of the resurrection of Christ, so that when, amidst the deep sorrow of the disciples, He appeared amongst them, it was immediately said, *Then were they glad, when they saw the Lord*.

John xx. 27.

(2) At the conversion and the grafting in of the Gentile people.

Isa. liv. 1;
lxi. 3, 10.

(3) At the reward and the recompense which God gives, when the sorrow which He sends leads the sinner to repentance.

Is. li. 3.

(4) At the sense of the remission of sin.

It is the way of God's dealings with the soul to send grief

Hugo de S.⁴
Charo.

¹ *Weep and lament*. "These words are not only meant of His disciples, but of all believers, who upon consideration of their sins and their spiritual want of Christ do mourn and lament" (*Leigh*), and whose lamenta-

tion for their sins is changed into joy upon the forgiveness of their unrighteousness and upon the restored consciousness of Christ's indwelling presence.

and sorrow, humiliation and suffering, to purify the soul,¹ and to wean the Christian from transitory things ; and those who judge only outwardly are too apt to think that such a soul is deserted by God : but they neither see nor know the greatness of the consolation which His people derive from His presence, and which is to them more than a compensation for the passing sorrows of this life.²

Nicole.

Eccumenius.

The world and evil men *rejoice* at the absence of Christ and at their freedom from the restraints of His presence ; like the Gergesenes, who desired Him to depart out of their coasts, and leave them to themselves, to their evil gains, and to the master whom they served.

Matt. viii. 34.

Isa. xlii. 8 ;
xxvi. 17.

(21) *A woman when she is in travail hath sorrow, because her hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.*

Gill.

Theophylact.

Coster.

Gen. iii. 16.

1 Cor. xv. 20.

Jans. Gand.

Maldonatus.
John xx. 20.

As when a woman is safely delivered of a child³ the pangs which preceded are forgotten in the joy of the birth of the child, so when Christ should appear to His disciples after His resurrection all their fear, and sorrow, and anxiety would be forgotten. Under this image of the pangs of childbirth the prophets often spake of deep anguish and of spiritual grief, teaching us that the consequences of spiritual sorrow and of a death unto sin are a new birth unto righteousness and a resurrection to the joys of eternal life in God's presence. And as there was a fitness in this image, so also, it may be, it was chosen because the throes of childbirth are the consequence of sin ; for, because of the disobedience of man and the temptation which Eve had given him, God had said of old, *I will greatly multiply thy sorrow and thy conception ; in sorrow thou shalt bring forth children.*

These words have their primary reference to Christ. It was because He, *the first-fruits* from the dead, had risen from the womb of the grave, that the disciples were filled with joy. He, in His resurrection, was born, not for Himself, but for us, and for the whole world ; and His Apostles *were glad when they had seen the Lord*, because, in His birth to new life, not *a man* only, but *THE MAN*, was born, and in Him and

¹ "Percutit suos Deus, sed percutiendo peccata dimittit, è carcere liberat, et ad futuram gloriam idoneos nos facit."—*Stapleton, Prompt. Morale.*

² "Quemadmodum post tenebras lux advenit et post noctem dies, ita et post piorum afflictiones, sequuntur liberatio et gaudium."—*Guilliaud.*

³ "Much such a way of speaking is used by the Jews, who observe, 'if a woman bring forth a male child, all is forgotten and she repents' (of any impatience or unbecoming expression in the time of labour), 'for the joy of a male child' (Tzeror Hammor, fol. 98. 2)."—*Gill.*

through Him all mankind was restored; *for as in Adam all die, so in Christ shall all be made alive.*

1 Cor. xv. 22.
Hugo de S.
Charo.

These words, however, have their secondary, but yet their very true, sense in the new birth of the penitent sinner. For our Blessed Lord here compares the birth of the new man with that which takes place at the birth of the natural man. The conversion of the soul to God, the whole time in which the soul is made to taste of the bitterness of true repentance for sin, is a time of travail-pains; *for we must through much tribulation enter into the kingdom of God.* But as the sorrow of the woman in travail, however bitter, is yet short, and her joy in the birth and possession of her child is lasting, so the sorrow of repentance, keen and sharp though it may be, is at the same time short, whilst the joy that comes after endureth for ever, and is eternal in the heavens.¹

Nicole.

Acts xiv. 22.
Stier.

Chrysostom.

We see here—

(1) The reality of that joy which the presence of the sanctifying and comforting Spirit of God brings us, since it not merely mitigates and takes away real grief, but it drives away even all memory of the sorrow which is past. As is the joy of the woman when her child is born, so is that of the penitent when his sins are forgiven.

Jans. Gand.

(2) That which was formerly the cause of sorrow and anguish is in both cases the very source and cause of the future joy; so that death which filled the disciples for a time with deep dejection and sorrow of heart, became the cause of rejoicing when Christ had risen from the dead.

Chrysostom.

(22) *And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.*

Luke xxiv.
41, 52.
John xiv. 1,
27;
xvii. 13;
xx. 20;
xxi. 1.
Acts v. 41;
xiii. 52;
xx. 24.
1 Pet. i. 8.
Lienard.

Now,—that is, till the end of My suffering; at this approaching hour of my death. *I will see you again* when I rise again from the dead. Our Blessed Lord says not, you shall see Me again, but *I will see you*, will look on you again; thus declaring to them that He would rise again with the active powers of the body. It is not our barely seeing Him that is the cause of our joy; we may see Christ and be insensible to His presence, or be unmoved by it: it is when the eye of Christ is on us, when He sees us as He looked on Peter, that the sinner is moved to repentance, and the faithful child of God is filled with joy. And Christ is spoken of as seeing us in two ways, both of which are promised here:—

Cajetan.
Coster.

(1) He sees us when in the midst of our temptations He

¹ Ætiologia est cur magna voluptas brevem dolorem sequitur.—Guilliaud.

strengthens us, and amidst the multitude of our distresses He assists and comforts us.

Bede.

Arias
Montanus.
Coster.

(2) When He comes to us and sees us not only by an external vision and a corporeal presence, but bringing with Him an inward consolation, making our hearts to swell and rejoice with inward joy, seeing us, and making us also to see Him.¹

Lampe.

Matt. Faber.

Stier.
Dion. Carth.

And your heart shall rejoice. This is said in contrast to that joy of the world which had just before been spoken of. The joy of the world is superficial, and though loud and vehement, is not heartfelt; the joy of the Christian, on the other hand, is spiritual, springing from within, and from a pure conscience, deep, silent, and lasting: for though there may be great tribulation without, yet where Christ is, and where the heart is conscious of the eye of Christ, there will be quiet and true joy, as great in times of adversity as in those of prosperity.

Menochius.

Luca Brug.

Rom. vi. 9.
Lamy.

Cajetan.

Theophylact.

Toletus.

And your joy no man taketh from you. The Apostles are no longer to fear that they shall again fall into like sorrow; for the joy that they were to be partakers of through the death and resurrection of Christ should never be taken from them, since Christ was to die no more, and *death* was no more to have *dominion over Him*. During their lifetime on earth the abiding presence of the *Comforter* would drive away from them all fear and sorrow, and fill them with true confidence and joy, and after their departure from this present life still the joy which they had possessed would remain with them, since they would not perish, but would live with Him eternally in glory. In this He contrasts that joy which they should possess with the joy of the mother at the birth of her child. However greatly she might rejoice, this would be but transitory; but that joy which the disciples should feel at the resurrection of their Lord, and that joy which Christians shall possess because of the presence of Christ, shall be a joy which no man is able to take from them.

Cyril.

Since the death of Christ has taken away from us the cause of sorrow, and given unto us redemption from the bondage of sin, who shall take from the Christian the joy which comes to him from the knowledge that in the death of Christ sin has also died, and has no more dominion over him? Thus is the resurrection of Christ the cause of abiding and eternal joy to all who are His.

And yet amidst the comforts which the promises of our

¹ "Videbit ut coronet, qui quondam vidit ut vocaret. Videbit et gaudebit cor nostrum, et gaudium nostrum nemo tollet à nobis: quia hæc est vera et unica merces eorum qui secundum Deum

contristantur, de perpetua Ejus visione gaudere. Quam profectò mercedem promisit Ipse, quum ait: *Beati mundo corde, quoniam ipsi Deum videbunt.*"—*Royard.*

Blessed Lord give us there is still, as ever with all Christian privileges, a tone of warning. This joy is to be permanent, so far as *man* is concerned; it is beyond the reach of *man* or devil to snatch it from us; but there is no promise of perpetuity against ourselves. *No man*, indeed, *taketh from us* this joy; but we may fall from it, we may rob ourselves of it, and destroy within us that peace which, as no man can give, so also no man can take away.¹ Stier.

The joy of the disciples of Christ which is here described consists in—

(1) The vision of Christ; in seeing Him and being seen by Him.

(2) In its reality and its nobleness: it is that of the heart, and not merely external, like the joy of the world.

(3) In its perpetuity: it cannot be taken away by *man*; it is not perishable, like the joy of the children of this world; it endureth for ever. Gerhard.

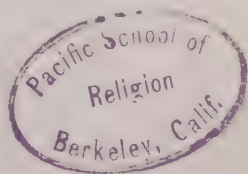
If *now*, in the time of this mortal life, we have *sorrow*, and are weighed down by the troubles which befall us upon earth, let us not despair; our Master will *see us again*, and we shall see Him as He is, in His unclouded glory, and shall *rejoice* that all *sorrow* is at an end, and that we are in His presence with whom is fulness of everlasting joy. Lienard.

¹ "Cogitate animis vestris, si quid vos per laborem rectè feceritis, labor ille à vobis citò recedet, benè factum à vobis dum vivetis non abscedet. Sed

si qua per voluptatem nequiter faceritis, voluptas citò abit, nequiter factum illud apud vos semper manebit."—*Ludov. Granat.*

*** "Cœli gaudium consequendi modicissima ars est, ex hodierno petita Evangelio, si videlicet *modicum* accuratissimè observetur. Tentat Sathanas concupiscentiâ carnis, oculorumve aut vitæ superbiâ? reponere illi: *modicum* hoc est, respectu deliciarum, divitiarum et dignitatum cœlestium, quas nolo, ah! nolo pro momento voluptatis, pro vili lusu, pro honoris puncto commutare. Premit paupertas, urget calamitas, cruciat infirmitas? Ad Evangelicum te

modicum recipe et dic: momentaneum est quod patior, *modicum* est quo crucior, dignus his et amplioribus Deus est, dignum cœlum, dignissima æternitas. Denique in omni vitæ mortalitatis varietate stet animo fixissima hæc sententia: *modicum* et non videbor super terram amplius; *modicum* et apparebo ante conspectum Dei mei; *modicum* et ecce æternitas."—*Hartung Concio in Domin.*



THE FOURTH SUNDAY AFTER EASTER.¹

ST. JOHN XVI. 5—15.

John vii. 33;
viii. 14, 21;
xiii. 3;
xiv. 28.

*Jesus said unto His disciples, (5) Now I go My way to Him that sent Me.*²

THE whole of these words of Christ to His Apostles, who were *sorrowful* through the sense of impending danger to their Master, are words of comfort as well as of instruction. He consoles them with the assurance that even His going away was for their benefit, and that He would not leave them *comfortless*.

John xiv. 18.

Joshua xxiii.
14.

Salmeron.

Topiarius.

Ferus.

He was about to *go His way*. He says not that He is going *the way of all the earth*, because He was not going as all flesh must go from the necessity of man's nature, but of His own will. All things which He suffered on earth were a going to His Father, a fulfilment of His mission, and the way by which He was to return to *Him that sent Him*. By His cross and passion, by His sufferings and death, was His kingdom to be set up and His throne established. And by reminding His disciples of this truth He seeks to assuage their grief, and to prevent their being offended in Him, since, however greatly He should be humiliated, and however many His sufferings might be, they were but a going to His Father, but the means by which His glory was to be made known unto men. His death, His resurrection, and His ascension were alike His own acts. He came for this end,

¹ In the Epistle for this Sunday the Apostle tells us that *every good gift and every perfect gift is from above*. Here He promises to His apostles the one all-perfect gift, that of the Comforter, who should be sent to them from *the Father of lights*.

² "Hæc verba nonnulli à præcedentibus omnino disjungunt, quasi nova inchoata sententia dicat: *Nunc autem cum ad Patrem eam, nemo tamen ves-*

trum interrogat Me quò vadam. Atque ita videntur Augustinus, Rupertus, et Beda legere. Contra auctores omnes Græci cum præcedentibus jungunt, ab illisque pendere volunt: Hæc autem vobis ab initio non dixi, quia vobiscum eram. Nunc autem cum ad Patrem eam, vobis dixi; quamvis nemo vestrum interroget Me, Quò vadis?"—*Maldonatus.*

to give Himself for us. This thought was the consolation of the Man Christ Jesus, and with the same thought He consoles us. The oil from the head of our Great High-Priest flowed down to all His members, even the oil of gladness to comfort them in all their troubles.

Ps. cxxxiii. 2.
Gerhard.

The whole of this present life of man is one continual going either to God or from Him. All thoughts and deeds of our daily life are either separating us from our heavenly Father or drawing us towards Him in whose presence we are at all times. It is our vocation to pass through life into the glory of our Father; and our duty to remember that whilst all is shifting around us, the Christian's career is in itself a going the way to Him that sent him, for which we are ever to be ready.¹

Sylveira.

Ferus.

To Him that sent Me. The Father sent the Son as to His human nature; and Christ teaches us by the use of these words that it was that nature which was about to leave the world, and to sit down in the presence of the Father; that it was the human nature which He had taken in the womb of the Blessed Virgin which was to be betrayed, which should suffer, and die upon the cross. In His Divine nature He was ever with the Father, so that He could say, whilst on earth, *the Father is in Me, and I in Him*. Though men are said in various ways to go to God, in one only way are these words applicable to our Blessed Lord. Men are said to go to God—

Haymo.
John x. 38.
Cajetan.

(1) In conversion from sin; for by the act of pardon we are cleansed from sin, and *made nigh to God by the blood of Christ*.

Ephes. ii. 13.

(2) When, by departing from the ways of the world, we see and obey the will of our Father in heaven. In neither of these ways could Christ be said to *go to Him that sent Him*, since He knew no sin, and from the first moment of the conception of His flesh by the Holy Spirit the man Christ Jesus saw the face, and knew and obeyed the will, of the Father. But

(3) We are said to go to God, when the soul and body, reunited after death, and endued with celestial glory, go into the presence of the Father of all flesh. In this way, through the gate of death, was Christ, our first-fruits, to go in His flesh into the presence of His Father, and to share in the eternal glory in the heavens.

Coster.

¹ “*Vado ad Eum qui misit me*. Hoc verbo *vado*, amorem quo se morti obtulit, designavit, ac si diceret, Non vi ire cogor, sed sponte mea meipsum morti trado . . . Non ait, *vadam*, sed *vado*, id est, jam nunc ad mortem me

præparo, nec dicere deberis, me præparabo . . . Felix ille dicendus est, qui cœleste caput Christum Dominum imitari contendens, non vi sed sponte in mortem ducitur.—*Ph. Diez*.

*And none of you asketh Me, Whither goest Thou?*¹

And yet Peter had just before asked the question in these very words, *Whither goest Thou?* And Thomas shortly after had echoed the same inquiry. The words of the Apostles, however, seem only to have referred to His going out after the Supper, and to the danger, which they did not clearly know, but which they dreaded, it may be, the more for that reason. It was not of heaven and His going again to the glory of the Father which they had hitherto asked Him. They had thought but of His going forth in a city full of His enemies. These words then only reach to this: Where art Thou going, whilst the priests are seeking to apprehend Thee? Whether wilt Thou withdraw Thyself, or wilt Thou go into the midst of danger? But none asked Him whither He was going after death, if indeed they understood clearly that He was about to die.

Stier.
Hengstenberg.

Others, however, understand these words to mean, that none of them asked for what object He was going; why He was departing from them; what the fruit of His going away would be; what would be the benefits to be received from the departure of Christ. So terrified were they at the prospect of being left alone without the consolation of His carnal presence and without visible support, that they forgot to ask Him. Thus do men in general act: the more they are affrighted, the less earnestly do they pray.

Toletus.
Menochius.
Hammond.

Ferus.

John xiv. 1,
27.

(6) *But because I have said these things unto you, sorrow hath filled your heart.*²

Augustine.

The *sorrow* which the disciples had, and of which our Blessed Lord here speaks, arose from the fear of the loss of His carnal presence. It was mere human affection shrinking from the thought of the cross:³ mere human affliction at the dread of the departure of their friend and protector. It

¹ "Comme s'Il disait: Vous ne songez point où je vais; en quel lieu, à quelle gloire, à quelle félicité; mais sans songer où je vais, et ce que je vais y faire, vous vous affligez. En quoi Il les reprend secrètement du peu d'attention qu'ils ont à ce qu'Il fait, et du peu d'amour qu'ils ont pour lui, puisqu'ils ne songent qu'à eux-mêmes, et ne s'occupent que de leur tristesse."—*Bossuet, Méditations sur l'Evangile.*

² "Subest huic blandæ increpationi

tacita consolatio. Dum enim improbat quod questionem, *quo vaderet*, negligant, sibi id optime perspectum esse docet. Dum negligentiae incusat, ad excusationem tamen affert, quod ea ex tam vehementi affectu tristitiæ oriunda sit. Quæ etiam emphasis particulæ ἀλλὰ est."—*Lampe.*

³ "Adeò turbantur discipuli audita morte Christi, ut nihil interrogent; caro enim non intelligit crucem esse viam ad Patrem."—*Topiarius.*

is this excess of the human affections, whether of joy or of sorrow, which hinders prayer to God, and prevents us from having a desire for, or from feeling a delight in, spiritual things: for we are almost all of us so weak in faith that the fear of losing a temporal and perishing good is far greater than any rejoicing which we may have through the hope of obtaining those things which are invisible and eternal. Thus it was with the Apostles of our Lord: so far from inquiring why He was going away from them, and from rejoicing in His glory and being gladdened at the prospect of the benefits which should accrue to themselves, and to the rest of mankind, through His departure, they thought only of the loss of the consolation of His sensible presence, and thus were so greatly troubled as to be unable to question Him.

Quesnel.

Natalis Alex.

Toletus.

(7) *Nevertheless I tell you the truth; it is expedient for you that I go away.*

In these words we have the method of God's dealings with mankind stated, and a lesson given to all who have to deal with penitents. In the midst of the sorrows of His disciples Christ tells them not that which was grateful to them to hear, but that which was *the truth*; that which it is necessary for us at all times to know, even though not at all times pleasing to us.

Sylveira.

Nevertheless I tell you the truth—I who cannot lie. I who am *the Truth*, the essential Truth, tell you that *it is expedient for you that I go away*.¹ I am departing not for mine own glory, but am seeking in this your good, and that which is *expedient* for you. This does not mean that the visible presence of Christ amongst the Apostles was not a consolation and a blessing to them, but that so long as He lived amongst them visibly, and held human intercourse with them, their minds would be occupied with the thoughts of His temporal kingdom

Bengel.

Ecumenius.

¹ "It is very remarkable that He saith, not *expedit mihi*, but *expedit vobis*. Every one will make much of one, seeking their own, saying with Caiaphas, *It is expedient for us*: but Christ, *It is expedient for you*, preferring our welfare before His own good. It was not expedient for Him, who was the Son of God, to take on Him the shape of a servant; and yet for us men and for our salvation He came down from heaven, and was incarnate by the Holy Ghost. It was not expedient for Him to be called conjurer and Samari-

tan, to be scoffed; scorned, scourged; and yet He suffered all this for us, leaving us an example, that we should follow His steps. It was not expedient for Him that He should die: Father, *O my Father, if it be possible, let this cup pass from Me* [Matt. xxvi. 39]; but yet He was wounded for our transgressions, He was broken for our iniquities, and with His stripes are we healed. He then that will follow Christ must not seek his own, but every man one another's good [1 Cor. x. 24]."—Dean Boys.

Ferus in
Johan.Ferus in
Evan.

Topiarius.

Toletus.

Topiarius.

Alb. Magnus.

Bengel.

Ferus in
Evan.

and rule; and the satisfaction of His presence would cause them to see and to desire nothing beyond this. The thought and the prayer of the sons of Zebedee were not exclusively theirs, but were shared with them by all the Apostles. The bodily presence of Christ was, indeed, necessary for a time, in order to assure us of the reality of His humanity, and to afford mankind an example of holiness. His absence was now *expedient*, in order that we might have the veil of His humanity removed from our too exclusive meditation, and that we should thus be the better prepared to receive the *Comforter*. So that both by the deeds of His Incarnate life and by His going His *way* out of the world does He draw us to the Father.¹

All things which Christ does are for the good of His people; of every act of His may it be said, *It is expedient for you*.

It was *expedient* that Christ should go away for the sake of the world at large, but especially for the Apostles and for the other disciples of Christ—

(1) Because the greatness of the consolation of His corporeal presence held them in the chains of sensible delight, and prevented them from entering into and from contemplating the mysteries of the Divine nature. For in proportion as men cling to material things, so far are they unable to apprehend spiritual truths: unless we are spiritual we are unfitted to receive the Spirit.²

(2) He would draw them to a perfect knowledge of Himself. But the thought and the knowledge of Him only after the flesh was an imperfect knowledge, hindering the growth of spiritual perception and the attainment of true knowledge.

(3) By removing Himself from the action of their bodily senses He enabled them the better to receive within them the Holy Spirit, by whom their sanctification, and His glory, would be assured.

It was not fitting that Christ should be present in the weakness of His humanity whilst the Holy Spirit was present in the power of His operations, for it is not enough for us to recognise, to know, and to love Christ as a Divine man merely. Hence He departed from the carnal eye, that He might be seen and acknowledged by the eye of man's spirit as the eternal God. Thus it was that after His resurrection He spake to Mary in the garden, and forbade her to *touch* Him,

¹ "O Jesu, qui es *via, veritas, et vita*, habe nos post Te et nostras rebelles ad Te propitius compelle voluntates, ut Te sequamur sine errore, Tibi adhæreamus sine timore, Tecum vivamus sine fine."—*Hartung*.

² "Non fallo vos veritatem fatus, expedit vobis ad utilitatem, ad fruc-

tum, ad securitatem, ad gaudium, ad gratiam, ut ego vadam. Expedit, ut forma servi recedat ab oculis ad hoc, ut Dei formam contemplantes redeatis ad cor. Extrorsum vagatis in forma conspecta, ut introrsum redeatis vobis expedientius est."—*Simon de Cassia*.

not willing that she should approach Him in a carnal way, and know Him merely according to His bodily presence. So now, in effect, He tells His disciples that He, by His departure, would lead them to higher and to deeper truths of His spiritual nature by the very act of removing Himself from them as to His bodily presence.¹ So that not only for the disciples, but also for every member of His Church and for all the world, it was *expedient* that He should go away—

Barradius.

(1) Because it pleased God that they, and we with them, should arrive gradually at the fulness of spiritual knowledge, and that, first comprehending the humanity, we should rise to a knowledge of the Divinity of Christ.

Tertullian.

(2) That in this way the mystery of the ever-blessed Trinity and the distinct operations of each of the Three Persons in the Trinity should be manifested to men, and that we should recognise in the Father the Governor of the world; in the Son the incarnate God, the Redeemer of mankind; and in the Holy Spirit the Giver of all spiritual gifts.

Jansen Yp.

The order of the reconciliation of the individual soul to God is also shadowed out and indicated by the way in which the whole world of mankind must be reconciled to God. First must come sorrow and penitence for sin, and grief at the departure of Christ from the soul, before that the grace of reconciliation and the glorification of Christ can be wrought in us. In these words, too, we may learn—

Quesnel.

(1) That overmuch sorrow and anxiety of heart are hindrances to spiritual knowledge and to our seeking that which is necessary for the soul.

(2) That our love for our friends and neighbours is to be shown in our speaking not that which is pleasing merely, but that which is needful and true.

(3) That a mere earthly affection, even for those who are good, is a hindrance to the reception and to the retention of the Holy Spirit.

Jans. Gand.

*For if I go not away, the Comforter will not come unto you.*²

John vii. 39;
xiv. 16, 26;
xv. 26.

As the minds of the disciples of Christ were full of grief,

¹ "Hinc discamus adhæsiōnem hominibus, etiam piis et sanctis, impedimentum esse sanctitatis et consolationum interiorum, quæ puriores, solidiores, suaviore, et utiliores sunt. Quanto magis carnales affectus hominem indignum reddunt Spiritu Sancto? Non permanebit Spiritus meus in homine in æternum, quia caro est." — *Natalis Alex.*

lis Alex.

² "Nisi, inquit, Ego abiero, Paracletus non veniet ad vos. Hoc est dicere: Si non dederitis quod amatis; non habebitis quod desideratis. Expedit ergo vobis ut ego vadam, vos quoque de terra ad cœlum, de carne ad spiritum translaturus." — *S. Bernard in festo Pentecostes, Serm. iii. § 2.*

Lampe.

Hammond.
Whitby.
1 Cor. iii. 1;
vi. 19.
2 Cor. vi. 16.

and as he was now endeavouring to assuage their sorrow, our Blessed Lord uses the most endearing term by which the Holy Spirit is known, and calls him *the Comforter*. He is, indeed, both the Advocate and the Comforter, for the name Paraclete (ὁ Παράκλητος) has both these meanings; the Advocate, who convinces *the world of sin and of the righteousness of Christ*, and so prepares them for that comfort which comes from His indwelling in the heart which has been prepared to become His temple.

And it was fitting that the coming of *the Comforter* should only take place upon the departure of Christ, for two reasons—

Eph. iv. 8.

(1) As it relates to Christ: it was fitting that this act of majesty and of Divine power should not be performed during the time of the Saviour's humiliation upon earth, but only *when He ascended up on high*.¹

Augustine.

Hengsten-
berg.

2 Cor. v. 16.

Estius.

(2) As it concerns the disciples themselves and believers in general. So long as men have a mere carnal love and knowledge of Christ, so long are they unable to receive and to comprehend the truths of the Spirit; since the indwelling of the Holy Spirit in man is only through the atoning blood of Christ, by which the hearts of men are fitted for the abiding of that Spirit.² When the disciples had received the gift of the Spirit, and were led into *all the truth* as to Christ's nature, they knew Him no more *after the flesh*, but were able to comprehend Him in His Divinity, and to see Him with the eye of the Spirit.

Hengsten-
berg.

The going away of Christ, then, prepared believers to cling to Him spiritually, and fitted the hearts of those who were reconciled to God through the death of His Son so that they might receive the sanctifying Spirit.³—

(1) Though Christ is ever with us in His Divine nature, yet had He not departed from us as to His carnal presence, we could have had no true faith in Him, since *faith is the*

¹ "Si quaeris causam quare si Jesus non iret Paracletus non veniret, multæ possunt accommodari rationes congruæ; sed illa quæ cogit est, quia sic decreverat Sancta Trinitas, quæ omnia suaviter disponens, ordinavit ut non duo simul adessent in hac vita consolatores (alter humanâ conversatione, et alter spiritali elevatione); sed recedente primo Apostoli abstraherentur ab humanis consolationibus, et totos se darent spiritualibus, succedente secundo: ut rei probavit eventus."—*Cajetan*.

² "Amabant Apostoli Christum

adhuc carnaliter: et in hoc amabant seipsos. Expediebat ut hoc quod in sensu est, totum converteretur ad spiritum et perficeretur eorum fides, spes et charitas. Vult ergo Christus ut amore ita puro et spiritali diligatur, ne affectus erga Illum mixtus amore proprio impediatur Spiritum Sanctum: et quomodo Eum non impedient tot inordinati affectus?"—*Avancinus*.

³ "Subtractio temporalium est initium spiritualium. Qui igitur spiritualia desiderat terrena despiciat."—*Ferus in Joannem*.

evidence of things not seen, and so we could never have been justified through our union to Him.¹

Heb. xi. 1.
Augustine.

(2) His going away—that is to say, His death—is the very means by which we are reconciled to God, since our hearts are purged from sin by the blood of Christ, and without this cleansing of the heart the Holy Spirit could not come. *For the Holy Spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.* He will not come into a heart at enmity with God, and such enmity can only be removed by the death and resurrection of Christ; nor will He enter as *the Comforter* save into that breast which is full of spiritual desires, and which has turned away from mere carnal consolations.²

Natalis Alex.

Wisdom i. 5.

Theophylact.

Alb. Magnus.

This promise of our Blessed Lord to His disciples is a convincing proof, if one more such were wanting, that the gift of the Holy Spirit at the day of Pentecost, and since that time, was and is something totally distinct from anything which had been given before that time—that it was, indeed, a new, as it was a better, dispensation.

Alford.

But if I depart, I will send Him unto you.

Acts ii. 33.
Eph. iv. 8.

That is, *I will send Him unto you*³ by sending to you His gifts, not by sending to you His nature, for in His nature He was with them before, since all sanctification is from Him. And when our Blessed Lord says, *I will send Him unto you*, He spake not of a motion from place to place, but of His reception into men's hearts by faith; which promise He fulfilled—

Luca Brug.

(1) When on the day of His resurrection He breathed upon them, and gave them the Holy Spirit.

John xx. 22.

(2) Upon the day of Pentecost.

Royard.

In these words, *I will send*, we are taught—

(1) That the Eternal Son is Very God, since of no one else could it be said that He sends to us the Holy Spirit; when man is spoken of, the utmost that is said is that by his instrumentality the Holy Ghost is given.

Acts viii. 18.

(2) That whilst the Holy Spirit proceeds by eternal spir-

¹ "Illius conversationis dulcedine adeo absorpti erant discipuli, ut in ea omnem ferè amorem suum collocarent."—*Ph. Diez*.

² "Spiritualis gratiæ plenitudinem occupata mens non admittit."—*S. Bernard, Serm. vi. de Ascens.*

³ "*Mittam Eum a dvos*,—id est, mittam Eum in vos. Non enim de loco ad locum mittitur, quia ubique est Deus Spiritus Sanctus, neque parietibus comprehenditur, sed sensibus mentis et fide suscipitur."—*Rupertus*.

tion from the Father, He is sent into our hearts by the Son, with whom and with the Father He is One God.

(3) That the gift of the Holy Spirit is the fruit of the passion and death of the Son: ¹ *If I depart, I will send Him unto you.*

Gerhard.

(4) That Christ has really ascended, since only after His ascension was the Holy Spirit to be given.

Barradius.

God is too loving to His creatures to abandon them to themselves, and to deprive them of the comfort of His presence, when for His sake they have given up all human consolation. If He withdraws the sensible tokens of His presence from those whom He loves, He at the same time sends *the Comforter* to be ever with them.

Rainssant.

(8) *And when He is come, He will reprove the world of sin, and of righteousness, and of judgment.*

He will *reprove*: will convict or convince ² the world—that is, all mankind, both Jews and Gentiles—that they are *all under sin*, and that neither the law of Moses nor their works done in obedience to the natural law, but only that *righteousness* which is of Christ, can save them from the *judgment*. He will convince the world of *sin*, not merely in its external aspect, but in its inward consequences. For when the Holy Spirit shall come, He will declare and unveil the *sin* of the whole world, and point to the *righteousness*, the sinlessness of Christ, ³ and warn men of that *judgment* which has been committed to Him by the Father: telling them of the general

Rom. iii. 9.

Toletus.

Olshausen.

Chrysostom.

¹ "Connectitur hæc promissio arctissime cum *abitu* Christi, ita ut absque Eo non esset speranda, post Eum vero, indubitato, expectanda. Fundamentum hujus nexus est liberrimum Triunius Dei de salute peccatoris decretum, ut sicut *acquisitio* salutis proprium erat opus Filii, ita *applicatio* fieret per operationes Spiritus Sancti. Sicut ergo per naturam suam *acquisitio* hæreditatis possessionem ejus antecedit, ita necessario *abitus* Jesu per passiones ad Patrem operationibus Spiritus et donorum Ejus distributioni latius portam aperiebat. Restitutio servi in libertatem supponit solutionem pretii. Domus antea fundatur et extruitur quam exornari queat. Reconciliatio inimicorum ante requiritur quam in

familia commercium adsciri queant." —*Lampe*.

² "Quod noster interpret vertit *arguere* Græce ἐλέγχειν est, quod quemadmodum *arguere* Latine non solum accusare aut accusando convincere, sed quoque etiam modo rem aperte docere et demonstrare significat." —*Maldonatus*. See also Toletus in loco. Alford, in his Notes to the Greek Testament, adopts the view of Olshausen, and says it has the double sense "of a *convincing* unto salvation and a *convicting* unto condemnation."

³ "The Spirit's convictions are never single. Satan's voice is to cry sin, sin; the voice of the Spirit is to cry grace and the righteousness of Christ only." —*Leigh*.

depravity and of the corruption of man's nature, and of the disobedience in Adam, and of the reign of sin; whilst at the same time He points to the reparation of our nature by the Second Adam, Christ Jesus, and to the reign of righteousness in and through Him. He will *reprove* all; for the presence of the Holy Spirit, the Illuminator, makes the saint to be more conscious of sinfulness than he was before he received the gift of the Spirit.¹ He will warn us, moreover, of the condemnation of every sinner who persists in his sin, and of the destruction of the whole reign of sin at the last judgment.² For without the coming of the Spirit to man's heart neither the consequences of sin, nor its punishment, nor the remedy provided for sin and uncleanness, could be known to the world.

Natalis Alex.

When He is come, He will reprove the world:—

(1) He commenced the performance of this office at the day of Pentecost, when large multitudes *were pricked in their heart, and said, What shall we do?*

Acts ii. 37.

(2) When He descended into the hearts of the Apostles, taking from them all fear of man, and filling them with unshaken constancy in God and purest love for Christ and for men.

(3) He did so throughout the whole world, when He came by the preaching of the Gospel, reproving mankind by means of the Apostles, through whose mouths He spake.³

Ferus.
Salmeron.

We see here that reproof is not alien to love, since one of the offices of the Spirit of Love is to *reprove* the world of sin, and to convict it of unholiness and of opposition to Him who is *Righteousness*. The same Spirit elsewhere declares: *As many as I love, I rebuke and chasten*.

Peraldus.
Rev. iii. 19.

Let us all seek from the Holy Spirit for this precious knowledge—the sight of our sins, even of our most secret ones, and the unrighteousness of our righteousness, together with the constant remembrance of the judgment to come. For the world which the Holy Spirit convinces of sin is not that of open and gross sinners merely; all those who love this present world are said to be *the world*. God at the first

¹ “Quanto quis majoris gratiæ recipit, tanto magis reprehensibilem agnoscit: sicut pulvis apparet in radio solis qui non apparet in umbra.”—*Peraldus*.

² “Peccatum fecit, justitiam omittit: ergo judicium damnationis incurrit.”—*Hugo de S. Charo*.

³ *He shall reprove the world*,—“that is, by appointing a succession of ministers to the end of the world, to work in

men's hearts a cordial subjection to that doctrine which at Christ's preaching on the earth was not believed.”—*Hammond* in *Pract. Catechism*, book 1, sect. ii. “*Ut arguat mundum*, etc.: id est, qui det robor Apostolis ad arguendam infidelitatem hominum, et testificandam Christi justitiam, et annuntiandum principem hujus mundi esse judicatum.”—*Bellarmino de Sacramento Confirm.* c. ii. (*Opera*, tom. iii. p. 336).

created two things, body and spirit, and united both these in man. The natural home of the spirit is heaven, the dwelling-place of the body is the earth, from which it is taken. Whilst, then, we dwell on earth during our life of probation and preparation for God's presence, our conversation and our affections must be in heaven; for they who, whilst absent from heaven in the body, desire nothing but earth, and place all their affections there, are in reality citizens of the earth—are *the world*.

Ephes. ii. 19.
Phil. iii. 20.

Coster.

We have here the whole theology of Christ's Gospel laid open,—a Gospel which fulfilled the Mosaic law, and was not for one nation only, but for the whole *world*. We have—

(1) The general corruption of our nature by descent from Adam—*sin*.

(2) The reparation of our nature in the new Adam, until by His perfect *righteousness* we also become righteous.¹

Quesnel.

(3) The condemnation of those who persist in their wickedness, and the entire destruction of the kingdom of sin, and of the power of the devil, at its last *judgment*.² For he who is convinced of sin will thereupon either pass over to, and be made partaker in, the righteousness of Christ, or will have his share in the judgment and condemnation of Satan.

Bengel.

The work of the Spirit takes place upon all men, according to the declaration of the prophet: *I will pour out My Spirit upon all flesh. I will also gather all nations*. His operations are both upon those who receive and upon those who reject His reproofs. He does so—

Joel ii. 28.
Joel iii. 2.
Nicole.

(1) Internally, by the illumination of the mind, through the sanctification of the Spirit.

(2) Externally, by miracles, and by the teaching of the Apostles and of the other ministers of God.

Corn. & Lap.
Ferus.

(3) By the silent, but irresistible, reproof which is afforded by the holiness of the lives of God's saints. For this reason all Christians, but more especially the ministers of Christ, are bound to manifest to others the holiness which comes from the indwelling of the Spirit; that so in them, and through

¹ "St. John uses the word *δικαιοσύνη* to designate blamelessness of conduct, 1 John ii. 29; iii. 7, 10. It is also deserving of note that he is the very Evangelist who applied to Christ the predicate *ὁ δίκαιος*, John ii. 29; iii. 7."—*Tholuck*.

² "Hæc verba, ut in allegoria pergamus, explicanda sunt ex tribus causarum sive litium apud Judæos generibus. Primum erat *למשיט*, de peccato, de criminibus, quando nimirum peccatores

manifesti condemnati et puniti sunt. Alterum *לזדקק*, de justitia vel æquitati, quando injuste adcusatus adversus oppressionem, invasionem, vel falsum testimonium defensus est. Tertium est *למשפט*, de judicio, quod erat lex talionis, qua reus idem pati debebat quod alteri fecerat. Primus hanc explicationem protulit Schindlerus et Grotius, quos secuti sunt Hammondus et Porsinus, Spicil. Evang. c. 44."—*Schoettgen*.

them, the Spirit may reform and convince an ungodly world of its sinfulness, of the hollowness and falsity of its righteousness, and of the judgment which impends over the heads of those who walk in unrighteousness.¹ Stier.

At first sight it would seem that the natural office of *the Comforter* would be, not to reprove, but only to console. The same words and deeds, however, which are full of consolation to the faithful child of God are a reproof to the sinner; and He who convicts the carnal mind at the same time consoles the spiritual. Nicole.

If this, then, be the office of the Spirit, the great Preacher of *righteousness*, let the minister of Christ's Church remember to what he is called, and that all those who are instruments by which the Holy Spirit speaks to the world, must do likewise. The faithful minister of God's word will aim to do as his Master, and *smite the earth with the rod of his mouth*, and not seek to fill the mind of the hearer with empty words and unmeaning phrases. Let him open his mouth for no other end than to convince men of their sins, and to lead them to repentance.² *The words of the wise are as goads*,—not words which please, but which prick to the heart; which go through the earth *like a trumpet*, until the wall which avarice and uncleanness have built round the heart of man, and which shuts out God from the soul, falls down as the walls of Jericho fell down before the priests of the Almighty. Isa. xl. 4. Eccles. xii. 11. Isa. lviii. 1. Josh. vi. 20 Barradius.

(9) *Of sin, because they believe not on Me.*

The assertion is here made not of all kinds of sin, but of that one especially which is the source of so many other sins, unbelief in Christ. It is not merely the grosser forms of sin which are reproved by the Holy Spirit, but that sin which is often found associated with outward propriety and with uprightness in the eyes of the world—a denial of the Divinity of Christ, and a rejection of Him who can alone free us from our sin, and deliver us from the yoke of Satan. And the *sin* which He reproveth in men is this, that they *believe not on Christ*.³ Acts ii. 22—37; iii. 12; iv. 13—15; v. 29—33; vii. 54—58. Ferus. Toletus.

¹ "Tria impediunt arguitionem,—scilicet, reprehensibilitas, ignorantia, et timor. Hæc autem removet Spiritus Sanctus, qui purgat, corroborat, illuminat. Ideo Spiritus Sanctus super Apostolos descendit in specie ignis, qui facit hæc tria."—*Ferdus*.

² "Cum de peccato monentem audis, Spiritum Sanctum audire te cogita, cujus est illa corripere."—*Coster*.

³ "Sic Spiritus Sanctus infideles

propter mirabilia Apostolorum opera, quæ in testimonium divinitatis Jesu Christi Salvatoris nostri edita fuerunt, de infidelitatis peccato apertissime convicit. Et est valdè notandum, in Bibliis benè correctis, ubi nos legimus, *quia non credunt in me*, aliam translationem habere, *quia non crediderunt in me*: et sic B. August. legit. Ubi pertinax, perseverantia in sua infidelitate manifestè ostenditur."—*Ph. Dicz*.

This unbelief in our Blessed Lord is perfectly compatible with historical belief, with an acknowledgment of the truth of His mission and of the reality of His deeds. A true belief in Christ, without which there is no real and enduring holiness, goes beyond this, and comprises hope in His promises, perfect trust in Him, and love towards Him, as the actuating motive of our life; since to believe Him with the intellect only is neither to believe *on* Him, nor to follow Him in heart and practice.

Augustine.

Rainsant.

To *reprove* and convict men of their *sin* of unbelief is the especial office of the Holy Spirit, who is ever bearing witness to Christ. Other sins, such as those against the light of nature and against the moral law, might in some sort be made evident to the sinner by other means; but this one is only to be demonstrated by the direct action of the Spirit. Sins of the mind and of the flesh blind the heart of man, and render him incapable of apprehending Christ and believing *on* Him. It is the work of the Holy Spirit to rekindle in the soul that light which has gone almost or wholly out by continuance in sin, to restore the powers of reason which has been enfeebled, and to drive away the clouds of darkness, so as to enable the soul to rely on and to believe in Christ. And though this may take place at the conversion of the sinner, yet the office of the Holy Spirit is not finished then; sins of incredulity and of forgetfulness of Christ lie at the root of all sin, and so long as we are on earth the *Comforter* will continue to convince the penitent of his imperfect belief, and to *reprove* the believer of his defective faith. The sun which at the first quickens all nature to life is still needed to sustain the creation of God's hand, and to maintain that life.¹ Not that in singling out this sin for especial reprobation He passes by others, since, in rebuking it, He does indeed rebuke all other sin. Infidelity is the bitter root of all wickedness, as a lively faith in Christ is the source of all godliness.

Lampe.

Lamy.

Coster.

Nicole.

Augustine.

Boys.

2 Thess. i. 6.
Heb. vi. 10.

(10) *Of righteousness, because I go to My Father, and ye see Me no more.*²

Having convicted the world of *sin*, the next office of the Holy Spirit is to convince them of that *righteousness* by

¹ "Ce n'est qu'à l'aide de ce Soleil que nous découvrons la poussière de nos âmes."—*Nicole*.

² "Cum dicitur, *Jam non videtis me*, demonstratur tempus ab ascensione Christi: significantiusque non dicit, *non videbitis*, sed *non videtis*; ut in-

telligerent quod à die ascensionis, quâ consummavit ire suum ad Patrem, in præsentî sæculo non viderent Eum. Nec tollit spem videndi Eum in futuro sæculo; in quo semper conversabatur corporaliter cum eis."—*Cujetan*.

which alone they can be saved. He reproves the world— Toletus.

(1) Concerning that false *righteousness* which is of man, and which is but a deeper form of unrighteousness.

(2) He convinces men of that true *righteousness* which sinners had neglected and spurned.

(3) He points to the *righteousness* of Christ, and to that perfect example of holiness from which the world has so widely departed.

(4) He points out the righteous lives of the faithful children of God, in the light of which sinners may more clearly see their own iniquity; that true *righteousness*, which Christ by His sufferings and death has wrought in them, and which He communicates to us by living faith. Ferus.
Toletus.

Because I go to My Father. The *righteousness* which we obtain, and in which we live, we have only through the going of Christ to the Father, and this not merely by the act of His ascension and sitting down at the right hand of the Father in glory, but by His sufferings and death, in all of which He was then going to the Father. The *righteousness*, again, of Christ's life was demonstrated in the same act of going to the Father. Had Christ not been what He claimed to be, One with and equal to the Father, God would not have ratified His words by receiving Him unto Himself, and exalting Him to the right hand of power. The going, therefore, of our Blessed Lord to the Father was a confirmation of His claim to be the Righteous One.¹ Stier.

Menochius.
Natalis Alex.
Alb. Magnus.

And that *righteousness* of Christ to which the Holy Spirit bears witness is either—

(1) That intrinsic holiness which was the very nature of the Eternal Word, but of which the Jews denied Him even to possess any portion when they accused Him of sin, and said that He had a devil. John viii. 48;
x. 36.

(2) That active *righteousness*, which Christ communicates to the believer, and by which He enables us to become righteous. For as our sins are at the first remitted not by our works, nor through any merit in us, but by the merits and passion of Christ alone, so unless He imparts to us of His righteousness we can none of us become holy before God. It is Christ's acts of righteousness then—His life, His death, His resurrection—imparted to us through our union with Him, which are the cause of our justification. Coster.

Rom. iv. 25.
Ferus.
Tittmann.

(11) *Of judgment, because the prince of this world is judged.*² Acts xxvi. 18.
Luke x. 18.
John xii. 31.
Ephes. ii. 2.
Col. ii. 15.
Heb. ii. 14.

¹ "Quoniam Pater non nisi justos recipit."—*Ph. Diez.* ² *I.e. hath been judged* (κρίνεται).

The work of the Holy Spirit is also to convince us of that *judgment* which awaits all who do unrighteously. The certainty of this is seen in the condemnation of Satan, and in the destruction of his power over the hearts of men, which is the result of the death of Christ and of the preaching of His Apostles, who were inspired and strengthened to their work by the presence of the Holy Ghost. It is by the death of Christ, and by His going to the Father, that *the prince of this world is judged*; ¹ it is by the coming and teaching of the *Comforter* that this is made known to men. He it is that convinces *the world* of the *righteousness* of Christ, and so points Him out as the Redeemer of the world; and at the same time that He convinces the world of a *judgment* to come, He shows men that Christ is to be the Judge of the quick and of the dead.

The office of the Holy Spirit is to convince the world of *judgment*—

(1) Of that *evil judgment* of the world which has been shown in the unjust condemnation of Christ, and in attributing His miracles to Satan, *the prince of this world*.

(2) He it is that condemns us when our conscience disturbs us with the sight and remembrance of an evil action.

(3) He convinces the world of that *judgment* which awaits all those who have submitted themselves freely to the dominion of Satan, from whose power men have been delivered by the victory of Christ.

(4) He reveals to us that *judgment* and condemnation of Satan in which his members have been already condemned, and in which they will finally be involved if they remain unrepentant; for as the devil, who is the parent of sin, has been condemned, so all those who continue in the things for which he has been judged will share in his judgment.

(5) He convicts and reproves us of that *rash judgment* exercised toward others, which is the condemnation of every man who commits this sin.²

In this *judgment* and binding of Satan, by the hand of Him who is the *stronger than he*, our Blessed Lord declares to us that we have been set free from the power of the evil one, and are capable of serving Him who has delivered us. The *judgment*, therefore, which He here pronounces against evil is at

¹ "Damnatione qua Christum injustè damnavit et occidit Satanas, justè damnatus et judicatus est. Nam morte Christi homines redempti et à Satana liberati sunt. Nisi damnasset Christum Satanas, semper mundi princeps fuisset, semper mundo dominatus esset: sed volens extinguere mundi Salva-

tozem, extinctus est et suo gladio vires ac potentiam sibi ademit."—Guillaud.

² "Spiritus Sanctus arguit malum de peccato, quod dissimulat; de justitia, quam non ordinat, dum sibi non Deo eam dat; de judicio, quod usurpat, dum tam de se, quam de aliis timere judicat."—S. Bernard.

Menochius.

Gerhard.

Acts x. 42.
Toletus.Acts ii. 23.
Chrysostom.
Euthymius.

Theophylact.

Corn A Lap.
Mablonatus.

Stier.

Luke xi. 21,
22.
Col. i. 13.

the same time a declaration of absolution—the *judgment* of acquittal—to the penitent. This *judgment* is—

(1) In this life: it has its beginning when the penitent is absolved, and the righteousness of Christ is imparted to him.

(2) It is completed in the life to come, when the faithful child of God shall hear the solemn sentence of judgment: *Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.*

Matt. xxv. 34.

Satan is called *the prince of this world*, not because he has authority or power in the air, or in the earth and sea, but because he rules in the hearts of the men of this world—of those who are conformed to it, and who live according to its dictates and its fashions.

Haymo.

(12) *I have yet many things to say unto you, but ye cannot bear them now.*

Mark iv. 33.
1 Cor. iii. 2.
Heb. v. 11.

Hence we may see and learn this truth, that the Word of God may be heard by us, and yet not profit us, unless by the gifts and by the operation of the Holy Spirit. The truths which our Blessed Lord would speak, His disciples could *not bear*—

(1) Because *now* they were full of sadness at the thought of His departure, and trouble hindered them from receiving and understanding His words.¹

Ferus.

(2) Because of the greatness of the truths of which He had to speak, and the feebleness of their minds whilst unstrengthened by the presence of the Holy Spirit.² These truths, however, He promised them they should be taught when the Holy Ghost had been given, and when they had been so strengthened, at the day of Pentecost, as to be able to receive them. These same truths, when revealed to the Apostles by the Holy Spirit, they were moved to reveal to men in those writings which compose the New Testament of Christ's Church.

Tietmann.

Toletus.

Bengel.

Before the outpouring of the Holy Spirit the Apostles of our Blessed Lord were not able to receive and to *bear* His words.³ He had just before pointed to the same truth when He said to His Apostles, and to Peter especially, *Thou canst not follow Me now*; and though Peter, in the forwardness and self-confidence of his nature, declared that he could follow his Lord, yet experience revealed to him his weakness, and taught him the truth of Christ's words. What, however, the Apostles

John xiii. 36.

¹ "Passiones enim vehementes impediunt usum rationis; anima enim sedendo fit prudens."—*Topiarius*.

² "Nisi capacitas nostra augeatur, non valet homo cœlestia ac divina

capere."—*Sylveira*.

³ "Apostoli, tardi ad credendum ante descensum Spiritus Sancti, Scripturæ sensum non intelligebant."—*Lienard*.

could not *bear* at that time, and could not do whilst Christ was with them in bodily presence, young and old, children and maidens, were able to do and to endure as soon as the Holy Spirit was poured out upon the Church. No sooner had *the Comforter* descended than the very sheep of the flock were strengthened to accomplish what of old had been too mighty for even the shepherds of the fold.

Augustine.

Let the preachers of Christ's Gospel learn a lesson from these words of their Divine Master. It is not enough that they are careful what they say : they must consider to whom their words are spoken and the time when they speak, lest the message of Christ should be contemned ; for *there is a time to keep silence, and a time to speak.*

Eccles. iii. 7.
Topharius.John xiv. 26 ;
xv. 26.
1 John ii. 20,
27.

(13) *Howbeit, when He,¹ the Spirit of Truth, is come, He will guide you into all truth.*

Our Blessed Lord would first remove the sorrow of His disciples by the promise of *the Comforter*. Then He tells them that they are to be guided into all truth, and that not by the external power of words, but by the inward and silent breathing of the Spirit. He who is *the Comforter* is, at the same time, *the Spirit of Truth* ; the Spirit of Christ Himself, proceeding from Him who is *the Truth*.² These two, comfort and truth, are inseparable, for there is no true and lasting comfort save in *the Truth*.

Ferus.

Cyril Alex.

Cajetan.

When the *Spirit of the Truth* shall have come, and when He has instructed you in the truth of that Gospel which His coming into the world has made known, then shall He *guide* you from bondage to legal shadows and from mere images of the truth, and enable you to worship God, who is a Spirit, in spirit and in truth.

Ammonius.

¹ “ Πνεῦμα ἀληθείας ὀνομάζει, ἵνα εἴπῃ ἑαυτοῦ· αὐτὸς γὰρ ἐστὶν ἡ ἀληθεια. οὐ γὰρ ἀλλότριον τῆς οὐσίας τοῦ Μονογενοῦς τὸ Ἅγιον νοεῖτε Πνεῦμα, πρόεισι δὲ φησικῶς ἐξ αὐτῆς, οὐδὲν ἕτερον παρ’ αὐτὸν ὑπάρχον, ὅσον εἰς καινότητα φύσεως, εἰ καὶ νοῦτο τυχὸν ἰδιοσυστάτως.”—*S. Cyril.*

² “ Pronomen *Ille* non refertur ad nomen Spiritus, quia Græce grammaticæ ratio non patitur, sed ad nomen Paracleti, quod ver. 7 præcesserat, itaque magis emphaticus sensus est : *Ille* Paracletus qui (id est, quia) Spiritus est Veritatis, docebit vos omnem veritatem, aut deducet vos in omnem veritatem.”—*Maldonatus.*

“ Speaking of the Holy Ghost, the article agrees to a person ; not *it*, but *He*, is the article commonly assigned to the Spirit, and that with marks of doing it studiously : *ὅταν ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας*—He in the masculine gender, the Spirit in the neuter ; and *τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν* [1 Cor. ii. 11]—*none* in the masculine gender again. Why otherwise should the style be so tempered or inflected, but to insinuate the Holy Spirit's personality ? If He were nothing else but the virtue of God, there were no need, or, rather, it would be inconvenient, so to phrase it.”—*Barrow, Sermon on Divinity of the Holy Ghost.*

He will guide—not teach merely: for teaching concerns the intellect of man; but the work of the Holy Spirit in leading men *into all truth* extends to all parts of the spirit of man, reaching to the memory, the will, and to the affections, as well as to all the powers of his moral nature. The word implies at once the office of the Holy Spirit in guiding us who are travellers and strangers on this earth, and tells us of our weakness, which needs His assistance, and requires that He should take us by the hand in the wilderness of this world, which was imaged by that wilderness in which the children of Israel wandered of old, *where the Lord bare them, as a man doth bear his son, in all the way that they went.* He guides us—

Sulmeron.

Deut. i. 31.
Stan. 10pe.

(1) By making us walk in the ways of righteousness, cleansing and sanctifying our hearts and affections, and so making the truth clear to us. We are here taught the progressive nature of the Christian life, and the gradual manifestation of Christian truths to the soul as we daily walk under the guidance of the Holy Spirit.

Prov. iv. 13.

(2) In telling us that the Spirit *will guide us into all truth* Christ points out to His disciples the character of our leader. He is an infallible guide; and He tells us that so long as we are members of the Church militant we are imperfect, that we yet need guidance, and that He is leading us unto perfection.

(3) We have the great mystery and awful responsibility of our free will pointed out. He will guide, not compel. He will lead; we must, of our own will, follow His guidance.

Tolctus.

And what He will guide us into is *all truth*—all the truth, that is, which is necessary for us, and of which our Blessed Lord would have spoken to His Apostles had they been able to *bear it*,¹ the things which Christ could not tell them because of their sorrow, but which it was the special office of the comforting Spirit to make known to them—the knowledge and understanding of all Scripture, the whole of the mysteries contained in the revealed truths which concern our salvation.² This He does for all God's people, leading them in this life, and not quitting them until they come into His presence who is *the Truth*, in the life to come. *He guides into all truth* by putting into our hearts that love which causes us to love to do the will of God and to love Him who is *the Truth*. Those whom He thus inspires with love go on day by day increasing in holiness, and shall be daily more con-

Bengel.
Gerhar l.Coster.
Sylveira.Stier.
Natalis Alex.

¹ ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν.—“All that truth which I had to tell you.”—Bengel. “He shall guide you into all the truth.”—*Version of Five Clergymen.*

² “Ὅταν τὸ πνεῦμα διδάξῃ ὑμᾶς, τότε δυνήσεσθε τῶν νομικῶν ἀποστῆναι τύπων, καὶ τὴν ἐν πνεύματι καὶ ἀληθείᾳ ποιῆσαι λατρείαν.—*Ammonius.*

formed to His image, until, seeing *as in a glass, darkly*, the truths of God, they come into His presence and see Him in His glory.

Haymo.

Slippery and dark are the manifold and devious ways of error, but the Holy Spirit guides and gives light to the faithful soul. As, at the beginning of creation, *darkness was upon the face of the deep*, but when *the Spirit of God moved upon the face of the waters*, then God spake the word, and said, *Let there be light, and there was light*; so when upon the greater darkness of the human heart the *Spirit of Truth* moves, all darkness flies away, and in place thereof there is truth and all righteousness.¹

Gen. i. 1, 2.

Barradius.

*For He shall not speak of Himself; but whatsoever He shall hear, that shall He speak:*² *and He will shew you things to come.*

In the words of our Blessed Lord respecting *the Comforter* we are taught not only the identity of substance between the Father, the Son, and the Holy Ghost, but also the relation of the Holy Ghost to the Father and the Son. He does all things and declares all truth in union with the Father and the Son; not *of Himself* and without the Father and the Son, since He is equal with them both in will and in substance. These words overthrow all the vain imaginings of the Sabellian, who denies a distinct personality to the Three Persons in the ever-blessed Trinity. For He cannot be said to hear and to make known the words of another who has Himself no equal, who is alone. At the same time these words declare the co-ordination of persons in the Godhead, and that the Holy Ghost is not from Himself. He only who is from Himself may speak of Himself, and this is true only of the Almighty Father. He alone is of none: for the Son is of the Father, being begotten, and the Holy Ghost of the Father and of the Son, since He proceeds from both. *He*

Toletus.

Ambrose de
Spirit.
Sanct. c.
12.

Didymus de
Spirit.
Sanct. lib.
ii.

Lamy.

Royard.

¹ "Les pécheurs sont à la grâce de Dieu ce que le chaos était à sa puissance au temps de la création. La terre, dit l'Écriture, était nue et vide; et les ténèbres couvraient la face de l'abîme: mais ajoute-t-elle, l'Esprit de Dieu était porté sur les eaux. Ainsi en est-il de l'âme pécheresse; l'Esprit de Dieu est porté sur ses ruines comme un baume et un ferment, un ferment qui excite la vie, un baume qui cicatrise les coups de la mort."—*Lacordaire, Lettres sur la Vie chrétienne.*

² "Videtur subesse metathesis vocum, ac si scriptum fuisset hoc ordine: *Sed quæcumque loquetur audiet*; ita ut pronomen *quæcumque* jungatur potius cum *loquetur* quam cum *audiet*. Non enim promittitur, quòd Spiritus Sanctus loquetur omnia quæcumque audiet (illa enim infinita sunt, nec quæcunt ab hominibus comprehendi); sed asseritur quòd quæcumque loquetur audiet, quòd non alia loquetur quam quæ audiet."—*Luca Brugensis.*

will not speak of Himself, because He is not of Himself; but whatsoever He shall hear, that shall He speak,—whatsoever He shall hear of Him from whom He proceedeth. Augustine.

In order that the disciples may know that what the Spirit at His coming should reveal to them would be no new doctrine, but the very same which Christ had ever taught, and which, but for the weakness of the disciples, He would Himself have revealed to them, our Blessed Lord tells the Apostles that the things which the Holy Spirit shall teach them should be no new ones—that they would not be of Himself, but only what He had heard. He cannot, indeed, speak of Himself— Toletus.

(1) As He comes forth from the Father and the Son into the world, so He must needs speak that which is of Them as well as of Himself, and therefore that which is not of Himself merely.

(2) He would speak no new thing contrary to what Christ had told His disciples already.¹ Maldonatus.

Whatsoever He shall hear, that shall He speak—that is to say, that knowledge which He has from the Father and from the Son; for these words cannot refer to any corporeal hearing, but to incorporeal knowledge. And yet it is not said that He shall declare all the mysteries of God; not whatever is known to Him, but what the Father wills should be known to men—*whatsoever He shall hear.* Dion. Carth.
Ferus.

And the things which the Holy Spirit was to make known to the Apostles of Christ and to His Church were *things to come*—

(1) The sufferings which should happen to them for the sake of Christ, and for the testimony of His Gospel, and the fact, moreover, that these sufferings would be so many proofs of the truth of His words to them, and also of their worthiness, since none but those who were esteemed worthy should be called upon to suffer for His sake. Corn. & Lap.

(2) The growth of the Church of God, its temptations from within, and its trials from without: its expansion, until it shall be as a witness to every land and as a beacon to every nation. Hengstenberg.

(3) Not only the *things to come* in this life (*τὰ ἐρχόμενα*), for by that inward fire which accompanies His presence He

¹ “Ab Illo audiet à quo procedit, audire Illi scire est, scire verò esse. Quia ergo non est à semetipso, sed ab Illo à quo procedit; à quo est Illi essentia: ab Illo igitur audientia, quod nihil aliud est quàm scientia. . . . In eo quòd sempiternum est, non menda-

citer ponitur.”—*Augustine.*

“Non aliam doctrinam, nisi eam quam hactenùs erudiui, inquit Divinus Magister, homines docebit et hanc mirabilis portentis ac miraculis confirmabit.”—*Ph. Diez.*

speaks to and inflames the hearts of the saints of God with desire for the future joys of the eternal kingdom of Christ, and for that unchangeable crown of blessedness which is laid up for those who shall have overcome the temptations of the world, the flesh, and the devil.

In this promise of the revelation of the *things to come* there seems, as most commentators note, a special reference to that manifestation of Himself and of the future fortunes of His Church and people which was made to St. John in the Apocalypse.

(14) *He shall glorify Me: for He shall receive of Mine,¹ and shall show it unto you.*

He shall glorify Me by giving the gifts of tongues at the day of Pentecost, and by the miracles wrought through His power, so that My works and the doctrines respecting Me shall be known to all the world.

This is the chief work of the Holy Spirit, to *glorify* Christ on earth, and to make Him known throughout the whole world. He does so—

(1) By instructing the Church perfectly as to the truths which relate to Christ's Divinity.

(2) By inspiring the Apostles of Christ, and by giving them power to work miracles, and by making their preaching efficacious to Christ's glory throughout the world.

(3) By giving them constancy to endure sufferings and death for the sake of Christ.

The first work of the Holy Spirit in the world was to *testify* of Jesus: this is the beginning of His office to men. Here the promise is more than this; it is that He shall *glorify* the Saviour: this is the fulfilment of His office to the believer. And the glory here spoken of was not to be an increase of glory to Christ Himself, for this cannot be, since His glory is eternal and unchangeable; but the glorification here spoken of is an increase of glory in the heart of the believer, which takes place in every manifestation of Christ's glory upon earth.²

¹ ὅτι ἐκ τοῦ ἐμοῦ λήψεται—"because He shall receive of mine."

² "Glorificat Filium Spiritus Sanctus, ostendens Illum et in apertum proferens his qui mundo corde Eum intelligere, et videre sunt digni, et splendorem substantiæ et imaginem invisibilis Dei scire. Rursum imago ipsa ostendens se puris mentibus, glorificat Patrem, insinuans Eam nescientibus; Ipse enim ait: Qui videt Me videt et Patrem

[Joan. xiv. 9]. Pater quoque, revelans Filium his qui ad calcem scientiæ pervenire meruerunt, glorificat unigenitum suum, ostendens Ejus magnificentiam atque virtutem. Sed et Ipse Filius, tribuens Spiritum Sanctum his qui se dignos Ejus munere preparaverunt, et pandens sublimitatem glorificationis, et magnitudinis Ejus virtutem, glorificat Illum."—*Didymus de Spirit. Sanct. lib. ii.*

Alb. Magnus.

Gloss. inter.
lip.Hymno.
Oislausen.

Lienard.

Ferus.

Titelmann.

Lampe.

John xv. 26.

Stier.

Alb. Magnus.

It was the promise that what Christ had begun the Holy Spirit should perfect, and that the glory of His presence, which could not be hid, and which had been seen in Judæa, should, by the operation of the Holy Ghost, be extended throughout the whole world. This glorification of Christ, which is the work of the Spirit, involves—

Luca Brug.

(1) The illumination of the mind of the believer, enabling him to recognise the glory of Christ.

(2) The conversion of the whole heart of man, with the will and the affections, to the service and to the love of the Saviour.

(3) The possession of all those Christian graces which make the faithful servant of Christ a light to others, and to be the minister of the glory of his Master, so that whether he eat or drink, in all things that he does, the glory of God is increased by being made known and seen of men.

Lampe.
1 Cor. x. 31.

Christ is glorified in heaven by His ascension and sitting down at the right hand of the Father. He is glorified on earth by the gifts which the Holy Spirit has given to His Church, and which are manifested in the lives of His saints. For this end it was that upon the coming of the Holy Ghost, the Comforter, He unfolded to the disciples of Christ the teaching of our Saviour's miracles and the meaning of His actions; instructing them in the truths of His Divinity, lifting their minds from the contemplation of Him as man, and enabling them to regard Him as God.

Barradius.

Royard.

The word *glory* means oftentimes in Holy Scripture "frequent talk in praise of any one;" and in this way the Holy Ghost glorifies the Eternal Son when He loosens our tongue to speak of the graciousness of the Saviour at the same time that He inflames our heart with the love of Christ. Not that in so doing we are able to add to His essential glory whose praise we declare, though we may thereby increase our own happiness in being able thus to praise Him.

Augustine.

He shall receive of Mine. Our Blessed Lord does not say of Me, but *of Mine*. He shall receive, that is, the power and the office of testifying to Me, as from the Father He already possesses the essential qualities of Godhead.¹ He has received

Maldonatus.

¹ "Le Saint-Esprit prend du Père, dont Il procède primitivement, et en prenant du Père Il prend ce qui est au Fils, puisque tout est commun entre le Père et le Fils; excepté sans doute d'être Père; car c'est cela qui est propre au Père, et non pas commun au Père et au Fils. Le Fils a donc tout ce qu'a le Père, excepté d'être Père. Il a donc aussi d'être principe du Saint-

Esprit; car cela n'est pas être Père; le Fils prend cela du Père; et le Père, qui, en l'engendrant dans son sein, Lui communique tout excepté d'être Père, Lui communique par conséquent d'être le principe productif du Saint-Esprit. C'est pourquoi le Saint-Esprit est l'Esprit du Père comme du Fils, envoyé en unité de l'un et de l'autre, procédant de l'un et de l'autre, comme d'un seul

of *Mine*, not of *Me*,—not, that is, the person or the filiation of the Son, but the essence of Godhead; and having received by eternal spiration or procession from the Father that which is *Mine*, the truths concerning *Me*, He shall show it unto you by internal inspiration. This the Comforter will do, since He shall come in the name of Christ, and as His ambassador, having received of Him that which He is to declare; since the Eternal Son is that very Word of Truth which *the Spirit of Truth* is to make known to men.

Ferus.

Let us note the gradation of the work of the Holy Spirit, which our Saviour here mentions—

(1) With reference to the whole world, both Jew and Gentile, He shall convince it of sin, of righteousness, and of judgment to come.

(2) As to the Apostles, He was to lead them into the full knowledge of all the truth which Christ had before declared, and was also to make known to them those things which should happen to the Church.

Cajetan.
Sylveira.

(3) With reference to Christ, He was to glorify Him by making Him known throughout the world. The first two of these operations must go before and prepare the way for the third, the perfect work of the Holy Spirit.

(15) *All things that the Father hath are Mine: therefore said I, that He shall take of Mine,*¹ (ἐκ τοῦ ἐμοῦ λήψεται,²) *and shall show it unto you.*

Lampe.

Titelmann.
Cajetan.

Our Saviour here declares to His Apostles that the essence, as well as the perfections and the glory of *the Father*, is His also. *All things that the Father hath are Mine.* Whatever substance, then, and whatever attributes the Eternal Father has, the same also has the Son, except that He is not the Father: all else He has, since He is consubstantial and consubstantial with the Father. For in the power and operations of the persons in the Ever Blessed Trinity there is no inequality or difference, but only in the personal relations one to the other. Thus both in word and in act does our Blessed Lord assert His own essential Divinity; for if He could give to His Apostles the Holy Ghost by breathing upon them, He could only do so because He Himself was Divine, and possessed the same power which *the Father* had of sending forth into the world the Holy Spirit.³

Corn. à Lap.

et même principe: parceque le Fils a reçu du Père d'être principe du Saint-Esprit.—*Bossuet.*

¹ “λαμβάνω cannot be rendered here by ‘take,’ as in ch. iii. 27, it must be ‘receive.’”—*Malan.*

² Lachmann and Tischendorf read λαμβάνει in the present, in which reading Alford concurs. This is the reading of almost all the Uncial manuscripts.

³ “Veritas catholice fidei hæc est, quod Pater et Filius et Sanctus Spiritus,

The argument, then, of the verse is this : *All things that the Father hath are Mine*: but the Father has this property, that the Holy Spirit is sent forth or comes out from Him into the hearts of all believers; therefore does the Holy Ghost also proceed in this case in temporal mission from the Son. Moreover, our Blessed Lord says, the Holy Spirit takes *of Mine*—as, that is, He takes of the Father eternal procession, so also does He share with Christ the eternal essence; for in existence, in essence, in will, in knowledge, and in power, there is no diversity in the Godhead: as moreover from eternity the Holy Ghost is the Spirit of the Father, so is He from eternity the Spirit of the Son. And this knowledge and power the Holy Spirit has received and taken to Himself in order to *show* to mankind all these proofs of the Godhead of the Eternal Son, and thus to *glorify* Him in the Church and before mankind.

Gerhard.

in nullo præterquam relatione personali differant: non tamen quòd ista differentia sit realis seu substantialis. Proinde

Jesus docet, ne aliquid diversum in summa Trinitate credatur."—*Simon de Cassia*."

* * * "O Domine Jesus Christe, qui pro peccatis nostris satisfacisti, et Spiritum Sanctum contulisti: qui ad Patrem Tuum ideo abivisti ut Spiritum Sanctum demitteres, ut mundum de peccatis, quibus plenus erat, redargueret; de putativa sua justitia, in qua gloriabatur; et de iniquo judicio quod super Te tulerat, et super omnibus Te sequentibus: quos instrueret quoque et veris rationibus evinceret quænam vera justitia esset, nos salvificans, et quod verus Tu vivorum et mortuorum Judex esses, qui sanctos Apostolos Tuos in sapientia perficeret et Ecclesiam; quia hominibus omnibus gloriam Tuam et majestatem agnoscendam proponeret: rogamus Te, da nobis cognitionem et contritionem peccatorum nostrorum: Spiritum Tuum Sanctum in corda nostra infunde, qui animas nostras ab omni earum malitia emundet, sua-

que exornet justitia; extremum judicium jugiter nobis propone, ne in peccata recidamus: illumina intellectum nostrum ut Te agnoscat: inflamma voluntatem ut Te diligat: confirma facultates nostras ut in virtutibus persistent. Sanctam Ecclesiam Tuam ab omnibus novitiis dogmatis præserva; hæreticos omnes spiritus expelle, cæterosque universos extermina, largire Spiritum veritatis omnibus, qui consoletur nos, et perfectè instruat. Errantium intellectum illumina, et lapidescentium hominum corda emolli, verum iter in cælos ostende: ut per Spiritus Sancti doctrinam Tuum sensum hic intelligamus, Tuamque voluntatem perficiamus, et per veram ad Te viam perveniamus. Per Te, Jesus Christe, Fili Dei, qui cum Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen."—*Fran. Coster*.

THE FIFTH SUNDAY AFTER EASTER.

ST. JOHN XVI. 23—33.¹

THE words of this Gospel follow and are connected with those which have been appointed to be read on the third Sunday after Easter. The connection is: I shall not always be with you in My bodily presence: yea, I am shortly to go from you, and return to Him by whom I am sent to you. Let not this departure to the Father and My absence in bodily presence, however, grieve you, since in going from you I give you this most sure promise, that *whatsoever ye shall ask the Father in My name, He will give it you*, as fully as I have given you what you have asked of Me when I was present in the flesh with you.

John xvi. 5.
John xvi. 16.
John xvi. 23.
Sylveira.

(23) *Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you.*

Our Blessed Lord is here concluding His discourse with His disciples on the night of His betrayal. Much of what He said to them was spoken to comfort them in their distress at His departure and their terror at being left alone in the midst of their enemies.² Here He promises them that *the Father* would henceforth give them whatever they asked, as

Corn. & Lap.

¹ "Tam hac Dominica, quam sequentibus feriis Rogationum locus est tractandi de oratione, ejus efficacia, merito, conditionibus."—*Bonartius*.

² "Tria pertinent ad orationem, si modo vera, pia, et nobis utilis esse debet. Primò, fides adsit oportet, et bona spes, quæ ad orationem nos trahat. Nam ubi nihil boni speratur, ibi orare piget. *Quomodo invocabunt?* inquit Paulus, *eum in quem non crediderunt?* Secundò, forma et modus in orando servandus est: is in eo consistit, ne

petamus quòd Deo adversum est et nobis perniciosum. Tertiò, qui oratita constitutus esse debet, ne ipse sibi in mora sit. Hæc autem tria docemur hodierna Dominica. In Evangelio indicatum est, qua re fides nostra niti debeat, et quàm certa spes ac fiducia de oratione sit concipienda. Epistola docet quomodo is qui orat apud se ipsum esse constitutus debeat. Collecta seu Ecclesiæ oratio dat nobis formam, earnque optimam, orandi."—*Ferus in Evāñ.*

freely and as lovingly as He Himself had been wont to give to them when they asked of Him. That they should not doubt of this truth, and so be led to ask without full faith and confidence in the power and the willingness of *the Father* to give them *whatsoever* they should ask Him in the Son's name, He confirms His words by an oath, telling them, that not only were His words true, but that they were spoken by Him who was *the Truth* itself; *verily, verily*: I who am *the Truth* declare to you that which is true.¹

Hugo de S.
Charo.
John xiv. 6.
Coster.

Christ teaches us here—

(1) What to ask—*whatsoever*.

(2) Of whom we are to ask—to whom we should pray at all times—*the Father*.

(3) How and in what manner we should pray—

a. Not timidly and fearfully, but as children, trusting in the love of their *Father*.

β. Not trusting in our own merits, but asking in the *name* of Christ. Boys.

Whatsoever. What we ask God in all our prayers are realities: we may not ask Him for that which is sinful, since sin is the privation only of good, and has no real subsistence of itself. We may not ask of Him the riches and honours and perishable goods of earth, for these are but vanities which possess no real existence.² Corn. & Lap.

Ye shall ask. Our Blessed Lord's promise is here given only to those who really seek, or beg, that which they need; such an asking presupposes an earnest desire, an act not of the mouth, but of the heart and will of him who prays. For they ask not, since they seek not, who merely utter prayer with the mouth, and not with the heart. God requires from us prayer; not that He cannot give us without prayer: so also He requires from us works; not that He cannot save us without them. He requires that we should pray, not in order that He may know our wants; but that in this way we should look to Him for succour in all our needs. He demands work from us, and bids us *work out our own salvation*; not that He may be benefited thereby, but that we in

Jans. Gand.

Phil. ii. 12.

¹ "In veritate, verissimè et certissimè promitto."—*S. Augustine*. "Certissimos vos facio."—*Luca Brugensis*. "Dum Christus, qui Veritas est, per veritatem jurat, quid aliud quàm per semetipsum jurat? Dicit Apostolus, Omnes homines per majorem sui jurant; Christus vero, quia majorem se quo ad Divinitatem suam non habet, jurat per semetipsum: quomodo et olim, sicut scriptum est, *Per memetipsum juravi*,

dicit Dominus."—*Royard*.

² "Petiit Johannes qui scripsit Evangelium, petiit Jacobus frater ejus, ut unus sedeat ad dexteram Domini regnantis et alter ad sinistram. Sed nihil fuit quod petierunt, quia non cœlestia, sed terrena, petierunt. Ideo ab ipso Domino audierunt, *Nescitis quid petatis*" [Matt. xx. 21, 22].—*Haymo*.

this way may obtain the mastery over our wills, and learn true obedience.

Ferus in
Evan.

Every act of prayer consists of these two parts—

(1) The lifting up of the soul to God—the talking with Him.¹

Coster.

(2) The appeal to His mercy and love—asking from Him what we need.

The word *ask*, moreover, implies much as to the manner of our prayers :—

(1) It must be humble prayer, since we *ask* only when and for what we need.

(2) It must be done reverently, for by asking we acknowledge that He from whom we *ask* is above ourselves, and is able to give us that which we want.

(3) It must be done sincerely, for to *ask* implies a real desire of the heart to possess that which we need.

(4) It must be done earnestly, since we *ask* not unless we feel that we want.

Corn. & Lap.

(5) It must be done perseveringly, for until God give us that which is needful for us, we shall still long for it.²

Matt. vi. 9.

The Father. Our Blessed Lord says not, My Father, but absolutely *the Father*, comforting His disciples then, and His people at all times, with the remembrance that the God from whom we ask that which is needful for us is *our Father*; and so inspiring us with confidence in His love for us and in His paternal affection.

Coster.

In My name. Without this our prayers are not acceptable, and we have no promise that they will be heard. What then is meant by this, that all our prayers are to be in the *name* of Christ? In testimony of the truth of these words, and to remind us of the condition which God requires from us, the Church adds to all the prayers which it puts into our mouth the words, *through Jesus Christ our Lord*. Not that we are to suppose that we comply with what God requires when we merely use this form of words, for they are but the witness to something far deeper than mere words. Nor even when we pray with a belief in the existence and power of Christ, for the devils do this even while they tremble at His might. We *ask* in His *name*—

Barradius.

Wicelius.

(1) When we ask in Him as the Saviour; for Jesus

¹ "Quotiescunque congregatur, primum omnium est semper oratio. Orare est Ecclesiæ proprium opus, optimum illius decus et ornamentum, summum illius solatium, absque oratione ne vivit quidem."—*Ferus in Evan.*

² "Cum quidam monachus (ut legitur in vitis Patrum) nimis orationi deditus,

ab aliis obsecraretur, ut eos orandi modum doceret, respondit, se quidem à pauperibus, qui ostiatim petentes, vulnera sua iterum atque iterum ostendunt, et indefessè ab illis qui eis subvenire possunt, obsecrantes, postulant elemosynam, fuisse edoctum, à quibus etia n ipsi doceri poterant."—*Ph. Diez.*

means Saviour: and we ask in Him as the Saviour, when we ask what really pertains to our salvation. Hitherto the disciples had not asked in His name, since as yet they knew Him not as the Saviour. Gregory.

(2) When we use His name, and plead in Him as the Mediator between sinning man and the sinless God. Cyril.

(3) When we pray, pleading all His merits and relying upon His death, the benefits of His precious blood-shedding, and triumphant resurrection and ascension into heaven. For the name of Christ is the Incarnation of Christ—the suffering, death, and merits of Christ. Chrysostom. Wicelius. Topiarius.

(4) When we pray, pleading that we are members of Christ, and that He is our Head; so praying, as it were, in the very person of Christ. But—Salmeron.

(5) To pray in His name means even still more than this: we are to ask, not because of Christ's life, incarnation, and death merely, but through Him, through His efficacy, by means of the strength which He has given to us to pray aright. The name of God means more than the bare syllables by which we make our thoughts of Him known one to another.¹ The name of God—and Christ is God—is God Himself. When we seek the Father, it is Christ who is moving our heart to do so—living in us—and drawing us to the Father. We lift up our hands—pray, that is—in His name, by reason of the strength and inclinations to holiness which come from Him; because we are truly Christian members of His body. Every desire after good comes from Him who took our flesh, and who is good; and every prayer which comes from His indwelling Spirit, God will answer. Truly, therefore, to pray in His name is to unite our prayers with those which He has already made, and to ask nothing from the Father save that which the Son has already asked, and this we do when we ask with a will wholly conformed to His will.² He prays then best in Gerhard. Corn. & Lap. Augustine. Gal. ii. 20. Ps. lxxiii. 4. Alb. Magnus. Euthymius. Abelly.

¹ "Nomen non est vox illa quæ literis scribitur, sed nomen Ejus est incarnatio Illius, passio Illius, mors Illius, meritum Illius. Quicquid in hoc nomine, hoc est propter passionem, mortem, meritum, et justitiam Christi petimus, hoc accipiemus. Quicquid à Deo accipimus Christi nomine datur, nam de plenitudine Ejus accipimus omnes."—Ferus.

² "The 'name' of Almighty God means not only the outward name by which we poor mortals are empowered to call Him, but His attributes and power, that which His name designates, His essential self. . . . Thus much even

the Jews saw, from the Old Testament only: whence one says, 'How surpassing is Thy name, is all one with, How surpassing [excellent, E. V.] art Thou, for His name is He, and He is His name' [*Kimchi on Psalms*, viii. 2]; and this saying of theirs supplies precisely what moderns miss: they will admit that by 'the name of God' is meant God, but they see not that 'God is' in some way in and is 'His name;' that His name is 'excellent,' 'to be feared,' 'loved,' 'blessed,' 'holy,' 'glorious,' 'great,' 'terrible,'—that it has the attributes belonging to Him; that it is the object of the same affec-

Christ's name who prays as Christ did, and is content to add to all his prayers to his Father in heaven, *nevertheless not*

Luke xxii. 42. *My will, but Thine, be done.*

He shall give it you. Our Blessed Lord says not, that the Father will instantly give us what we pray for, but that He assuredly will do so in His own time; ¹ so that when we fail to obtain, the hindrance to our receiving is from ourselves: He gives whenever we really ask in Christ's name. If a powerful prince were compelled for his word's sake to enrich all those who sought from him any possession, and we saw in his kingdom any who were yet in poverty, we should conclude that they had not asked riches from him; so when we see those who are destitute of Divine grace, and in whom temptations have such power as to lead them astray, we may know of a surety that they have not obtained grace or strength solely because they have not really asked of God.

Nicole.

And let us remember that, as nothing can hinder prayer in Christ's name, so also nothing can supply the place of prayer, since all can pray. This is not the case with the other means of grace. God can supply all defect of sacraments if only the heart of man desire the grace which comes through them, and if he be really hindered from participating in them. But, since all can pray, from all God requires prayer.

Luzerne.

To ask, then, in the name of Christ involves—

Tolotus.

(1) The asking things needful for our salvation, since He is our Saviour.²

John xv. 7.

(2) The being ourselves in a state of grace. Christ says not, whosoever shall ask, but *whatsoever ye shall ask: ye, that is, who are My disciples.* Thus He says elsewhere, *If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.* Hence in the old law no one could approach to offer any sacrifice to God unless he had first been cleansed. They are not in a state of grace who are cherishing and clinging to any sin in their hearts. Thus David prays, *Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice.* No prayer will ascend to God as a *sweet-smelling savour* unless the prayer of our mouth be first kindled by the fire of love in our hearts; but wherever there is the desire to obtain fresh

Lev. xxii. 3.

Ps. cxli. 2.

tions as He; that it has the same power as He."—*Pusey on Baptism*, pp. 69, 71 (3d edit.).

¹ "Dabit sed non quando vellemus, hâc horâ, hoc minuto, absque omni mora. Hoc Deus non promisit; non est vestrum nosse tempora et momenta, multò minùs præscribere et exigere quæ

Pater posuit in sua potestate. Dabit—dabit Deus sed cùm Ipsi videbitur et nobis magis expedire æterna illius sapientia in bonum nostrum semper intenta judicaverit."—*Phil. Hartung Concio. in Domin.*

² "In nomine Jesu orare est fide Filii Dei orare."—*Wicelius*.

grace, enabling us to overcome our sins, there is God ready to answer our prayers.¹

(3) It must be an earnest desire overcoming the natural listlessness of man's soul. While Moses prayed against Amalek, we read *when Moses held up his hand that Israel prevailed; and when he let down his hand, Amalek prevailed.* Exod. xvii. 11. The heart of man is heavy, and burdened with its sins and its wants. When it is lifted up to God in real prayer, then it overcomes Satan; when it grows listless and is depressed to earth, it is overcome by the devil.

(4) It implies perseverance: this we are taught by the answer to the importunate prayer of the Syrophœnician woman, and by our Blessed Lord's parable of the widow and the unjust judge, which *He spake to this very end*, in order to teach us *that men ought always to pray, and not to faint.* Matt. xv. 28. Luke xviii. 1.

And the three main hindrances to the efficacy of our prayers are:—

(1) Unrighteousness of life—

- a. When the prayer comes from evil lips, and is uttered with an evil intention; in such a case God has declared, *When ye spread forth your hands, I will hide Mine eyes from you: yea, when ye make many prayers, I will not hear: because in His sight such hands are full of blood.* Isa. i. 15.
- β. When that which is prayed for is in itself evil, and therefore opposed to God's will: *Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.* Jas. iv. 3.
- γ. When he for whom prayer is offered by another resists the whispers of conscience, hardens himself, and is obstinate in his wickedness.

(2) The presence of malicious or of impenitent thoughts in the heart—

- a. When he who prays refuses to forgive others who have offended him, though he prays for the forgiveness of his own offences at the hand of God. *So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.* Matt. xviii. 35.
- β. When he who prays does so without faith in God's

¹ "Rem magnam peto, Domine. Quoniam Tu es Deus magnus Dominus, et Rex magnus super omnes deos, Tibi injuriam facit qui à Te parva petit. Parva sunt omnia quæ transeunt; parva omnia corporalia; magna et preciosa

spiritualia. Qui igitur petit à Te corporea, parva petit; qui vero spiritualia, magna profectò postulat; maxima autem qui Tui salutaris lætitiâ petit."—*Savonarola in Psalmum Miserere.*

power to give him that which he asks. Thus the prayer of one of the thieves who was crucified with our Blessed Lord was not answered when he prayed, because of his impenitence.

Luke xxiii.
39.

(3) Want of perseverance and impatience in our prayers; to rebuke which Christ gave to His disciples the parable of the importunate widow and the unjust judge, and afforded us, moreover, the example of His own continuance in prayer, by His going again and again and using *the same words*, until

Luke xxii. 43.
Inyard.
Matt. xxvi. 44.

there appeared an angel unto Him from heaven, strengthening Him.

(24) *Hitherto have ye asked nothing in My name.*¹

Our Blessed Lord does not say that nothing had been asked in His name—that is, through faith in Him—but only that His Apostles had not yet asked; for every acceptable prayer offered up by God's saints and chosen people before the incarnation of Christ had really been prayed through Him, even though with an imperfect knowledge of Him. So that these words would seem to mean and to include the fact that the Twelve had sought nothing from Him in order to enable them to perform the Apostolic office which He had given them; for though, at His command, they had done mighty works by invoking His name, yet they had asked nothing of *the Father*. These words, however, reach beyond this, and refer to the universal proposition that all who come to *the Father* aright can only do so through the power which Christ has given to our humanity.

Toletus.

Tittmann.

Euthymius.

The Apostles had *asked nothing in His name*—

(1) Because as yet they understood nothing of the redemption of the human race by the death of Christ, and that He was the One appointed Mediator between God and man, and that all things were to be given to men through Him.

Luca Brug.
Menochius.

(2) They were so filled with satisfaction arising from the bodily presence of Christ that they sought from Him as their temporal head merely all things that they needed.² We are

¹ "Leurs demandes n'étaient pas encore assez épurées. A l'occasion du royaume de Jésus-Christ, ils s'étaient mis dans l'esprit des idées de grandeur et d'ambition, qui tenaient beaucoup de l'esprit judaïque. L'attache sensible qu'ils avaient à sa personne était un obstacle à l'amour spirituel qu'il leur demandait. Lorsque leur foi fut épurée par sa croix, par son absence, et par

l'opération du Saint-Esprit, ils apprirent ce qu'il fallait demander au nom de Jésus-Christ, qui était de lui être conforme, et de marcher après lui dans la route de la croix et de la mort."—*Bossuet*.

² "Ablata autem præsentia Christi, cogeantur oculos ad cælum levare."—*Topiarus*.

not wont to ask anything or to seek anything for the sake of, and in the name of, one present, and so they had not asked because He Himself was as yet present with them. Maldonatus.

(3) Until the Holy Ghost had been given to them they knew not *the Father*, and were not able to pray to Him, saying, *Abba, Father*. The law, which gives us the knowledge of sin, and tells us of the anger of God against all wickedness, deters us from prayer. It is the knowledge of our sonship, and the filial love imparted by the Spirit, which prompts us to pray to Him who is not only our God, but also our *Father*. John xiv. 8—10.
Rom. viii. 15.
Ferus.
Topiarius.

This was the source and the cause of the weakness which we meet with in the conduct of the Apostles; their regard for the Saviour was wholly earthly; and thus it hindered them from looking at Him as the Redeemer from spiritual bondage, and made their faith in Him to be defective. But when we fail, it is not so much because our speculative knowledge is imperfect as because we allow that knowledge to have so little influence on our practice. Nicole.

Ask, and ye shall receive, that your joy may be full.

The *joy* here spoken of is not to be the cause and the motive of our request, but we are so to *ask* in His *name*, as that the effect of our receiving will be that our *joy* shall be *full*. We see, then, here what it is we are to ask for,—namely, for that which will fill us with *joy*. But we are only to be filled with that which can fill the heart of man; ¹ spiritual riches and blessings. Thus it is that God ever gives us more than we seek, for we do not ask for *joy*; but when we ask for aught that tends to our sanctification, then it is that God gives us as He has promised, *good measure, pressed down, and shaken together, and running over*. Corn. à Lap.
Cyril.
Menochius.
Luke vi. 38.
Gerhard.

We are, then, to *ask* for—

(1) Those things which tend to our sanctification. Jansen Yp.

(2) Whatever concerns our future glorification. Grace upon earth brings with it *joy* up to the *full* measure of our capacity on earth, beyond our deserts, and far exceeding our hopes and expectations; and this is the beginning of Alb. Magnus.

¹ "Quotidie tantum temporis dandum orationi quantum sufficit ad servandum cor quietum, corroboratum et munitum ad omnia quæ illi incumbunt, faciendæ et sufferendæ: adeo ut sicut Hebræi colligebant tantum manna quo-

tidie quantum illis eo die sufficiebat, sic etiam quisque studeat tantum quotidie fundere orationem quanta ei sufficit ad vitæ Christianæ conservationem."—*Matt. Faber.*

I.yra. that joy which shall be full absolutely in the kingdom of God's glory.

Titelmann. The special promise, then, which our Blessed Lord makes here to His disciples is that they shall not be deprived of any cause of joy by His absence, since that joy will be even increased by the gift which *the Father* shall give them, and by the coming to them of the Holy Ghost.

Quesnel. All things are here promised to the believer on this sole condition, humble, earnest prayer in Christ's name. And thus prayer itself presupposes a hearty desire of obedience to God, and of living by the rule of His commandment. And this desire comprehends a use of all those means which God has given us as aids to holiness of life; for thus only do we obey God, when we reverently make use of that which He gives us, and when we abstain from everything which is not conformable to His will.¹

When held back from prayer and shrinking from approaching our Father in our supplications, let us remember for our encouragement—

Topiarius. (1) That Christ Himself has bidden us to pray, or *ask*.

(2) That He has promised to answer our prayer—*ye shall receive*. He gives us, indeed, out of the abundance of His love and because He loves us, but He wills that we should *ask*, and only when we *ask* does He promise that we *shall receive*.²

Hartung.

(25) *These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.*

Ferus. All the things which our Blessed Lord spake to man were dark and enigmatical until the coming of the Holy Spirit. By His death not only was the veil rent from before the temple, but also that veil which was on the hearts of His disciples; and when He rose again from the tomb, He was

¹ "Quomodo debes petere? Bene optando, juste vivendo, bene orando, in bonis operibus perseverando."—Haymo.

² "Fecit te sine te, non salvabit te sine te, nec dabit æternum vivere, nisi in hac vitâ curaveris bene vivere."—Phil. Hartung. Conc. in Dom.

³ "ἐν παροιμίαις, in more covert words, in somewhat dark sayings; in antithesis to παρρησία, openly, plainly,

without a veil. Παροιμος is one who is somewhere about the way (οἶμη), but not in the way; whence παροιμία (ch. x. 6) is a mode of speaking whereby is meant not the literal thing which the words express to the ear, but yet something not unlike it (from which notion also the term παραβολή, ἔπος is formed."—Bengel, Gnomon. "Παροιμίαν λέγει τὸν ἀσαφῆ λόγον καὶ ἐγκεκαλυμμένον."—Ammonius.

able to speak to them, and to be understood by them, better than before His crucifixion. All words which He spake to them throughout His ministry were dark and obscure from a want of sufficient knowledge on their part; but especially was this true of the words which He spake to them on the night of His betrayal, not only because they were as yet uninstructed as to the mysteries of His kingdom, but also because their whole soul was full of terror, and their hearts were troubled at the thought of His departure, and the soul which is agitated by passion is unable to see the presence of God.¹ The darkness, then, of which He speaks was not at all in His words; for He spake, as seems clear enough to us now, of His approaching crucifixion and resurrection: but the hearts of the Apostles were as yet not enlightened to understand; the veil was still over them, for the Spirit was not yet given.

Menochius.

Dion. Carth.
Hugo de S.
Charo.

Lyra.

Maldonatus.

By this declaration of our Blessed Lord we are then taught—

- (1) That His words were full of deep spiritual meaning.
- (2) That they had reference to that which was then future.
- (3) That the words which were obscure to His disciples were to be made clear to them and to us by His death and resurrection.

And yet we must remember that, however much spiritual truths may be cleared up to us in this life, at best we can know only *in part*; we are yet in the dark as to great part of God's dealings with His people, and this darkness will only be fully removed and the truth made clear to us in the eternal world, when we shall know even as also we are known.

Lampe.

1 Cor. xiii. 12.

I shall show you plainly of the Father. This He did—

Faber Stap.

(1) By His teaching after His resurrection, when He spake to them more clearly than before of the things concerning the kingdom. But as the subsequent verses show us that He was specially speaking of that time when they should have the presence of the Comforter, it would seem that He referred particularly to the coming and to the reception of the Holy Spirit at the day of Pentecost, when they began to know much that until then was hidden from them. And this

Theophylact.

Luke xxiv.
25.
Acts i. 3.

Kuinool.

¹ That this had become the almost normal condition of the soul is witnessed to even in the name by which we call it. "*Soul* is the Gothic *saivala*, and this is clearly related to another Gothic word, *saivs*, which means the sea. The sea was called *saivs* from a root *si* or *siv*, the Greek *σειω*, to shake; it meant the tossed-about water, in con-

tradistinction to stagnant or running water. The soul being *saivala*, we see that it was originally conceived by the Teutonic nations as a sea within, heaving up and down with every breath, and reflecting heaven and earth in the mirror of the deep."—*Max Müller on the Science of Language.*

beginning of knowledge of the things of God the Holy Spirit will perfect in the believer.

(2) This He will do when the vision of God is unveiled in the eternal world, and we fully know Him.

We learn, then, here—

(1) That without the illumination of the Spirit the meaning of Holy Scripture is not fully discerned.

(2) That to God's people in this life there are degrees of knowledge.

(3) That the partial knowledge which God gives His people in this life will be made full and perfect in the life to come.¹

Matt. xi. 25—
27.
John xiv. 6.
Gerhard.

(4) That the end of all Christ's teaching is this, to make known to us *the Father*, and to lead us to Him in the knowledge of whom alone is eternal life.

(26) *At that day ye shall ask in My name: and I say not unto you, that I will pray the Father for you.*

Jansen Yp.

Gerhard.

Salmeron.

Corn. & Lap.

Zech. xii. 10.
Coster.

At that day—for the whole period of time is spoken of as a day in God's sight—when your redemption from the power of Satan has been procured by My death, and when the Holy Spirit has been given to you, and ye recognise Me as the Mediator and as the Redeemer from spiritual bondage, then shall ye confide in Me, and be led by Me, and acknowledging your powerlessness without Me shall, through Me, seek all blessings from *the Father*; and then shall there be no need of My asking for you, for the Spirit within you, whom I shall have sent, will give you power to ask, and will direct you in all your requests, to *the Father Himself who loveth you*.² Let us, however, remember this solemn truth, that the Holy Spirit will not dwell in a heart that will not pray. To enable us to pray He has been given to us, and hence the very name which He bears is *the Spirit of grace and of supplications*.

I say not unto you, that I will pray the Father for you. We are here taught—

(1) That Christ does not pray now that He has ascended

¹ "Ut enim nocte serena conspicitur stellarum splendor ac pulchritudo, quæ sole oriente evacuatur, ita cognitio hæc præsens per fidem tempore illo desinet cum perfecta nobis adfuerit; et tunc nobis capacibus liberè de Patre suo annuntiabit, cum modò per exempla et similitudines, quasi per umbras, propter imbecillitatem nostram, doceat."—*Salmeron*.

² "*Non dico vobis, quia ego rogabo Patrem de vobis. Id est, modo nolo agere, an Patrem pro vobis obsecraturus sim, de hoc enim jam egi, ac dixi vobis: Quia rogabo Patrem et alium Paracletum dabit vobis, nunc autem vobis dumtaxat persuadere intendo, ut Patrem meum quæ volueritis deprecemini, Ipse enim Pater amat vos, quia vos me amastis.*"—*Ph. Diez*.

into heaven, since all things are there directed according to His will. Augustine.

(2) That after the coming of the Holy Spirit, and His dwelling in the hearts of the Apostles, He needed not to pray for His people.¹ Chrysostom.

He intercedes, indeed, for us, but not by offering up new intercessions, and reconciling us anew to *the Father*, but He does so by virtue of that one sacrifice once for all offered up upon the cross; and the body of His humiliation which He assumed for us is itself in the presence of His Father a prayer and a perpetual intercession. His incarnation, His sufferings, His death and resurrection, and His glorious ascension, are one long act of mediation; and His union with the flesh of man is a constant prayer, by which He draws down upon us the love and the mercy of our heavenly Father.² Gerhard.
Barradius.
Wicelius.
Quesnel.

(27) *For the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God.*³

This is not to be understood as if God loved us not until man had known and loved His Son; for unless He had first loved us, and had sent His Son, man had neither known nor loved Him. But that love which He has for all mankind, whom He has made, becomes more clearly known, and is increased to us, when we obey His commands and abide in Christ, whose members we have been made. For that we loved came of this, that we were beloved. It is altogether the gift of God to love God. When we were displeasing, we were loved, that so there should be in us that for which we should be pleasing in His sight. The love wherewith the Father loveth us is an everlasting love; hence our Blessed Lord does not say that the Father has loved or that He will love us, but that He *loveth*,—that is, with an ever-present love. John iii. 16.
Gerhard.
Augustine.
Dion. Carth.

That we love God, then, is the proof that the Father loves

¹ "Non dico vobis necesse est ut rogem Patrem pro vobis, ut ad vos mittat Spiritum Sanctum; quia Pater Meus amat vos."—*Lienard*.

² "Quòd verò Apostolus ait: Præsentì tempore interpellat pro nobis Jesus Christus, qui mortuus est, immo qui et resurrexit, qui est à dextris Dei, qui etiam interpellat pro nobis [Rom. viii. 34], fortè repugnare videatur et astruere, quòd nunc quoque supradicto sensu roget pro nobis. Sed si modus inter-

pellationis ritè animadvertitur, potius astipulatione firma his, quæ prædicta sunt, suffragari comprobantur. Illa namque interpellatio doctorum omnium vera assertione non summissa est postulatione, sed Ejus passionis, quæ, semel suscepta, semel pro nobis in sacrificium oblata est, æterna commemoratio."—*Rupertus, De Divinis Officiis*, lib. ix. c. 3.

³ παρὰ τοῦ Θεοῦ ἐξῆλθον—I came forth from God.

Toletus. us, but it is not the cause of His love: He loves us from no
 Bengel. cause in us, but by *Himself* loving us, that is, of his own
 accord. And for the continuance in His love, He requires that
 Gorranus. we both love and believe on the Son; since for this cause was
 the Son sent into the world, that seeing Him, and knowing
 His love, we might hear His words, and be certified of the
 Lampe. Father's love whom we have not seen.

Our Blessed Lord here gives us these three motives for confidence in *the Almighty Father*, and for our perseverance in prayer to Him—

(1) That God is *our Father*, and, as such, will deny no good thing to His children.

(2) That He loves us with a father's love.

(3) That through His only-begotten Son He has promised to give us all that we ask in His name.¹ His nature assures us of the first: His mercy is a pledge of the second: His truth—who is *the Truth*—is the guarantee for the performance of the third; for He will not, He cannot, belie Himself.

John xiv. 6.
 Ferus in
 Evan.

(28) *I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.*

Mical v. 2.

Menochius.

Augustine.
 Jansen Yp.

Lampe.

Here we have set before us the mystery of the two natures in the one person of our Blessed Lord: *He whose goings forth have been from of old, from everlasting.* He came forth from the Father by His eternal generation of the substance of the Father; He came into the world by His incarnation of the substance of the Blessed Virgin; He left the world by death, and by the withdrawal of His bodily presence; and He went again to the Father by His ascension into heaven. And in all His actions, both in His coming into the world and in His departure from it, He came of His own will, and departed in His own time. We have this freedom of will in all that He did pointed out in the words made use of: He came forth; He is come; He leaves this world, and He goes Himself to the Father.

As in His coming forth from the Father into the world He left not the presence of His Father as to His Divinity, but came into the world in His humanity, so in His leaving the

¹ "Καὶ Θεὸν αἰτήσητε πολὺλλιτον ἤματι κείνῳ Εὐχολαΐς ὁσίοις" καὶ οὐκέτι τοῦτον ἐνίψω
 Ἐνεκεν ἑμείων μελιζομαι. ὑψιμέδων γάρ
 Ἀντίτοπον πόθον ἄγνόν ἐμοῖς φίλ-
 τροις φιλάσσω
 Ὡς πάρος ἠθάδα μῦθον, ἐμὸν ζῶοντα Ὑμίας αὐτοκίλευστος ἐμὸς γενέτης ἀγαπάζει." Nonnius.
 τοκήα

world He left it only as to His humanity and visible presence, whilst He is still in it as to His Divinity;¹ for as the thought in the mind of man abides there still, notwithstanding its communication to another, and the spoken word goes forth whilst the immaterial word still remains in the mind, so does our Blessed Lord abide for ever with the Father, even though in His human nature He came *into the world*. He who came out *from the Father* and He who came *into the world* is one: the Eternal Word, who is in the bosom of the Father, and who clothed Himself with flesh in the womb of the blessed Virgin, and came into the world. And He came, as we are told, *into the world*,—not, that is, to the Apostles merely, or for the sake of some few of the human race, but He came for the sake of that world into which He came; not only for *the lost sheep of the house of Israel*, but for all mankind.

Coster.

Salmeron.

Bernard.

Gerhard.
Matt. xv. 24.

I leave the world, and go to the Father. Let us carefully note the force of these words. Our Blessed Lord had not said, *I left the Father*, since with that presence with which He was with the Father, His Divinity, He was never away from the Father: in that presence, however, with which He was known to His disciples and to mankind He is no longer present with them. He has left the world; but He has left it, let us remember, not by laying down the nature which He had taken, but by His departure in that nature: thus, He says not, *I leave the flesh*, for this He has taken with him into heaven, but *I leave the world* only.

Cajetan.

Gerhard.

When, then, our Blessed Lord *came from the Father*, He did not leave *the Father*, but He came out merely as a ray of light comes out from the sun, though it does not leave the sun; for Christ in the truth of His Divine nature, even whilst He was upon the earth, abode still with *the Father*. When, then, He descended from heaven, He did not leave heaven, though He descended to earth; and thus, again, when He leaves the world, He does not wholly leave it, but only so far forth as He came into it,—leaving it, that is, in His humanity, but abiding there still in His Divinity.

Barradi is.

(29) *His disciples said unto Him, Lo, now speakest Thou plainly, and speakest no proverb.*² (30) *Now are*

¹ "Exiit à Patre, quia de Patre est: in mundum venit, quia mundo suum corpus ostendit quod de virgine assumpt. Reliquit mundum corporali discessione; perrexit ad Patrem hominis adscensione; nec mundum deseruit præ-

sentia gubernatione."—*S. Augustine, Tract. cii. in Johan. § 6.*

² παροιμίαν ὁδὲμίαν—no parable. —"παροιμία is both a proverb and a parable, but when meant for a 'proverb,' it is παροιμία γνῶμικη, and as such it

we sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God.

Though the disciples spake from the conviction which His words had wrought in them, yet there seems somewhat of human arrogance and of self-reliance mingling with their confession, and hence Christ's words of rebuke.

Tittmann.

These words of the Apostles seem to have been extorted from them through our Blessed Lord having answered the question which they had not ventured to put into words, or, at least, which they had not asked Him. They seem to say, Because Thou doest those things which none but God can do, in knowing and in making known to us even the secrets of the heart, therefore we believe that Thou camest forth from God.¹

Cyril.
Hilary.

(31) *Jesus answered them, Do ye now believe?*
(32) *Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me.*

The disciples, in their self-confidence, thought themselves firm in their belief. Their Master recalls them to the humbling sense of their weakness by predicting that they would fall away from Him, which soon after happened, when we read, *Then all the disciples forsook Him, and fled.* It is true He seems to say to them, You do now believe that I am the Son of God, and that I have come from the Father; yet this faith of yours will endure but for a short time, for you are so unstable in your belief that not only at a future time will you fall away, but even now you are just about to forsake Me, and to prove that your faith in Me is without constancy. Thus He showed them that a mere intellectual knowledge and appreciation of the truth is not enough, since this may at all times exist without any practical knowledge, and hence be without any foundation and, consequently, without any real power of endurance in the moment of trial.²

Menochius.

Matt. xxvi.
56.Simon de
Cassia.

Toletus.

Theophylact.

often becomes a *μαρτυρία*, as being an axiom established 'by the experience of nations,' but when *παροιμία* is meant for 'a parable' *μεταφορά ἀπ' εἶδους ἐπ' εἶδος ἔστιν.*"—*Malan.*

¹ "*Existi à Deo—hoc est Deus es cum Patre Deo Filius Dei es, à Patre*

mundi venisti: tuæ personæ et tuæ doctrinæ author est Deus Pater."—*Guilliaud.*

² "Quasi dicat, ut quum ob oculos posita fuerit mea crux, quum capiar ab inimicis, manifestè videbitis vestram incredulitatem. Nam *dispergamini*: tur-

Their Master tells them that their faith shall not only fail in the presence of temptation and that they shall abandon Him in His hour of need, but that, more than this, they *shall be scattered* and return *every man to his own*; since whoever leaves the Lord, in so doing retires back into himself and returns to *his own things*. Stier.

In this prediction of the falling away of His chosen Apostles our Blessed Lord—

(1) Points out the weakness of their faith in His power to protect them: it would hardly endure for a moment, but would fail them in the presence of a temptation which was even then beginning to try them.

(2) By His words, *the hour cometh, yea, is now come, that ye shall be scattered*, He would reprove them, and would take from them their habit of self-reliance, which prevented their confiding in Him.

(3) He would leave in their minds a prediction of the future, so that even in the moment of their greatest despair and in the hour of their keenest sufferings they might remember what He had foretold, and thus should be certified of His omniscience. Gerhard.

But he adds, *I am not alone*—

(1) Since I am not a mere man; and therefore *the Father is with Me* through the inseparable union of the Divine nature with the human substance which took place at My incarnation and coming into the world.¹ Alb. Magnus.

(2) *I am not alone*, because of the oneness of the substance of the Father and of the Son which I had *in the beginning*, inasmuch as I am the Eternal Son. John i. 1.

(3) *I am not alone*, because of that mission which I have from the Father, and because He who sent Me can neither be separate from Me, nor can He in any way deny Me.² Gerhard.

(33) *These things I have spoken unto you, that in Me ye might have peace.*

piter enim me partim relinquetis, partim abnegabitis et personam meam et doctrinam meam relinquetis, et unusquisque ingenti metu percussus, et amore magistri posthabito, fugiet *in propria*, hoc est vitæ suæ et salutis corporis consulet, querens sibi solatia et abhorrens à cruce et afflictionibus.”—Guilliaud.

¹ “Sed contra hoc esse videtur quod dicitur Matt. xxvii. et in Psal. xxi. : *Deus, Deus Meus, quare Me dereliquisti?* Sed ad hoc dicendum, quod

non dixit Christus ibi se esse à divinitate derelictum, sed potius humanitatem esse derelictam à defensionis divinæ præsidio; quia tribulationibus et passionibus tunc Deitas exposuerat humanitatem, quam tamen nunquam deseruit per societatem unionis.” — *Albertus Magnus*.

² “Fût il abandonné, repoussé de tous, celui qui annonce la vérité et proclame la Loi n'est jamais seul: Dieu est avec lui.”—*Lamennais*.

All these things I have predicted *unto you* in order that ye may not be offended when they happen to you, but amidst all the troubles which shall befall you in this present life ye may be constant in your faith in My promises, and may abide firm and unshaken in Me, as the living branches abide in the vine.

Menochius.
John xv. 4.
Berradius.

That in Me ye might have peace—

Lienard.

(1) That *in Me* and by Me, through participation in My life and merits, ye may have *peace* of conscience, which comes from the remission of sins; *peace* within yourselves, and freedom from the contest between the flesh and the spirit, which is ever going on in those apart from Christ.

Ferus.

(2) That *in* and by *Me* you may have reconciliation, and thus possess *peace* before God.

Rom. v. 1—3.

(3) That ye may have perfect *peace* and quiet within yourselves amidst the sorrows and the troubles of the world, and that ye may thus possess that patience in adversity which springs only from confidence in the power and the paternal love of God.

Salmeron.

(4) That all spiritual doubts and anxieties may be set at rest, and that ye may have *peace* in the knowledge of Me and in the possession of My love, and may be satisfied with My words and promises.

(5) That your desires may all rest with satisfaction in the possession of those true riches which ye shall have *in Me* and in My Father.

Gerhard.

(6) Finally, that *in Me* ye may know not only the beginnings of *peace*, which ye shall possess in this world, but that perfect *peace* which comes from the possession of eternal happiness, and from the presence and the glory of God in the world to come.¹

In the world ye shall have tribulation:² but be of good cheer; I have overcome the world.

Lest His disciples should think that the *peace* which Christ here promised them was a peace also with the world of wickedness around them, He immediately adds, that though they should indeed possess *peace* with Him, yet that the enmity of the world would still remain to them as their portion, or, rather, that it should be increased to them in proportion to

¹ " *Ut in Me pacem habeatis.* Fructus intentus continet duo — scilicet, *pacem et in Me.* Habere enim pacem in Jesu est fructus universarum sanctarum actionum et passionum; nam tam habere pacem non in Jesu nihil

est, quàm esse in Jesu sine pace nihil est. Fides enim informis mortua est; et pax sine Jesu velut corpus sine capite est." — *Cajetan.*

² ἐν τῷ κόσμῳ θλίψιν ἔχετε—in the world ye have tribulation.

their possession of this *peace* with Him.¹ And yet in predicting the continuance of this *tribulation* from *the world* their Master seems to do so as though He were leaving them some great good, like that very *peace* which He was telling them of; and so, indeed, it is to the true disciples of Christ. He left them that which should be a means of strength; that which should work in them true patience; that fire of *tribulation* which, if it sharply tried their faith, would at the same time purify them.

Salmeron.

Chrysostom.

And the sufferings for which our Blessed Lord at His departure prepares His disciples are not merely outward troubles, but rather, as the word (*θλίψις*) which He makes use of implies, keen inward trials. And this *tribulation* should befall them not only because of their love for Christ, and because of the persecution of the Jews at the time of His seizure and death, but it was equally to be the lot of all His disciples, and such as they must endure so long as they should remain *in the world*.

Hugo de S.
Charo.

*I have overcome the world.*² Our Lord, the Captain of our salvation, did so by the effects of His incarnation, and by His death and resurrection, whereby He overcame for all those who are enrolled under His banner all spiritual enemies, overcoming the world and worldliness, and all the temptations which are *in the world*, and which make it to be a source of temptation to the children of God. And this He did by His conquest over the powers of evil in the world, and over Satan, the tempter of the world itself. He encourages them to resist and to overcome, since He has *overcome the world*. It is, then, His victory in His human nature that is here spoken of; for His victory as God over the powers of this world would have brought no encouragement to us to persevere, nor any sure ground of confidence for hoping that we should obtain the same success.

Menochius.

Lampe.

Christ then bids His people *be of good cheer*, since in overcoming the world He overcame it, not for Himself, but for them. He has overcome it, moreover, in their nature, and has thus both given us strength to stand firm in the presence of evil, and has taken away the power of any temptation to overcome us. So that He not only encourages us by His example, but He strengthens us also by the grace of His

Ammonius.

Bengel.

Tirinus.
Mark xvi. 18.
Luke x. 19.
Rom. xvi. 20.
1 Cor. xv. 57.
1 John ii. 13;
iv. 4; v. 4.
Rev. xii. 11.
Gerhard.

¹ "Homines mundani qui Deo per amorem non sunt conjuncti, habent tribulationes absque pace; sed sancti qui Deum per amorem habent in corde, etsi ex mundo habeant tribulationes, in Christo habent pacem. Ps. cxlviii. 14."

—*Th. Aquinas.*

² "Mundum appellat totum id quod

legi Dei opponitur, quod hominem à Deo avertere tentat. Omnia ergo quæ in mundo sunt, honores, divitiæ, voluptates, timores, persecutiones, mali libidines, dæmones, et quidquid est aliud quo homo à Deo avertitur, mundus est: hæc omnia Christus superavit et vicit."

—*Toletus.*

actions and by the power which is given to us as the consequence of His victory ; for His conquest over sin and Satan has this sacramental value, that by means of it He gives us power likewise to overcome.

* * * "*Dominica Paschæ* fidem nos docuit, ea in hoc maxime consistit, quod Christus à morte resurrexit; uti Paulus dicit, *Si confitearis in ore tuo Dominum Jesum, et in corde tuo credideris quod Deus Illum suscitavit à mortuis, salvus eris.* Et alio in loco, per contrarium, *Si Christus non resurrexit, inanis est prædicatio nostra, inanis est et fides vestra.* *Prima Dominica* post Pascham docet et ostendit nobis fructus fidei, quò videremus nos non frustrà credere in Christum, et fidem nostram non esse rem inanem et cassam. *Secunda Dominica* imaginem Christianæ vitæ nobis proposuit, per exemplum boni pastoris et morigeræ ovis, quò intelligeremus nudam fidem non sufficere. *Tertia Dominica* ad tolerantiam passionis et crucis nos hortata est, quò cognoscere-mus non solum benefacere, verum etiam

malum patienter ferre, hominis esse Christiani. *Quarta Dominica* monstravit nobis unde fortitudinem habeamus faciendi simul et ferendi, quod nobis imponit Deus — nimirum, à Spiritu Sancto, qui docet nos, consolatur, et confirmat. *Hodierna ista et ultima Dominica* antè ascensionem Christi docet nos et indicat nobis verum medium Spiritum Sanctum acquirendi: siquidem per nos ipsi ascendere in cælum non possumus, et Spiritum Sanctum deducere, veruntamen aliquid habemus quod ad cælum transmittere possumus, et quod certò ad cælum pervenit, et omnia à Deo impetrat. Ea est oratio, præsertim si ex corde humiliato proficiscitur; sicut Sapiens dicit, talem deprecationem hominis humiliantis sese usque ad nubes propinquare." — *Ferus in Evan.*

THE ASCENSION-DAY.¹

ST. MARK XVI. 14—20.

(14) [*Jesus*] appeared² unto the *Eleven* as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen.

Luke xxiv.
36.
John xx. 19.
1 Cor. xv. 5,
7.

ST. MARK had just before mentioned two of the appearances of our Blessed Lord on the day of his resurrection. *He appeared first to Mary Magdalene. After that* he mentions the appearance to the two disciples, *as they walked, and went into the country.* And then he adds, *Afterward*³ *He appeared unto the Eleven*—on the same day, that is, on which He had appeared to the others. This was the last of His appearances on the day of the resurrection—

Mark xvi. 9.

(1) *He appeared first to Mary Magdalene, out of whom He had cast seven devils.*

Mark xvi. 12.
Luca Brug.
Stier.
Bengel.

(2) He appeared to the rest of the women, *as they went to tell His disciples* that He was risen from the dead.

Matt. xxviii.
9.

(3) He appeared to His Apostle Peter.

Luke xxiv.
34.

(4) To the two disciples, as they were walking to Emmaus.

Luke xxiv.
13—35.

¹ "Christ's ascension is the consummation of all that which He did and taught whilst He dwelt among us, aptly termed by Bernard *Felix clausula totius itinerarii Filii Dei*, the very Sabbath of all His labour in the working of our redemption. He laboured six days, and then He rested on the seventh. His nativity was the first; His circumcision was the second; His presentation in the Temple the third; His baptism the fourth; His passion the fifth; His resurrection the sixth; and then followed His ascension, in which He was received into heaven, and now sitteth at

the right hand of God, as having finished the whole work for which He came into the world."—Dean Boys.

² "Ἐφανερώθη, manifestatus est; idque variis modis [ἐν πολλοῖς τεκμηρίοις, Act. i. 3]: non tantum enim videndum se præbuit, sed et palpandum ac contrectandum, denique et comedit cum eis ac bibit, Luc. xxiv. 32."—Luca Brugensis.

³ "Ἐσχάτως, non est postremo [nec novissime], sed deinde. Hic parvi temporis intervallum significat, ut Matt. iv. 2."—Grotius.

(5) To the rest of the disciples, who were assembled at Jerusalem, Thomas being absent.¹

Gerhard.

Corn. & Lap.
Natalis Alex.
Maldonatus.

The word *Eleven* is used for the company of the Apostles, reduced to this number since the treason of Judas ; not necessarily implying that the whole of the *Eleven* were present, but meaning only that the Apostles were there. On this occasion Thomas was absent.

Ecumenius.

Luke xxiv
25.
Gerhard.

Hofmeister.

John xx. 29.

The assembled disciples were reproached by Christ for their *hardness of heart*, especially in rejecting the testimony of those disciples who *had* already *seen Him*, and had told the *Eleven* of the resurrection of their Lord. Theirs was a more active rejection of the predictions of the resurrection, fortified as they were by the proofs of the fulfilment of what He had declared, than was that of the two disciples whom He upbraided with a slowness of heart and a hesitation to perceive what His words should have led them to expect. And this *hardness of heart* on the part of His Apostles—who refused to believe in the truth of His resurrection though they had the personal testimony of those who *had seen Him*, and this too notwithstanding they had been so much with Him, had witnessed His wondrous works, and had listened to His teaching, the evidence of His Divinity—is contrasted by our Blessed Lord with the docility of those who though they had not seen Him, and had not heard His words, should yet believe through the teaching of these incredulous ones. When, therefore, He was sending forth the Apostles as His messengers to the Gentile world, which should be more abundantly blessed because of their belief without seeing, Christ takes occasion to blame the *Eleven* for their blindness to the evidence of His mighty works, and for their dulness in understanding the truths of His teaching,—in one word, for their *hardness of heart*, or incredulity ;² who, notwithstanding they were

¹ “ Marcus voce ὅστων non respicit ad ordinem manifestationum in genere, quasi inter eas hæc fuerit omnis ultima, sed ad ordinem manifestationum quæ ‘contigerant ipso resurrectionis die, id quod ex textu satis perspicuè apparet; dicit enim ver. ix., *Christus, postquam mane in prima Sabbathi resurrexerat, apparuit primo (πρωτον) Mariæ Magdalene*: ver. xii. subjungit, *Post hæc (μετὰ ταῦτα) apparuit duobus euntibus in Emaus*: ver. xiv. tandem addit, *Novissimè (ὅστων) apparuit undecim discipulis*: ex quo non obscure colligitur Marcum, ὡς ἐν συνόψει, describere voluisse manifestationes Christi ipso resurrectionis die

factas, inter quas hæc fuit omnium ultima. Adde quod ὅστων propriè significet *postea, deinde, non autem novissimè*. ”—Gerhard.

² “ Σκληροκαρδιαν.—Euthymius impersuasibilitatem interpretatur.”—*Luca Brugensis*. “ Incredulitas est mentis, quæ non assentitur vero: duritia cordis est affectus, qui divertit se à bono, hæretque malo, cujus malitia induratur animus ut omnem exuat pietatem quam Deo, qui illum condidit, sibi quo nihil proximius, et fratri, qui est sibi similis, debet, jure naturæ et lege omni. Aditum tam pestiferæ duritiæ aperit incredulitas, ut cæcitas homini lapsam in foveam et profundum. Ideo incredu-

hearers and witnesses of these things, yet so imperfectly believed the truth of His resurrection. At the same time He showed them the greatness of that gift which He was about to give in sending them the Spirit, who would drive from their hearts this deep-seated incredulity, and would make them the faithful witnesses of that which they had so long rejected, and the bold and unshrinking preachers of His Gospel.

He *upbraided them* at this time, when He was about to give them His commission to disciple all nations, and He reproached them for their *hardness of heart*—

Barradius.

(1) That He might keep them humble through the memory of their past weakness, and their readiness at all times to fall away from Him.

Bonaventura.

(2) He reminds them of their incredulity and blindness of heart, so that they might be gentler in dealing with those who sinned, and who were unable to perceive and to hold the truth.

(3) He did so also for our sakes, in order that we may not doubt, seeing that they so greatly doubted, and yet had all their doubts removed by the clear evidence of their senses.¹

Salmeron.

Christ *upbraided them*; and the Holy Ghost has caused this record of their unbelief to be made. Our Blessed Lord instructs us as well by the infirmities of His people as by their greatest virtues. Their faithlessness is the stimulus to our faith, and their doubt removes all ground of doubt from us. And in thus showing the littleness of the faith of His Apostles and their natural unaptness to be His messengers, Christ points out the greatness of that gift which was able to overcome all natural disqualifications, and to make these doubting disciples the faithful ministers and stewards of His Gospel. Those who had fled when no real danger existed He sends into the midst of a people thirsting for their blood; those who had not comprehended Him He chooses for the work of making others comprehend Him; those who had not believed in the very witnesses of His resurrection He sends forth as the witnesses themselves of this same truth; that so we might know that the promulgation of Christianity is the direct work, not of men, but of God.

Boy.

Luzerna.

He upbraided those whom He yet called His friends, teach-

litatem primò Christus invexit, post contra duritiam armatur. Meretur quidem, et ista peculiariter reprehendi; quod cor volens peccet. Nisi enim consentiret mens perperam dictans nihil efficeret."—*Angelus de Pas.*

¹ "Nostris perturbationibus nostrisque periculis in Apostolis consulebatur; nos in illis viris contra calumnias im-

piorum et contra terrenæ argumenta sapientiæ docebamur. Nos illorum instruxit aspectus, nos erudit auditus, nos confirmavit attactus. Gratias agamus divinæ dispensationi, et sanctorum patrum necessariæ tarditati. Dubitatum est ab illis, ne dubitaretur à nobis."—*S. Leo, Sermon, i. de Ascensione Domini, § 1.*

Soarez.

Ps. cxli. 5:

Isa. ii. 3;
 iii. 10.
 Matt. xxviii.
 19
 Luke xxiv.
 47.
 Rom. x. 18.
 Col. i. 23.

Hugo de S.
 Charo.
 Jansen Yp.
 Ecumenius.
 Grotius.

Wicelius.

Theophylact.
 1 Pet. ii. 13.

Estius.

Ecumenius.
 Piscator.

Matt. Faber.

ing us that it is the part of true friendship and of that real love which we are to have one towards another not to pass over without notice, and even reproof, the faults of our friends, the fellow-members of Christ's body. True friendship is manifested by truthfulness one towards another; and hence the Psalmist prays, *Let the righteous smite me friendly, and reprove me.*

(15) *And He said unto them, Go ye into all the world, and preach the Gospel to every creature.*

He said unto them,—not at the time when He appeared to the *Eleven*, of which we have read in the previous verse, but afterwards, when He had gone with them into Galilee. This is evident from the narrative of the other Evangelists.

As at the first He made the whole *world*, and as by His death He redeemed all who were in the world, so would He have the Gospel taught to *all the world*; for He loved His own unto the end: and the earth is His; hence we are expressly told *the earth is the Lord's*. Not to those only then who would receive the Gospel which He commanded to be preached did His message come, but He sent His messengers to all, whether they would receive them or no, for *all* are His. And He uses the most comprehensive term, *every creature*, to imply that no created being who was capable of receiving His word should be excluded from the offer of salvation: and reminds every man, of whatever race or condition he might be, that he is the *creature* of God, and so bound to obedience to his Maker; that he is the *creature*, and the noblest work, of God, and therefore, as the most highly-favoured and exalted of all the workmanship of the Father's hand, is called to perfect submission to his Creator's will.¹

In His mercy, then, He sent His Apostles *into all the world*,

¹ “πάσῃ τῇ κτίσει *rationali* puta cui Evangelium prædicari potest.”—*Elsner*. “Capaci scilicet prædicationis—est, omnibus hominibus.”—*Jansen Yp.* Bengel would see in the word *every creature* (κτίσις) a secondary reference to the lower animals, the creatures of God equally with man. [See Barrow, 3rd Sermon on Universal Redemption, who translates these words “the whole creation,” but understands them only of the human race.] But though this interpretation has been adopted by some later commentators, and has received the sanction of Stier, it is without any authority of earlier expositors,

and derives no support from the strict meaning of the word used. See Gerhard, *Harm. Evang. in Passione*, c. xiii. Olshausen, adopting a middle course between this interpretation of Bengel and that of “the great majority” of commentators, says: “With the Gospel is united the glorification of all created things, by a process which commences, it is true, with the human race, but which gradually extends its operations until it penetrates all things. The κτίσις is therefore put for humanity, but only in so far as humanity is the flower of the whole creation.”

to every nation and condition of mankind, to men and women, without regard to their sins or to any antecedent merits on their part, regarding them only as the creatures of God's hand, and as fashioned by the One Almighty Parent of all. Before His coming the Jews possessed an advantage over the rest of the world, for *unto them were committed the oracles of God*. His death, however, had *broken down the middle wall of partition between Jews and Gentiles*, and He now sends His Apostles, and commands them to *preach the Gospel throughout all the world*. And—

(1) His immediate commission was to the *eleven Apostles*, whom He had before *upbraided*. These He bade go not only to the *lost sheep of the house of Israel*, but to every nation of the Gentiles.¹ They were not, however, to go immediately after His ascension, but were commanded to remain at Jerusalem until they had received the special gift of the Holy Ghost for this work: until then they were timid and unable to endure persecution; but when He had hardened these earthly vessels, to whom He had committed the ministry of His word, by the fire of the Spirit, then He sent them forth to *preach the Gospel to every creature*, commanding them to preach not their own wisdom, but the *Gospel* of the kingdom; not the vain philosophy of man, but the words of the Spirit, and the wisdom which is from *above*.²

(2) He commissioned also by these words the ministers of His Church throughout all time, since the Apostles could not during their lifetime, and in person, fulfil this charge of their Divine Master, and *go into all the world*. So that by these words He gives a charge not to His immediate disciples only, but to their successors also; who are bidden to take no rest, and are commanded not to pause in the work which their Lord has set them until His will has been fulfilled, and until all mankind have received the good tidings of His everlasting *Gospel*.

(16) *He that believeth and is baptized shall be saved*; ³ *but he that believeth not shall be damned*.

¹ "Post reprehensionem eos tam sublimi dignitate solatur. Quæ quidem Dei solet esse consuetudo, prius affligere, mox consolari, mundus verò è contra, prius consolatur et postea affligit et ita virtutum principia aspera sunt, finis verò suavis."—*Ph. Diez*.

² "Dieu ne demandait de ses ministres que le travail et il s'en reservait de succès; Jesus Christ n'avait pas dit à

ses Apôtres: Allez, convertissez toute la terre, mais, *Allez, prêchez, apprenez à toutes les nations du monde ce que je vous ai enseigné*."—La vie de S. François de Sales, tom. i. p. 197.

³ "Accipiet remissionem peccatorum, Spiritum Sanctum, et vitam æternam; hæc enim omnia vox ista complecti solet."—*Grotius*.

Cajetan.

Rom. iii. 2.

Ephes. ii. 14.

Maldonatus

Gorranus.

Jerome.

Boys.

Hugo de S. Charo.

Luca Brug.

Stier.

John iii. 18,
36; xii. 48.
Acts ii. 28;
viii. 37;
xvi. 30-32.
Rom. x. 9.
Gal. v. 6.
1 Pet. iii. 21.

Gregory.

He that believeth—that is, with such a practical belief as leads him to obedience, and who fulfils by deeds that which he promises by words. Faith is necessary, since it behoves us to have an intellect lightened up by the knowledge of the Saviour and of all things which are needful to our salvation, so that our whole will should be directed to Him who is our ruler. Baptism also is necessary, and that not so much as the mark of our profession of faith, and as a testimony of the grace of God, who has called us from the darkness of sin, but as the means and instrument through which our Saviour conveys to our souls the benefits of His baptism and death. Faith on our part is required as the preparation for salvation, and baptism as the means by which our Saviour works in us that salvation which He promises us.¹

Luca Brug.

There are two errors which men have taken occasion even from these words to introduce—

Jans. Gand.

(1) That he who believes and has been baptized will be saved even though he should live in sin.

(2) That those who believe need not be baptized.

Both these errors are contradicted here :—

Whithy.

Faber Stap.

Hugo de S.
Charo.
Stier.

Luca Brug.

(1) All that is promised is, that they who believe shall be put into a state of salvation ; so that if they continue in faith, and do not fall away from the baptismal covenant, they shall finally be saved—shall enter into, that is, and share the inheritance of eternal joy ; but if they fall into unbelief, and continue not to live the life of God's children, then they *shall be damned*, whether they have been baptized or no. Such persons not merely fall under the consequences of original sinfulness, but they increase their condemnation through their obstinate resistance to God's mercy, and against the light of their own consciences, repelling His offers of salvation.

Bengel.

Salmeron.

(2) Baptism is not introduced in the second clause, since—

a. Whoever truly believes in the need of obeying God's word will receive baptism : those who do not believe do not receive baptism : and those who do not receive baptism do not really believe ; for the first thing that faith indicates to us is the need of baptism.²

¹ "Nihil proderit sine fide baptismus. Fides autem sine baptismo aquæ prodesse potest, cum et baptismus sit flammis, vel etiam sanguinis reliquus. Quod igitur de infantibus dicemus, qui fidem vel non habent, vel non confiteri possunt, et tamen baptizantur? . . . Responsio in promptu est : Quicquid posunt, ad id obligantur ; et cujus capaces sunt hoc eis non negamus. Baptismi

capaces sunt, et ideo baptizamus : ad fidei confessionem non obligantur, cum sit extra ipsorum posse."—*Hofmeister*.

² "An opinion has been entertained by modern commentators that the mention of baptism was purposely omitted in the latter clause of our Lord's speech, to show that it is necessary in a qualified sense. The truth is, the mention of baptism would have been quite

3. Because it is not simply the want of baptism which makes men liable to condemnation, but the contemptuous refusal of it: for though men cannot receive Christ without faith, and faith leads them to desire baptism, yet God will save without baptism, provided men do not reject His appointed means; for the unbaptized amongst the heathen will be judged not for that which they could not have, but for their violation of that law which God has written upon their hearts.¹

Whitby.

Luca Brug.

Salmeron.
John xv. 22,
24.

Though there is here no direct command respecting the baptism of infants, nor any specific reference to children, yet let us remember that if the sin of Adam could extend in any way to others, the faith of those who bring the child to God in baptism must needs also extend to such a child; for mercy reaches at all times further than sin or its consequences.

Salmeron.

(17) *And these signs shall follow them that believe.*

Luke x. 17.
Acts ii. 4;
v. 16; viii.
7, 10; xvi.
18; xix. 12.

First our Blessed Lord gives to His disciples, and through them to us, the promise of spiritual life and the inheritance of heaven; and then, afterwards, these *signs* upon earth. Christ's words are ever these: *Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.* And the promise of these *signs* is not to every member of the whole company of the faithful: nor is there any promise that those who possess the favour, or upon whose faith the *signs shall follow*, will each of them possess the gift of working all these miracles; but that to some will be given one favour, and to others a separate gift; for *there are diversities of gifts.* For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. The promise, then, is not to the separate and individual members of the Church, but to *them*—that is, to the whole body of the faithful, to the Church itself, in its corporate capacity.

Matt. vi. 33.
Jans. Gand.
Tirinus.Faber Stap.
Grotius.
1 Cor. xii. 4.1 Cor. xii. 5,
9, 10.

Salmeron.

superfluous; for our Saviour speaks of baptism as a consequence of belief, and if the men to whom they were sent rejected the Gospel, it was needless to say a syllable of baptism."—*Bethell, Doctrine of Regeneration in Baptism*, p. 30. See also *Bull, Defen. Fid. Nic.* Part I. ch. i. § 15.

¹ "Non privatio baptismi, sed contemptus damnat." "Absque fide salvari nullo pacto potest; absque baptismo potest, si sacramentum istud non contemptus religionis, sed articulus necessitatis excludat: ut *Aug.* lib. iv. *De Baptismo*, cap. 22."—*Jansen Yp.*

And what He promised them were *signs*,—not merely miracles as such, but those gifts which should be the *signs* that God was with them; such miracles as should be the seals and testimony of the truth. These miracles which were promised were therefore—

Stier.

Lamy.

(1) *Signs* to the Apostles themselves; so that they might not despair at the greatness of the work which they were commissioned to do: *signs* of the truth of those things which were divinely announced and received into the heart of the hearers.

Jansen Yp.

Luca Brug.

(2) They were *signs* to others, and a confirmation of the truth which the Apostles taught. Hence our Blessed Lord does not call them miracles, but *signs*; since the very object of the miracles which followed their teaching was to have this moral effect, and to testify to those who needed this proof that the doctrine which they delivered was from Him.¹

Sylveira.

Let us remark that the power which is here promised is not said to come from faith; since it in no way springs from ourselves, but is the direct gift of God: hence it is said to *follow* faith, and is thus a distinct gift from faith. The Apostles at the first had faith; but they worked no miracle until Christ had given them the special power and commission to do so. Though, then, these gifts of healing and of working miracles were not distributed, unless to those who had first received faith, and *according to the proportion of their faith*, yet they were not so tied to faith as to be necessarily given to all the faithful, for the Spirit divideth *to every man severally as He will*. These *signs*, then, that our Blessed Lord promised to His Church are not the natural effects of faith; nor is the power of working given to all those who have faith: but they are the special gifts of God, given to some and not to others amongst the faithful; though they are only promised to those members of the Church who really have faith. And Christ says not that His people shall work these miracles, or that they shall give these *signs*, but that these *signs shall follow them that believe*, to show that they had no power of themselves to do them; that He Himself was really working them, and that they were but His ministers.

Matt. x. 1.
Mark vi. 7.
Luke ix. 1
x. 9.

Rom. xii. 6.

1 Cor. xii. 11.

Faber Stap.

Luca Brug.

Those who believed were to go forth and preach as Christ had commanded them, anxious for nothing, knowing from Christ's promise that these *signs* should follow upon their

¹ "Nunc, ut facilius homines convertantur ad fidem, inter æternam remunerationem assignat mercedem temporalem multiplicem, scilicet miraculorum operationem, quæ in exordio Ecclesiæ necessaria fuerunt, ut fides

miraculis nutriretur. Modò non sunt necessaria, quia fides Ecclesiæ confirmata est; sed loco signorum debent esse bona opera, quæ non tantum sequi prædicationem, sed etiam præcedere debent."—*Hugo de S. Charo.*

preaching if only they were faithful to the trust reposed in them. Jansen Yp.

Let us here note respecting this promise of Christ and its fulfilment :—

(1) That every member of the Christian Church did not work such miracles; though there might be no natural incapacity on the part of any.

(2) That this gift could not antecedently be looked for from every Christian, but only from those who might advantage the Church by the exercise of this gift; since it was not given for the benefit of individuals, but for the confirmation of the truth.

(3) That this gift has not been exercised at all times, but only at the first, when the confirmation of the faith made miracles necessary. Miracles were wrought when a faith in which people trusted was to be changed; but such *signs* would be useless now, when the faith of Christ is rooted in the world. In countries, however, where this is yet to be established, we may expect to find miracles still wrought for the confirmation of the faith. Salmeron.

(4) Those who could work one miracle had not, therefore, the gift and power of working all. 1 Cor. xii. 4.

(5) This gift was a special one, given by God for this end, and not received indiscriminately by the faithful in the sacrament of baptism. Maldonatus.

Miracles regarded as *signs* are not given now, for the same reason which rendered it necessary that Christ should depart from the earth, lest they should cause us to regard only visible things and outward signs.¹ It is sufficient for all purposes, now that the faith is grounded and settled among all nations, that we should read and hear of those miracles; and it is necessary to preserve us from the grossness of materialism, that we should no longer see these *signs*. The gift was to remain for the confirmation of the faith only: it was to abide indeed in the Church at all periods, but only for this end; so that when the faith has received sufficient confirmation, then may we expect that these *signs* should no longer follow. But at the same time that we remember this, let us not also forget that in our own day, and at all time, faith has in every believer a hidden power of a miraculous character. Every effect which follows upon our prayers, and is given in answer to those prayers, is really miraculous, even though it is no Barradius.
Ludolph.
Lamy.
Hotteister.

¹ "Numquidnam, fratres mei, quia ista signa non facitis minimè creditis? Sed hæc necessaria in exordio Ecclesiæ fuerunt; ut enim fides cresceret, miraculis fuerat nutrienda: quia et nos, cum

arbusta plantamus, tamdiu eis aquam infundimus, quousque ea in terra jam convaluisse videamus; et si semel radicem fixerint, in rigando cessamus."—*S. Gregorius in Hom. xxix. in Evan.*

1 Cor. xiv. 22.
Bengel. longer a sign to them that believe not, and though this miraculous character be no longer evident.¹

1 Cor. xii. 10,
28. *In My name shall they cast out devils; they shall speak with new tongues.*

Gorranus. By the virtue of *My name*,—that is, by the power of God; for His *name* means the same as Himself. Thus immediately after the ascension of our Blessed Lord and the outpouring of the Spirit we find the Apostles Peter and John showing this *sign* of Christ's abiding in His Church by bidding the lame man *rise up and walk*. And our Blessed Lord seems to name the gift of casting *out devils* before all others, since it was the special sign of His own mission; so that it became a proof that His power remained in the Church, although His bodily presence was withdrawn. Many instances are to be met with after His departure when the Apostles exerted this power and when these *signs* followed them, when devils were driven from the bodies of those who were possessed, and when the gift of tongues was manifested in them.

Acts v. 16;
viii. 7; xvi.
18; xix. 12.

Acts ii. 4;
x. 46. And these gifts, which were exercised by the Apostles as *signs* to unbelievers, are exercised daily by the Church in the performance of spiritual miracles upon those possessed by the devil, and those whose tongues have been hitherto silent in the confession of God and in the praise of His works. It is exerted continually in the expulsion of the devil from hardened hearts, and upon tongues unloosened and taught to utter thanksgiving to Christ. The work of faith is repentance, by which the devil is driven from the sinner's heart; and when this is done, the penitent is moved to speak with a new tongue of the mercies and the love of God. *Old things* then pass *away* from his tongue, and *all things become new*.²

Gorranus.

2 Cor. v. 17.
Bernard.

The tongues which deceive are these—

(1) That of the devil, who is ever striving to deceive us,

¹ "Miraculis multitudo credentium, velut arbores recenter plantatæ rigationibus, erat nutrienda, ut per ea Christianæ Ecclesiæ fundaretur auctoritas, quâ semel fundatâ, et Ecclesiâ jam per orbem diffusâ, nec miracula illa durare permissa sunt, ne animus semper visibilia quæreretur, et eorum consuetudine frigesceret genus humanum, quorum novitate flagrat: ut *Aug. De Vera Relig.* cap. 25."

² "Primum opus fidei per dilectionem operantis cordis compunctio est, in qua sine dubio ejiciuntur dæmonia,

cùm eradicantur è corde peccata. Exinde, qui in Christum credunt linguis loquuntur novis, cùm jam recedunt vetera de ore eorum, nec de cætero vetustâ protoparentum linguâ loquuntur declinantium in verba malitiæ ad excusandas excusationes in peccatis. Ubi verò compunctione cordis et oris confessione priora sunt deleta peccata, ne recidivam patiantur, et jam sint posteriora pejora prioribus, serpentes tollant necesse est—id est, ut venenatas suggestiones extinguant."—*S. Bernard, i. Sermo in Ascensione Domini, § 3.*

as he deceived our first parents when he said, *Ye shall not surely die.* Gen. iii. 4.

(2) That of the world, which deceives men by its vanities.

(3) That of the flesh, which stimulates to sensual pleasures.

But our Blessed Lord specially promises to us *new tongues*; new because strange to the natural man, *new* because acquired not by nature, but given by grace in a *new* and a strange way. For as the world of old had been divided by the confusion of tongues, so by the renewing of our nature and by the oneness of our speech shall all be united into one people, having one heart and one soul. And this *new tongue* must be given as the special gift of God to His children, for *the tongue can no man tame of himself; it is an unruly evil, full of deadly poison.* And this new tongue we have if—

(1) In the midst of adversity we refrain from murmuring, and are able to submit to God and to say truly *Thy will be done*, rendering Him thanks even in the midst of our sufferings.

(2) If we can make full and unreserved confession of our sins to God, without seeking to excuse ourselves in His sight.

(3) If we restrain ourselves from the censure of others, and use our tongue for the edification of our brethren. Matt. Faber.

(18) *They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.* Luke x. 19, Acts v. 15, 16; ix. 17; xxviii. 5, 8. James v. 14, 15.

These promises were literally fulfilled in the case of St. Paul, when he shook the viper from his hand; in that of St. John, when he partook of the poisoned cup without harm; and to the Apostles, when at various times they restored the sick to health.¹

They are still fulfilled when, through Divine grace and the indwelling of the Holy Spirit, the suggestions of the Evil One, that *old serpent*, are rejected and shaken off from the minds

¹ "In nomine Christi qui vèrè illius sunt discipuli, ab ipso accipientes gratiam, perficiunt ad beneficia reliquorum hominum, quemadmodum unusquisque accepit donum ab eo. Alii enim dæmones excludunt firmissimè et verè, ut etiam sæpius credant ipsi qui emundati sunt à nequissimis spiritibus et sint in Ecclesia. Alii autem et præscientiam habent futurorum, et visiones, et dictiones propheticas. Alii autem laborantes aliqua infirmitate, per manus

impositionem curant et sanos restitunt. Jam etiam et mortui resurrexerunt et perseveraverunt nobiscum annis multis. Et quid autem? Non est numerum dicere gratiarum, quas per universum mundum Ecclesia à Deo accipiens in nomine Christi Jesu, crucifixi sub Pontio Pilato, per singulos dies, in opitulationem gentium perficit, neque seducens aliquem, nec pecuniam ei auferens."—*S. Irenæus*, lib. ii. cap. 57.

Acts xxviii. 5.
Gerhard.
Faber Stap.
Fabricius,
Cod. N.
Test.
Apoch. t. 1,
p. 576.
Acts iii. 6;
v. 12;
ix. 17, 34;
xiv. 8;
xxviii. 8.
Bernard.
Rev. xvii. 4.

of God's servants ;¹ when infidelity, which would poison the whole soul of man, is heard indeed, but is rejected by the servants of God, and the deadly draught is by the sustaining power of God made innoxious. They are fulfilled when persuasions to evil, seductions, flattery, false doctrine, evil examples, with which the cup of this world's ruler is full, are rejected ; and when, like our Blessed Lord, who *tasted*, but *would not drink* of the *vinegar mingled with gall*, we turn from that *deadly thing*, the corrupting pleasures of the world, and refuse to drink of her cup. They are fulfilled when by good example, by fatherly correction of the erring, by the instruction of the ignorant, we confirm the weak, and, like the good Samaritan, heal the wounds of him who has fallen into the hands of the destroyer, by pouring in the wine and the oil, and thus *lay hands upon the sick*, to the recovery of their souls' health.² They are fulfilled when by God's grace we are enabled to resist the temptations of this world, and our faith is strengthened and our holiness matured by the resistance which by His assistance we are able to present to the snares and solicitations to evil under which so many fall.³

But beyond these *signs* of the Almighty power which followed them that believed, the Apostles raised the dead to life : we, however, find no distinct promise given that they should work this miracle. Thus does Christ at all times not only give more than we ask for, but He performs more than even He has promised.

Ps. cx. 1.
Luke xxiv.
50, 51.
Acts i. 2, 3
vii. 53.

(19) *So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God.*

Luke xxiv.
50.

St. Luke tells us that having *led them out as far as to Bethany*, He ascended from thence to His seat in glory.⁴

¹ "Destructionem cultus serpentum et draconum hic significari, putem, qui inde ab antiquissimis temporibus, magis quàm dici potest, omnes ferè orbis terrarum partes pervagatus est ; ut ab *antiqui illius serpentis* apparitione derivandus videatur, diaboli fraude et instinctu in mundum introductus." — *Elsner*.

² "Quod tunc fecerunt Apostoli carnaliter, modo agit Sancta Ecclesia spiritualiter." — *Haymo*.

³ "Notandum est hoc loco, non tantùm rebus à Deo factis, sed etiam peccatis, quæ non à Deo, sed à mala fiunt

hominum voluntate, nos rectè atque legitimè uti posse. Nostris quidem, si eorum occasione humiliores et cautiores efficiamur, atque ad altiorum virtutis gradum resurgamus, sicut accidit Davidi, Petro et aliis sanctis : alienis verò, dum aliorum lapsu admonemur, quid timere et cavere et de quo, Deo pro nobis, quos à similibus peccatis custodivit, gratias agere debeamus, quemadmodum docet apostolus, Rom. ii. et Gal. vi." — *Estius in lib. Sententiarum*, lib. i. § 2.

⁴ Some commentators, however, suppose that this appearance of our Lord

The road of suffering is ever the way to glory. Here, at the foot of this mountain, had He endured His agony of soul, and here was He taken by the band from the chief priests, and from the top of this mountain did He gloriously ascend to the throne of power; so we, if we would reign with Him, must be willing to endure all trial and sorrow, to resist even to blood against the temptations of the Evil One.¹

Soarez.

So then after the Lord had spoken unto them, He was received up. Not, that is, that *He was received up* immediately after He had spoken these words, but that He was not taken away from them until *after* He had given them these promises, and had said these things to them—that whole discourse which He had with them after His resurrection.²

Maldonatus.

Barrow on
Creed.

Our Blessed Lord *was taken up* as to His humanity, going up by His own Divine power; His body and soul—the whole humanity of Christ—being translated into heaven by the power of the Divine nature, to which it was inseparably joined. For when it is said that *He was taken up*, and, again, that *He was received up*, this is not as though this were done by any other power than His own. All was done by Divine power; and since the Godhead is One, that Divine power which took up the human nature, and received it into heaven, must needs have been His own Divine nature. He was not taken up, as Elijah, in a chariot of fire, nor by the hand of angels. The infirmity of the flesh of man required such helps as these; but He who made all things, and who is the Ruler and Governor over all things, needed not such assistance,—He went up by His own all-sufficient power.

Acts i. 9.

Menoehius.
Aquinas, 3 p.
57 q. art. 3.

Salmeron.

Angelus de
Paz.Luke xxiv.
51.

Athanasius.

Then, whilst in the act of blessing them, as St Luke tells us, *He was received up into heaven*,—to equal majesty with the Father, according to His Divinity, and to an exaltation far

to the Eleven took place on the day of His ascension, and that the events recorded in this part of the Gospel happened on one and the same day. Thus *De la Fuente* says, “Tempus hujus apparitionis describens beatus Lucas quadragesimum diem à santa resurrectione commemorat, cap. 1, Actum Apostolicorum.” This, however, is not the usual opinion.

¹ “Inde decet ascendere in cœlum unde descendit usque ad crucem. Ex obedientia ascendit in crucem, propter quod et Deus exaltavit illum usque ad dexteram suam: nec aliter negotium peragi potuit, cum humanitas beata unita esset verbo in unitate personæ. Hæc est via ad exaltationem et tri-

umphum: humiliatio cordis, voluntaria obedientia.”—*De la Fuente*.

² “Verba quæ loquutus est Christus Dominus discipulis suis nihil aliud sunt quàm omnia opera redemptionis humani generis, à die nativitatis suæ ex sinu Mariæ Virginis usque ad diem assumptionis suæ in cœlum, per quam reversus est in sinum Patris. Apostolus scribit ad Hebræos, *Novissimè diebus istis loquutus est nobis in Filio* [Heb. i. 2]. Hæc novissima loquutio Filii Dei ad nos in humana carne et verba ipsius opera sunt admirabilia, quibus exempla virtutum omnium nobis reliquit, et opus nostræ reparationis ad perfectum deduxit.”—*Yngas, Conciones*.

- Yangas. above every creature, according to His human nature.¹ Going from this earth, in which it was no longer fitting that His glorified and unsuffering body should remain, *He was received up* in our nature ; and, like the High Priest of the Jews, when he went up once a year into the Holy of Holies, and bore upon his breast the names of all the tribes of Israel, Christ, the High Priest of the whole human race, entered once for all into heaven, of which the Holy of Holies was but a type, bearing in His own person our flesh into the presence of His Father, that as by *the first Adam* we were excluded, so by *the Second Adam* we might re-enter and inherit the paradise which was prepared for us,² having first been drawn by His ascension to despise the perishing things of earth and to seek the enduring realities of heaven.³
- He *sat* (ἐκάθισεν) *on the right hand of God*. The word *sat* Feu Ardens. denotes not only His rest from the work of redemption, but the perpetual rule which Christ has obtained by His struggle against the temptations of Satan, and His victory over death and the devil ; the unchallenged possession of His own inheritance, and the right of governance over that which He has obtained. Thus the word is elsewhere used for rest without reference to posture of body, as *tarry* (or sit, καθίσταρε) *ye in the city of Jerusalem until ye be endued with power from on high*.⁴ The word *right hand* indicates not only the being in the presence of the Father, for the angels are there ; but to none of the angels said *He* at any time, *Sit on My right hand* : it implies perfect equality and co-equal glory, a reigning with the Father in all co-ordination as to His Divinity, and enjoying in His presence the greatest glory as to His humanity.
- Alb. Magnus.

The sitting down of Christ at the *right hand* of the Father implies then—

(1) The firmness of His possession, the durable continuance and the undisturbed rest and quiet of that glorious condition wherein He was instated.

¹ "Quemadmodum in creatione cum omnibus creaturis benedixit, generandi et multiplicandi virtutem dedit, ita hoc loco cum benedixit Apostolis virtutem illis dat spirituales filios generandi et fidelium multitudinem multiplicandi."
—*Ph. Diez*.

² "Ubi caro mea regnat, ibi me regnare credo: ubi sanguis meus dominatur, ibi me gloriosum futurum confido: ei si peccata me excludunt, naturæ communio non repellit." — *S. Augustine*.

³ "Videns Deus homines, ita erga res terreas affectos esse, ait: Volo terra fieri, ut siquidem homines res terreas ita affectant et diligunt, me terram factum diligant. Postquam ergo vidit homines affectare illam terram, hoc est, humanitatem, quam sibi univit, ascendit in cælum. Ideo dilectissimi, sursum corda, sursum corda. Terram amatis? Terra in cælum ascendit, verbo Dei unita." — *Ph. Diez*.

⁴ "Verbo sedendi habitationem intellige." — *Salmeron*.

(2) As it is the most honourable posture, it therefore implies the greatness of the favour and regard which the Eternal Son enjoys in the sight of the Father. This is the posture most becoming and peculiar to Him who is constituted our ruler and judge.¹

Barrow.

(3) It implies His lordship over us, for, whilst the servant stands, it is the prerogative of his lord to sit: whilst He lived on earth He was *amongst us as he that serveth*; now, when He has been *received up into heaven*, His ministerial work is at an end, and He sits the Lord of life and of glory.²

Luke xxii. 27.

Salmeron.

(20) *And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.*

cts v. 12;
xiv. 3.
1 Cor. ii. 4, 5;
iii. 6;
xv. 11.
Heb. ii. 4.

The Apostles of Christ went forth after the descent of the Holy Ghost on the day of Pentecost, strengthened by His might, instructed by heavenly wisdom, inflamed by the fire of holy zeal, and endued with eloquence from on high; themselves so many *signs* of the power of the Holy Spirit, so many testimonies of the truth of that doctrine which they were commissioned to teach. And they went *everywhere*, — not, that is, asserting affirmatively that they went into all parts of the world, but negatively that they did not confine their preaching, as before, to certain places, such as Judea and Galilee, but that they preached the Gospel which Christ had entrusted to them to Jew and to Gentile alike, and in so doing went to the most distant parts of the world.³

Hugo de S.
Charo.

Cujetan.

Soarez.

The messengers of Christ went not alone and in their own strength, but *the Lord* went with them, *working with them*, giving to those who *preached* the words of wisdom and salvation, and co-operating by the inward effect of the Spirit upon

De Saci.

¹ “Ἐκ δεξιῶν δὲ τοῦ Θεοῦ καὶ πατρὸς κεκαθηκέναι φανέν τὸν Χριστὸν σωματικῶς, οὐ τοπικῇ δὲ δεξιᾷ τοῦ πατρὸς λέγομεν πῶς γὰρ ὁ ἀπερίγραπτος τοπικὴν σχοίη δεξιάν, δεξιὰ γὰρ καὶ ἀριστερὰ τῶν περιγεγραμμένων εἰσιν, δεξιὰν δὲ τοῦ πατρὸς λέγομεν τὴν δόξαν καὶ τὴν τιμὴν τῆς θεότητος, ἐν ᾗ ὁ τοῦ Θεοῦ υἱὸς πρὸ αἰώνων ὑπάρχων, ὡς Θεὸς καὶ τῷ πατρὶ ὁμοούσιος, ἐπ’ ἐσχάτων σαρκωθείς, καὶ σωματικῶς κάθηται, συνδοξασθείσης τῆς σαρκὸς αὐτοῦ. προσκυνεῖται γὰρ μὴ προσκυνῆσει μετὰ τῆς σαρκὸς αὐτοῦ ὑπὸ πάσης τῆς κτίσεως.” — *Io. Damascenus De Fide Orthodox*, lib. iv.

² “Nomine dexteræ tria intelligi possunt. Uno modo, secundum Damas. Gloria divinitatis: alio modo, secundum August. beatitudo Patris: tertio modo, secundum eundem, judiciaria potestas.” — *Aquinas, Pars iii. quest. 58, Art. 2.* “Sic prædicator, postquam locutus est populo, debet redire in cælum sacræ Scripturæ et conscientiæ propriæ, et sedere ibi à dextris Dei, seipsum judicans, postea judicaturus alios.” — *Hugo de S. Charo.*

³ “In omnibus locis, ab Hierusalem usque in Indiam, ubi sol oritur, et usque in Britanniam, ubi sol occidit.” — *Haymo.*

Jansen Yp. the hearts of those who heard their message,¹ and then confirming the teaching and testifying to the truth of the inward conviction of the hearers by the outward *signs* of miracles, in order that all these, both those who were sent and those to whom they came, might ever bear in mind the presence and the providence of God; for had nothing been done beyond the ordinary powers of nature, men would have been tempted to forget that there was One greater than the heavens and the earth, the Maker and the Ruler of all things.

Matt. Faber. These, then, were the three ways by which the world was to be converted to Christ—

(1) By the preaching of the Apostles, and that not through their own power, but by means of the strength given to them through the presence of the Holy Ghost.

Matt. x. 20. (2) By the direct work of God upon the hearts of the hearers.

(3) By miracles, the *signs* of God's power: this our Blessed Lord before promised His disciples when He first sent them to preach during the time of His abiding upon earth. Now that He is about to extend their commission He renews this promise by giving them the same token of confirmation.

Salmeron. In this way was the Gospel spread, the Lord Jesus and His Apostles working together in order that the preaching of the Gospel might be fruitful; the Apostles doing nothing of themselves without Christ, Christ usually doing nothing without the Apostles: Christ as the source of all good, the Apostles as His workmen; not, that is, as the passive instruments in His hands, but as the secondary causes of the conversion of mankind. In the same manner He now co-operates with His ministers, working when they work, and through them in all their faithful ministrations for His sake. But let all those who are called to this office, as they remember the privilege of being fellow-workers with God, not forget also their calling and obligation: after preaching must follow the works of holiness; our speech must be confirmed by all our actions; the *signs* of God's presence within us are to be seen in the teaching of our lives.²

Luca Brug.

Theophylact.

¹ "When St. Luke makes mention of Christ, as from himself, he substitutes the title of Lord for the name of Jesus oftener than all the other Evangelists together. St. Matthew in his own person never uses it; St. John seldom; and St. Mark only at the end of his Gospel, when he speaks of Christ's session at the right hand of God. Perhaps St. Luke had seldom or never seen Him as *made a little lower*

than the angels, whom he continually saw, in His signs and wonders, in His gifts and graces and spiritual blessings to His Church, as crowned with glory and honour, and Lord of all."—*Townson on the Gospels*, Disc. i. pt. 2. Grotius remarks: Τοῦ Κυρίου.—"Ita Jesum in cœlestem gloriam evectum vocare cœperunt Apostoli, etiam sine ullo nominis adjectamento."

² "He that says well presents a good

The preaching of the Gospel, we are told, was at the first with power, great *signs* following. Let the ministers of God remember that there are three signs which will follow all effectual preaching now—the compunction of the hearers, the conversion of sinners, and the confirmation of the just. Let this, then, be the aim of their lives who bear the message of the Lord to an ungodly world, that so they may stand approved as the true and faithful messengers of God when they are called upon to give account of their works at the judgment-seat of Christ.

1 Cor. ii. 4.

Hugo de S.
Charo.

text, but he that lives well presents a good comment upon that text. As the best texts that we can take to make sermons upon are some of the words of Christ's own sermons, so the best argument we can prove our sermons by is our own life. The whole week's conversation is a good paraphrase upon the Sunday's sermon; for he preaches poorly that makes an end of his sermon upon Sunday: he preaches on all the week, if he live well, to the edifying of others. If

we say well, and do ill, we are so far from the example of God's children, which built with one hand and fought with the other, as that, if we do build with one hand in our preaching, we pull down with the other in our example; and not only our own, but other men's buildings too; for the ill life of particular men reflects upon the function and ministry in general."—*Donne*.

* * * Γένοιτο δὲ, Λόγε Χριστὲ, καὶ τοῖς ἡμετέροις λόγους οὕς λέγομεν περὶ ἀρετῆς διὰ τῶν ἔργων βεβαι-
οῦσθαι καὶ τῶν πράξεων ὥς ἂν τέλειοι

παρασταίημίν σοι, συνεργοῦντι ἡμῖν ἐν πᾶσιν ἔργοις τε καὶ λόγοις, ὅτι σοὶ πρέπει ἢ διὰ λόγων καὶ ἔργων δόξα.
'Αμήν.—*Theophylact in loco*.

SUNDAY AFTER ASCENSION-DAY.

ST. JOHN XV. 26—XVI. 4.

Luke xxiv.
49.
Acts ii. 33.
1 John v. 6.

(26) *When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me.*¹

Ph. Diez.

To the Apostles, troubled at His departure from them in the flesh, Christ promises not only the Holy Spirit, but promises Him as *the Comforter* or *Advocate* who should remove their fears and comfort them on His withdrawal from their sight.

The blessings which result to man from the presence of the Holy Spirit are shown in His multifold operations. In these words we are told—

(1) That He is a *comforter*, a consoler of those in whose hearts He abides.

(2) That He is an instructor, an enlightener of those who receive Him, since He is the very *Spirit of Truth*.

(3) That He as an *advocate* will *testify* and confirm the truth; and this He does—

a. By the testimony which He gives to the believer—His secret witness in the hearts of the followers of Christ.

β. By the testimony which He enables them to give to the world—*ye also shall bear witness*.

Peraldus.

Although the Jews had rejected Christ, and had sinned in

¹ “Hodiernum istud Evangelium, si ordinem aspicimus juxta Joannis narrationem, præcedit Evangelia quæ tribus proximè elapsis Dominicis habuimus; cæterum peculiari de causa in hanc ultimam Dominicam reservatum et decretum est, eam maximè ob rem,

ut sit præparatorium ad futurum festum Spiritus Sancti. Nam ultima promissio quam Christus ante ascensionem fecit est de Spiritu Sancto: *Accipietis virtutem supervenientis Spiritus Sancti in vos.*”—*Ferus in Evan.*

shutting their eyes to the testimony which He gave of the truth of His mission, when He did *among them the works which none other man did*; and although He had Himself sufficiently demonstrated the truth of His claim to be the Son of God, the very and Eternal God; yet in order that they and all mankind should for ever be without excuse, He promises that the Holy Spirit shall come to chase away the clouds of ignorance and unbelief, and to *testify* clearly and effectually to the Divinity of the Redeemer and to the truth of His mission. He promises this in order to calm the troubled minds of the Apostles, and to reassure them of supernatural assistance, since but for this promise they would have shrunk from the mightiness of the task imposed upon them. The disciples of Christ had witnessed the effects which His mighty works and His teaching had upon the world; they had seen as *signs* men's hearts hardened more and more notwithstanding His doctrines and deeds of mercy; they had seen the malice of *His own* people prevailing against Him; and now they were about to be tried by the sight of His sufferings and death upon the cross; and lest they should shrink from their ministry, and should despair when He was withdrawn from visible and daily intercourse with them, He promises, not that His own testimony should cease, but that the Holy Spirit, the Paraclete, should *come*, effectually to witness to the same truths which He Himself had declared whilst on earth.

John xv. 24.

Eccumenius.

Corn. & Lap.

Chrysostom.

2 Cor. i. 5.

Topiarius.

Ps. xciv. 19.

As the sufferings of Christ were to them the cause of suffering, so should the consolation of the Spirit given by Christ abound in them, that each one of them might say, *In the multitude of the sorrows that I had in my heart Thy comforts have refreshed my soul.*

Our Blessed Lord speaks of the Holy Spirit in the first place as the Paraclete, as *the Comforter*, as one who should comfort the hearts of the disciples, dejected at the loss of the visible presence of their Lord. He was that *fire from heaven* which was to be sent down not to destroy, but to inflame the hearts of the penitent with love to God, and so to purify them from earthly lusts.¹ He was to come, not by leaving the bosom of the Father, but by dwelling also in the hearts of believers; not by a change of place, but by the visible sign of a new operation in men's souls, and by the gift of new, of greater, and of sanctifying grace.² And He

Didymus.

Dion. Carth.

¹ "Ignem de cœlo urendis hominibus non attulit, ut Elias; imò objurgavit postulantes ut in ultionem afferret de cœlo ignem, dicens illis, *Nescitis cujus spiritus sitis: Filius hominis non venit animas perdere, sed salvare* (Luc. ix. 55, 56). Ignem quidem de

cœlo adduxit: sed divinum, quo Dei amore inflammâret animos, de quo dixit, *Ignem veni mittere in terram, et quid volo nisi ut accendatur.*"—Escobar *Con. de festis Dom.*

² "Omni abicere peccandi debes immunditiam, pulverem avaritiæ, ara-

Cajetan. who is to *come* is not a gift merely, but a real and a living person, distinct of necessity from Him from whom He came, and also from Him by whom He is sent. He has the power of coming or of not coming, for He shall *come*—moved, that is, by His own will, and not by any external necessity;¹ nor because of our merits and deservings, for until He *come* we can have no merit and no power to do anything pleasing in God's sight. Again, in this assertion that He will *come* it is not implied that He was not in this world. It points rather to the effects produced by Him. He will sanctify and renew those who are Christ's. For when God is said to do aught He is spoken of in Holy Scripture as coming, not by any change of place or purpose, however, but by efficacy of working.

Salmeron.

Toletus.

The word Paraclete, the Comforter (παράκλητος), implies far more than we understand by the word *comforter*. It means—

(1) *The Comforter*; He whose office it is to comfort the believer in the midst of the tribulation of the world, for the prediction of Christ is this, *In the world ye shall have tribulation*. It is the Holy Spirit that frees the mind from the agitation of passion, removes the fever caused by lust, calms the disturbance of fear, and, in place of all these, fills the heart with true and lasting joy.² He in whose spirit the Holy Ghost dwells possesses that joy which is the beginning and the foretaste of never-ending joys. The fear of God and the dread of the future may, indeed, in some sort tend to expel sin, and assist in overthrowing the reign of Satan in men's hearts, but Christ does not reign in the soul unless through the presence of the Spirit of adoption and of sanctification: *For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost*.³

Alb. Magnus.

John xvi. 33.

Didymus.

Salmeron.
Rom. xiv. 17.

(2) The word Paraclete implies an Advocate. Our Blessed

neas iræ et invidiæ, lutum seu fimum luxuriæ, ut hunc recipias hospitem, de quo canit sancta Ecclesia, *Dulcis hospes animæ*, et consolatio ejus. Tres ancillas in hospitio conscientie tue habere debes—orationem, obedientiam, pacem seu unionem. Oratio Spiritum Sanctum devotè vocat; obedientia apertè aperit; pax jucundè retinet.”—Gerson, iii. *Sermo de Spiritu Sancto*.

¹ “Ille proprie venire dicitur qui sponte et propria auctoritate vadit; et hoc convenit Spiritui Sancto, qui ubi vult spirat: supra iii. 8.”—*Th. Aquinas*.

² “Cum sit amor Dei facit nos terrena contemnere, et Deo adhærere; unde dolorem et tristitiam de nobis excludit, et gaudium de divinis ministrat. Galat. v. 22; *Fractus Spiritus est caritas, gaudium, pax*, etc. Act. ix. 31: *Ecclesia replebatur consolatione Spiritus Sancti*, etc.”—*Th. Aquinas*.

³ “Hæc festivitas caritatis tanto cæteris excellentior videtur, quanto caritas cæteris virtutibus sive donis Dei præminere noscitur. Et quia minus est ad hominis perfectionem Deum amare, nisi et alios in amore Ejus nostra prædicatio sciât accen-

Lord teaches His Apostles and all Christian people to look to the Spirit for power to overcome all the hindrances and snares of infidelity, and to trust to Him as the victor in all contests of the truth against not only Jewish intolerance, but also against that of the whole world.

Hugo de S.
Charo.

(3) The word also implies that the Holy Spirit should be the great Teacher or exhorter of God's people, leading them, as Christ elsewhere says, *into all truth*, and thus giving them the consolation of all God's promises.

Barradius.
John xvi. 13.

(4) He who is our Advocate in the struggle against the spirit of unbelief which is in the world is also our Intercessor with the Father. The Spirit fulfils this office by the gift of Divine grace, preparing and disposing the heart of man to pray with zeal and with such perfect submission to God's will as never fails of acceptance with our heavenly Father.

Stanhope.

All these offices He fulfilled—

(1) With special reference to the needs of the Apostles of Christ, by His consoling them in the absence of Christ, by His speaking in and for them when brought before the judgment-seat of men, by His teaching them those truths which during the time that Christ dwelt visibly amongst them they had but imperfectly comprehended, and by His filling them with the spirit of supplication.

Mark xiii. 11.
Acts ii. 4;
iv. 8, 31.

Th. Aquinas.

(2) He was to abide in the Church, and to be until the end of time *the Comforter*, the Advocate, the Teacher, and the Intercessor for all Christ's true disciples.¹

Coster.

He who proceeds eternally from the Father came at the first visibly on the day of Pentecost with tongues of fire, a symbol and a pledge of that coming of His which is ever taking place invisibly in those hearts which He inflames with the love of God, and to those lips which He touches with hallowed fire, and enables to speak with power of the truths of God. He is the fire of love within us, making us to know and love God. If when material fire descended from heaven and burnt up the sacrifice and the wood on which it was laid, extorted from the children of Israel the acknowleg-

1 Kings viii.
39.

Royard.

dere, ut quod facimus alios doceamus, juxta illud Veritatis præconium: *Qui fecerit et docuerit sic homines, hic magnus vocabitur in regno cælorum*, caritati discipulorum doctrina est addita, ut in utroque ipsos præsens consummaret dies. Unde et bene in igneis linguis super eos apparentibus Sancti Spiritus revelatus est adventus, ut videlicet ignis et linguarum specie manifestum signum amoris et doctrinæ; ut per amorem sibi, per doc-

trinam proficerent aliis." — *Abelard, Sermo in die Ascens. Domini.*

¹ "L'Esprit consolateur, l'Esprit qui peu à peu éclaire les hommes et les guerit, rend de Jesus un témoignage chaque jour éclatant, car chaque jour il inspire aux peuples un plus ardent désir de réaliser sa loi, d'ordonner suivant elle la société plongée encore dans les ténèbres et l'ombre de la mort." — *Lamennais.*

ment, *The Lord He is the God, the Lord He is the God*, how much more will the descent of that fire of love, the Holy Spirit, make our hearts burst forth with the same confession that He that is given to us is indeed *the Lord* who makes us know and love God.

John xiv. 26;
xvi. 7.

Whom I will send unto you from the Father.

John xiv. 16,
26.

Our Blessed Lord says elsewhere that *the Father shall give the Comforter*, and that *He shall send Him in Christ's name*. Here He says that He Himself *will send* the Comforter.¹ The work which the Father does the Son does also, since the Father and the Son are one and the same God. For all works wrought by the ever-blessed Trinity external to the Godhead are wrought by the whole three Persons in the undivided Trinity.

Salmeron,

The coming that is here spoken of is the mission of the Holy Spirit into the hearts of believers, His coming in time, as distinguished from His procession from eternity. Hence it is that Christ speaks of a future coming and sending. The Holy Spirit comes *from the Father*—

Toletus.
Jans. Gand.

(1) Since He is the source from whom the Holy Spirit proceeds.

(2) The Holy Spirit is sent by the Eternal Son *from the Father*,—that is, through that Divine power which Christ possesses,² since He is of the same essence and nature, and the only-begotten of the Father, and not through the power given to His glorified humanity; and this sending does not imply any inequality between the Holy Spirit who is sent and Jesus Christ the sender, any more than the mission of the Son implied an essential subordination of the Son to the Father by whom He was sent.³

Dion. Carth.

We have in these words the temporal mission of the Holy Spirit both from the Father and from the Son asserted by our Blessed Lord.⁴

¹ "Non tanquam servus datur ac mittitur, sed tanquam ejusdem naturæ et eadem volens cum Patre ac Filio. Non enim sicut hæc in creaturis significant ita et in Trinitate increata. Et datur quidem à Patre, utpote ab Illo procedens: mittitur vero à Filio, quasi cooperans et non contrarius. Nunc itaque dari ac mitti ait Spiritum Sanctum: in sequentibus autem etiam hujus ostendit potestatem, dicens, *Quem mittet Pater in nomine Meo, Ille vos docebit omnia.*"—*Ecumenius in Joan. xiv. 16.*

² πέμψω τὸ οἰκεῖον ἄγιωμα. εἴρα ἦξει ἡ τοῦ πνεύματος ἕκδοσις.—*Greg. Naz. Orat. xxxvii.* See also Augustine, *De Trinit.* lib. i. c. 20; Lombard, *Sent.* i. dist. 15; Th. Aquinas, 1 p. q. xliiii. art. 1, 2; Bellarmine, in *Cat. Exposit.* art. *Credo in S. S.*; et Jacobus de Voragine, *Serm. iii. De Trinitate.*

³ "Mittam, non coactionem designat sed originem."—*Th. Aquinas.*

⁴ See notes at the end of this Gospel as to the controversy respecting the eternal procession of the Holy Spirit.

The eternal procession of the Holy Spirit is constantly attributed in Holy Scripture to the Father and the Son. Hence that *pure river of water of life, clear as crystal*, which St. John saw in vision, and which has generally been understood to typify the Holy Spirit, so often figured in Holy Scripture by this emblem of pure water, was *showed* at Patmos by the angel unto the Apostle as *proceeding out of the throne of God and of the Lamb*.¹

Rev. xxii. 1.

Isa. xlv. 3.
Ezek. xxxvi.
25; xxxix.
29.
Joel ii. 28.
Zech. xii. 10.
John vii. 38.
Stier.
Isa. xlviii. 16.

These words, however, of our Lord at this place, *whom I will send unto you from the Father*, have no reference to the eternal procession of the Holy Spirit, but to His being *sent* by the Father and the Son into the world and into the hearts of the faithful. In this way Christ speaks of Himself in the prophecy of Isaiah as having been *sent* by the Lord God, and His Spirit. This refers, however, obviously only to the mission of Christ into the world, to the human nature of Christ, which was conceived by the Holy Spirit, and not to the Divine nature of the Eternal Son, which is never spoken of as sent by the Holy Ghost, since it is not begotten of the Holy Ghost but of the Father alone.²

Gerhard.

Even the Spirit of Truth.

Not only is He the Comforter, who applies Divine consolation to the soul and to the mind of man, but He is also the Spirit of Truth, of that Truth (*τῆς ἀληθείας*) which delivers the soul from ignorance and unbelief, the Spirit who chases away the clouds of error from the intellect of man, and enlightens it with the truth and the radiance of His own nature.³

Ludov.
Granat.

¹ "Aqua sordes abluit, terram fecundat, solis ardorem temperat, sitim extinguit: quæ omnia appositissimè Spiritu Sancto conveniunt. Is enim peccatorum nostrorum sordes lavat, fructus æternæ vitæ in nobis profert, cupiditatis ardorem temperat, et sitim terrenorum gaudiorum cælestium exhibitione restinguit; atque hoc modo piorum mentes cælesti consolatione replens, fit eis in mœrore solatium, in labore refugium, et tutissimum in periculis et tentatione firmamentum."
—Ludov. Granatensis.

² "Loquitur, Spiritus Domini Dei super me [Isaiah lxi. 1]: non quod Dominus Deus habeat Dominum Deum, sed quod juxta dispensationem carnis assumptæ dicat ea quæ humilia sunt.

Ad quem Psalmista jam dixerat: *Dilexisti justitiam, et odisti iniquitatem: propterea unxit Te Deus, Deus Tuus, oleo exultationis præ consortibus Tuis* [Ps. xlv. 7]. Quando enim consortes nominantur, naturam carnis intellige, quia Deus consortes substantiæ suæ non habet."—S. Hieronymus in *Isaiam*, cap. lxi. 1. See also *Estius*, *Comment. in Magist. Senten.* lib. i. distinct. xv. § 3.

³ "Vocatur Spiritus veritatis, non solum ab officio descripto, sed etiam a natura ipsa, quia Spiritus Ipse veritas est. Aut Spiritus veritatis, id est Filii, qui veritas est, sicut suprâ dictum est, *Ego sum via, veritas, et vita*. Proinde Spiritum illum veritatis nominat, quod quod ille pervenerit, ibi ipsi

He is *the Spirit of Truth*—

Rom. viii. 9.
Gal. iv. 6.
Phil. ii. 9.
1 Pet. i. 11.
Toletus.

(1) Because He is the Spirit of God:¹ the Spirit of the Father and of the Son,² who is *the Truth* itself, *the Way*, *the Truth*, and *the Life*.

(2) Because He is unchangeable and abideth for ever—the one true Spirit.

Jansen Yp.
John xiv. 6.
Maldonatus.
Rainssant.

(3) Because He alone it is who can truly comfort us with an abiding, and not with a false or with a transient, joy.

Hugo de S.
Charo.

Coster.

(4) He is also *the Truth* and *the Spirit of Truth*, in opposition to the shadows of the ceremonial law which were then passing away. It was His office specially to unfold and to explain the spiritual realities hidden under the veil of the Mosaic law. He is *the Spirit of Truth*, therefore, as proceeding from the true God, as knowing the truth, as teaching the whole of the truth which is necessary for man to know, and as manifesting the truth.

Natalis Alex.

Our Blessed Lord was now sending His disciples *into all the world*, and was preparing them to preach the truth, and hence He comforts them with the assurance that the Spirit which should be sent to them, and which should abide with them, and strengthen them with power to preach the truth with all boldness, should be such a Spirit as they might wholly rely upon, since He should give them no partial revelation, but should lead them *into all truth*: teaching them the truth about His human nature; unfolding the truth as to His Divinity: showing them the true qualities of that heavenly life which they were to seek; the true vileness of those earthly things which they were to despise.

Hugo de S.
Charo.

Peraldus.

Nothing is a more certain mark of the presence and of the guidance of the Holy Spirit than the love of the truth; for every Christian who has *the Spirit of Truth* dwelling in him, and who is directed by that Spirit, loves truth and hates falsehood, duplicity, deceit, and all kinds of hypocrisy in words and in actions. He who loves a lie, and whose profession is contrary to his practice, is the servant of sin, and is prompted by, and is obedient to, the Spirit of Evil.³

Nicole.

Mansi.

sima penitus veritas sit, ibi nullus fucus, nulla adulatio et assentatio: ubi verò Spiritus non fuerit, ibi mendacium et mera tantummodo assentatio, hoc est Spiritus erroris et mendacii erit. Hic Spiritus veritatis est prædicatorum fiducia et anchora: est et verbi ductor, impressor et interpres.”—Guilliaud.

¹ “The ancient Jews spoke of Him just in the same language; *the Spirit of God*, in Gen. i. 2, they say, is the Holy Spirit, רִיזִיק מֵאֱלֹהִים, which *proceedeth from God*. Zohar in Gen. fol.

i. 4.”—Gill. Both the Targums of Palestine and of Jerusalem paraphrase Gen. i. 2 by “The Spirit of mercies from before the Lord breathed upon the face of the waters.”

² The Holy Ghost, *the Spirit of the Father* (Matt. x. 20), is also *the Spirit of the Son* (Gal. iv. 6), *the Spirit of Jesus Christ* (Phil. i. 19; 1 Pet. i. 11), inasmuch as He is *the Spirit of God* (Rom. viii. 9).

³ “Quantum in mendacibus est, immortale et æternam veritatem, quæ

Which proceedeth from the Father.

Though the word proceed does not necessarily imply an eternal procession, but may be used of a mere temporal mission, yet in this place it means that the Holy Spirit *proceedeth* from the Person of the Father—which is the substance of the Godhead—not locally or from the presence of the Father. The procession, then, here spoken of is not the mission of the Holy Ghost to the hearts of believers, but the eternal spiration of His essential nature *from* the Person of the Father. Hence our Blessed Lord says not He will at some future time proceed, but He *proceedeth*, speaking thus clearly of His unchangeable, His eternal procession, and distinguishing between His future coming, when sent by the Son, and His proceeding from eternity *from the Father*.

Theod.
Mopsuest.

Lamy.

Theophylact.

Gerhard.

Toletus.

Christ gives two marks of the dignity of the Spirit, in order that the Apostles may rely upon His guidance and teaching—

(1) He is the *Truth*, who neither gives way to nor is capable of a lie or contradiction.

(2) He comes out *from the Father*, who knows all things, and who is possessed of all power, so that the Spirit must needs know all things, and be irresistible.

Chrysostom.
Sier.

We know from other parts of Holy Scripture that the Holy Spirit *proceedeth from the Father*, and is sent to us from the Father and the Son. Not *from the Father* first, and then afterwards from the Son, but from both.¹ He is spoken of as the Spirit of *Elohim*—the Spirit of God in the plural; as the Spirit of the Father; and again elsewhere as the Spirit of the Son. Again: all deeds of the Father with reference to man and the whole world the Son does also; and since the Father sends the Holy Spirit to comfort, to sanctify, and to strengthen His faithful children, so also must the Son join in this.

Alcuin.

Gen. i. 2.
Job xxxiii. 4.
Isa. xlv. 3.
Matt. x. 20.
Isa. xi. 2.
Rom. viii. 9.
Gal. iv. 6.
Phil. i. 19.
2 Thess. ii. 8.
1 Pet. i. 11.
Salmeron.

Whilst, then, the mere assertion that the Spirit *proceedeth from the Father* does not, from the force of the words themselves, imply that He *proceedeth only from the Father*, our Blessed Lord here uses these words—

Deus est, destruere moliuntur, hoc vero dum agunt, illam in nullo lædunt; illi nequaquam detrimentum inferunt, sed se perimunt, quemadmodum in Sapientiæ volumine continetur; sic enim hoc habet: *Os quod mentitur, occidit animam* [Sap. i. 11].”—Justinianus de *Vita Solit.* c. 4.

¹ “Spiritus Sanctus non de Patre procedit in Filium, et de Filio proce-

dit ad sanctificandam creaturam, sicut quidam malè intelligentes credendum esse putabant, sed simul de utroque procedit: quia Pater talem genuit Filium, ut quemadmodum de se, ita de Illo quoque procedat Spiritus Sanctus.”—Alcuinus de *Trin.* lib. i. cap. 15. See also, on the procession of the Holy Spirit, *Estius* in lib. i. *Magist. Sent.* dist. xii.

Sylveira. (1) Because *the Father* is the one source of all existence, from whom both the Son and the Holy Ghost proceed.

Sylveira. (2) By saying *from the Father* He points out the fact, that the testimony which the Holy Spirit was to give was the testimony of One who had necessary and independent existence, and did not merely proceed from Him to whom He was to bear testimony. He is necessarily *the Spirit of Truth*, knowing all truth, because He *proceedeth from the Father*. Chrysostom. We are then here taught—

(1) That the Holy Spirit *proceedeth from the Father*; therefore He is consubstantial with the Father, eternal, the very God.

(2) That He who is sent to us both by the Father and the Son is a Person; since to *come*, to be sent, to proceed from, and to *bear witness*, can only be truly said of a person, inasmuch as these are all personal acts.

(3) He is distinct in personality from the Father; inasmuch as he proceeds from Him, and that which proceeds from another, and has in itself a true personality, must needs be distinct from that from which it proceeds.

(4) He is distinct in personality from the Son; since the Son sent Him in His place, and He who is sent is distinct from Him who sends Him.¹

(5) He is the third Person in the ever-blessed Trinity. He is not the Father, who is the first Person; neither is He the Son, who is the second Person; and yet He is one of the Persons in that Trinity: a third Person therefore, distinct from either of the others.

(6) He is never said to be begotten of the Father, but to proceed from Him by spiration.

Gerhard. (7) He proceeds from the Father by eternal spiration, and according to this procession He is eternal. His being sent by the Father and the Son is a mission undertaken at a definite time.

Rupertus. Our Blessed Lord says that He *proceedeth*,—that is, is ever proceeding,—teaching us by these words that the work of sanctification, which is the special work of the Holy Spirit, is a daily, continual work. Without the abiding presence

¹ “Mitte in nos Eum, Æterne Pater: mitte et Eum Tu, Christe, Rex noster; et Tu Spiritus Alme, veni nunc et semper: ne discedas, quæsumus, à creaturis his tuis. Verum Te Deum confitemur, cum Patre unum et cum Filio: præsta Tu nobis digna Deo dona, quibus animas nostras locupletes. Septem quidem sunt dona, quibus exornas animas, in quibus divinitus in-

habitas: sed post dona hæc, quæ in sæculo hoc decorant eos, quos tua facis habitacula, servas in sæculo futuro dona reliqua, quæ innumera sunt, impendenda eis qui presenti in vita debitè utuntur donis tuis. Innumera sunt, quæ in cælo nobis servas dona; sed illud primum ac potentissimum, ut Te perspicuè videamus, videamus et Patrem atquæ Filium.”—*Escobar*.

of the Spirit in us and His constant work upon our hearts, we should continually fall away from holiness and from our faith in God.

Ferus in
Evan.

*He shall testify of Me.*¹

1 John v. 6.

Since He came to console the Apostles in the absence of their Lord, He is *the Comforter*. As He came also to teach the Church, and to *guide men into all truth*, He is called *the Spirit of Truth*.² Beyond this His office is to bear witness to the truth of Christ's mission. He is sent to *testify of Christ*. He bore witness to all the mysteries of the being of our Blessed Lord,—to the Divinity of Christ, since He proceeded from the Eternal Son equally as from the Almighty Father, which He could not have done had not Christ been God. He testified to the incarnation of the only-begotten Son of God, since by the operation of the Holy Ghost He was conceived in the womb of the blessed Virgin. At the baptism of Christ the Holy Spirit lighted upon Him, whilst His voice from heaven attested that He was the beloved of the Father. It was the Spirit that led up Christ into the wilderness to be tempted of Satan, and to overcome the power of the tempter. The same Holy Spirit witnessed to the truth of the doctrines of our Blessed Lord, to the reality of His miracles, to the obedience and death of Christ, to the fact and to the efficacy of His glorious resurrection, to His ascension into heaven, and to the gifts which He then gave to man.

Hugo de S.
Charo.

Matt. iii. 17.

Matt. iv. 1.

Isa. lxi. 1.
Luke iv. 18.
Matt. xii. 28.
Heb. ix. 8, 11.
Rom. viii. 11.
Ps. lxxviii. 18.
Ephes. iv. 8.
Salmeron.

John viii. 13,
14.
John xiv. 10.

There are, then, three that bear witness to Christ:—

(1) There is His own testimony.

(2) There is the testimony of the Father.

(3) There is the witness of the Holy Spirit; and this witness is both a visible and an invisible testimony: visible in the working of miracles, and especially in the manifest tokens of His presence in the cloven tongues at the day of Pentecost, by which coming that promise of Christ was fulfilled to His first disciples; invisible, as when He moves the heart to acknowledge the force of the miracles of Christ, and to own, with the centurion at the cross, *Truly this was the Son of God*.

Rupertus.

Acts ii. 3, 4.

Lienard.

Jansen Yp.

Matt. xxvii.
54.

¹ ἑκείνος μαρτυρήσει.—"Lest by the neuter word πνεῦμα we should suppose the Spirit to be only a quality or thing, He uses the word ἐκεῖνος here, which shows Him to be a person."—Wordsworth.

² "Consolator Spiritus est in omnibus tribulationibus et persecutionibus. Spiritus est consolator eorum qui

mundi solatiis privari malunt quam Christo. Spiritus est veritas; cujus amorem inspirat, cujus prædicatores format, cujus martyres et confessores confirmat et roborat, testimonium incarnatæ Veritatis in ipsis et per ipsos reddens. *Et vos testimonium perhibebitis, quia ab initio mecum estis.*"—Natalis Alex.

The work of the Spirit at His first coming was twofold:—

(1) He was to be in the Apostles, strengthening them to the performance of their duties.

Corn. & Lap. (2) He was to be present with the hearers of their preaching, moving their hearts to receive the word from the mouth of those whom they heard speak with *new tongues*, and whom they saw working miracles.¹ And to this the Apostles appealed when they declared, *We are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him*: for the truth even under the law was to be witnessed to by at least two witnesses—

Acts v. 32.

(1) It was witnessed to, outwardly, by the actions and by the teaching of the Apostles, who had thus been strengthened. When like fire He descended upon the Apostles on the day of Pentecost, immediately they gave proof of the new strength which had been given to them. Before, at the word of a maid-servant, Peter, the most zealous of all the twelve, had denied Him with oaths and curses; but when he had been endued with power from on high by the gift of *the Spirit of Might*, he preached the word with all boldness, and preserved his faith in Christ unshaken.

Isa. xi. 2.

Haymo.

(2) It was witnessed to by the effect of this their teaching, for it was by the power of the Holy Spirit that the hearts of men were moved to accept the truths concerning Christ, and to cleave to the doctrines communicated to them by the Apostles.²

Th. Aquinas.

(3) But besides this outward witness there was to be the inward witness of the Holy Spirit; and both these unite in their testimony, for there is no promise that one of these shall *testify* to the exclusion of the other. The truth is to be witnessed to at the same time by these two concurrent witnesses. The single witness of the Spirit to our spirit inwardly is not the witness which Christ here speaks of, but conjointly with this is given the outward witness of the Spirit, by miracles and by the lives of true Christians, who are made witnesses by virtue of the spiritual life which has been given to them.

Nicole.

Stier.

¹ "Le Saint-Esprit joint en deux manières son témoignage à celui des prédicateurs de l'Évangile. Premièrement, en répandant son onction dans leurs cœurs, et ensuite sur les paroles, ce qui les rend capables de toucher ceux qui les entendent. Secondement, en agissant immédiatement sur les cœurs des auditeurs, et en leur inspirant l'amour des vérités qu'on leur propose. La seconde manière est absolument nécessaire pour le succès

de l'Évangile. Car c'est inutilement que la parole du prédicateur frappe les oreilles du corps si l'Esprit de Dieu n'ouvre celles du cœur."—Nicole.

² "*Ille testimonium perhibebit: et hoc tripliciter. Primo quidem instruendo discipulos et fiduciam eis præbendo ad testificandum. Matth. x. 20. Secundo suam doctrinam communicando credentibus in Christum. Heb. ii. 4. Tertio emolliendo audientium corda. Ps. civ. 30.*"—Th. Aquinas.

Whilst then the Holy Spirit bears witness to men outwardly, He at the same time testifies to the truth of Christ's Gospel by His operation upon our hearts : making us know Christ ; strengthening us to confess Christ ; teaching us how to pray in the name of Christ ; assuring us of our sonship through Christ ; imparting to us the gift of sanctification through the blood of Christ ; and giving to us the knowledge of the Scriptures which testify to Christ.¹

1 John v. 8.

1 Cor. xii. 3.
Rom. viii. 15.Gal. v. 1, 25.
Salmeron.

Our Blessed Lord in these words reveals to us a threefold mystery :—

(1) The adorable mystery of the ever-blessed Trinity : the Father, without origination, who from eternity has begotten the Son ; the Son, the Eternal Word, who was begotten of the Father, and who derives from the Father His nature, which is eternal ; and the Holy Spirit, proceeding from the Father, yet not without the Son, eternal with the Father and the Son, and the substantial Love of the Father and of the Son.

(2) The mystery of the co-equality of the Son with the Father. For had not the Eternal Word been very God of very God, He could not have sent forth the Holy Spirit. Nor could *the Spirit of Truth* have borne witness by His coming to the truth of our Blessed Lord's claim to be One with the Father.

(3) The mystery of the mission of the Holy Spirit to build up the Church of Christ, to co-operate with the ministers of the Church in their work, and to strengthen the members of the Church against the errors, the temptations, and the fear of the world, and to lead them *into all truth*.

Natalis Alex.

He is God, *the Spirit of Truth*, and *the Comforter*. As regards His person, He is God, proceeding from the Father and sent unto us by the Son. As to the certainty of His testimony, He is *the Spirit of Truth*. As to His work on man's heart, the power and the virtue of His testimony is this : that He is *the Comforter*, speaking not to the ear, but to the heart of man ; and witnessing for Christ not by word only, but in word and in power. All that He witnesses to is infallible truth, since He is *the Spirit of Truth*. His witness is to definite truth, since He proceeds from the Father, who knows all things in their exactness. His testimony is

Ferus.

Sylveira.

¹ "Fuit valde rationi consonum ut Spiritus Sanctus de Christo testimonium perhiberet, Ipse enim fuit quodammodò causa ut Filius Dei carnem sumeret. Amor enim Patris causa fuit, Joan. cap. iii. 16, *Sic Deus dilexit mundum, ut Filium suum unigenitum daret ; amor autem Spiritus Sanctus*

est. Rursus, Spiritus Sanctus per prophetas locutus prænuñciavit mundo adventum Ejus. Denique, advenientem in carne suscepta unxit, Acta Apost. cap. x. 38 : *Unxit Eum Deus Spiritu Sancto*. Debuit ergo de Ipso post adventum testimonium reddere." —*Toletus*.

2 Tim. i. 7.

efficacious, since He witnesses by mighty signs, who is Himself *the Spirit of Power*.

Luke xxiv.

48.

Acts i. 8, 21,

22; ii. 32;

iii. 15;

iv. 20, 33;

v. 32; x.

39; xiii. 31.

Guillaud.

1 Pet. v. 1.

2 Pet. i. 16.

1 John i. 1, 2.

Lampe.

(27) *And ye also shall bear witness, because ye have been with Me from the beginning.*

Ye also who are now so troubled and fearful at the knowledge of my departure in the flesh from the world, you shall be strengthened so as to be able to *bear witness* of those truths which ye have known from being with me *from the beginning*—that is, from the time when Christ was baptized by John, and when He began to be manifested to the world.

Toletus.

Wicelius.

They were not yet fitted to be His witnesses, but He tells them they *shall* be hereafter; when, that is, they had received the gift of the Holy Spirit, and had been strengthened with power from on high. They were to *bear witness* not only by the testimony which they gave by their preaching and their writing to the facts of Christ's life and to the words which He spake, but also by their constancy both in times of persecution and when the Church should be at peace. For not by words only, but by deeds also, without which faith is dead, were they to *witness*.¹ More especially were they to *bear witness* by the fruits of love and charity, the special work of the Holy Spirit evidenced in their lives.² The testimony which they were to render was their resistance to temptations and to heresies, their constancy amidst the allurements of the world and the enticements of the flesh, and thus to manifest the power of the indwelling Spirit, not merely by their purity of heart, but by the light of a holy example afforded to the whole world.

Natalis Alex.

To be true and sufficient witnesses it is necessary—

(1) That they should know the truth of that to which they testify, and not to hold it as an opinion merely.

(2) That they should testify with constancy to the same truth.

(3) That they should be such witnesses as cannot be excepted against because of the inconsistency of their lives. Our Blessed Lord adds, that they had been with Him from the beginning of His ministry; they knew therefore the truth of those things which they testified. After the coming of the

Hugo de S.
Charo.

¹ "There is no faith which the angels in heaven, or the Church upon earth, or our own consciences, can take knowledge of, without good works."—*Donne*.

² "L'Esprit de Dieu agit rarement sur le cœur des auditeurs sans avoir

agi premièrement sur le cœur de celui qui annonce les vérités de l'Évangile : Or la conduite ordinaire de Dieu est de toucher les âmes par ceux qui sont eux-mêmes touchés et animés du Saint-Esprit."—*Nicole sur les Évangiles*.

Holy Spirit they were unshaken by threats and by sufferings from bearing witness to the truth of Christ, and they so lived that the purity of the doctrines which they taught suffered not from the inconsistency of their lives. The same is required from all now who would be true witnesses for Christ: to know the truth; to add to knowledge unwavering constancy; and to recommend the truth which they declare by the purity of their life. Ferus.

The Holy Spirit unites His witnessing with that of the Apostles in two ways:—

(1) By His influence on the hearts of the preachers, and by inspiring their words, so that they may be fitted to reach the hearts of those whom they teach.¹

(2) By His influence on the hearts of the hearers. It is the ordinary method of the dealings of the Holy Spirit with men, first to move the heart to receive the word of God; and then, when the word has been faithfully received, He influences the heart of the hearer in order that it may bring forth fruit. Nicole.

He has received *the Spirit of Truth* who truly loves God, and through the possession of the Spirit acquires more and more of the gifts of the Spirit; and the greater the gifts of the Spirit which are given to him, the greater is his love to God. As, then, the tabernacle of the congregation was made of diverse colours and with diverse materials, so let it be with the shrine of our heart, the faithful soul, in which the Holy Spirit abides. Such a heart should be adorned with various graces, that so it may be a fitting habitation for the Spirit of God; not, indeed, with *gold, purple, and fine linen*, but with the realities which these things typify—love and righteousness and true holiness, the confession of the lips and the practice of our lives. In the temple of God at Jerusalem were two altars; the one within, the other without the tabernacle: on the first incense was offered up; on the other the living sacrifice. So let it be in the temple of God not made with hands, the temple of our souls: from the one altar of our heart let the incense of pure devotion continually arise; but let us not forget on the same altar to offer up in sacrifice to God the lust of the eye and the pride of life.² Exod. xxxv. 35.
Exod. xxxvii. 25;
xxxviii. 1.
Ludov.
Granat.

¹ “Ille suggerendo; vos eloquendo: Ille ut dominus; vos ut servi. Ille dabit vobis cor forte et linguam disertam, ut quæ sane intelligitis magna fiducia proferatis.” — *Hofmeister in Evan. Dom.*

² “Nostrum est non tantum lingua, sed etiam moribus, de fide et lege Christi testimonium reddere; non remissè et ad tempus, sed constanter et dum vivimus; et maximè operam dare, ne perditis ac scelestis moribus testimonium contaminemus. Et quanquam olim Spiritus Sanctus testaretur mysterium in linguis, nunc autem solis fructibus et signis externi sui adventus,

Matt. xi. 6;
xxiv. 10;
xxvi. 31.

(XVI. 1.) *These things have I spoken unto you, that ye should not be offended.*

Toletus.

These things,—that is, all these words of consolation, and especially the promise of the coming of the Holy Spirit; as well as the prediction of what should happen to them because of their bearing witness to Him; the obstinacy and impenitency of the Jewish people and of the world; and the persecutions which awaited the Apostles and other disciples of Christ. All *these* sufferings and discouragements have indeed but one remedy,—a firm belief in the abiding presence of Him who has passed in the body into the heavens, but whose love and almighty power are still present amongst us. Amidst their own trials and disappointments, and their sorrow at the indifference of the world to truth, and at its hatred to the doctrines of Christ, which the words of our Lord teach us to expect shall ever distinguish the men of the world, the disciples of Christ—both those to whom His words were first spoken and those who should be gathered into His Church and should become His true followers in after time—are directed to look up to the Holy Ghost, and in Him find comfort.¹

Ferus.

That ye should not be offended. Our Blessed Lord here

Corn. à Lap.

(1) Glances at the approaching trial of their faith, and at their falling away and forsaking Him when they *should be offended* at the sight of His weakness and of His apprehension in the garden of Gethsemane.

Cyril.

(2) He forewarns His Apostles, and in forewarning them fortifies them against falling away when their own trials should come, as though all these things were inconsistent with God's omniscience.

(3) He warns them not to fall away from eternal life

quæ sunt certiora signa quia dæmon non potest ea comminisci. Quòd si Spiritus Sanctus et Angelicus testificatur de Christo; cur, quæso, erubescat spiritus humanus, cum præsertim comminatus sit Christus, *Qui Me erubuerit et meos sermones, hunc Filius hominis erubescet, cum venerit in maiestate sua et Patris et sanctorum angelorum* [Luc. ix. 26].—Salmeron.

¹ "Ce que Jésus-Christ dit à ses Apôtres tous ceux qui leur ont succédé dans leurs hautes et pénibles fonctions doivent se l'appliquer. Un grand nombre des faiblesses et des chutes

où se laissent aller les ministres du Seigneur viennent de ce qu'ils n'ont pas réfléchi sur les conditions auxquelles ce ministère leur est confié. Jésus-Christ l'a prédit. Ils doivent s'attendre à des contradictions, à des dégoûts, à des traverses, à des tribulations de tout genre. Jésus-Christ l'a prédit, pour que ces maux inévitables ne fussent pas des occasions de péché, mais devinssent, au contraire, des moyens de salut; pour qu'ils fussent reçus, non avec murmures, mais avec résignation, et soufferts, non avec aigreur, mais avec patience."—Luzerne.

through the presence of those sufferings which were insupportable by man's natural strength. Toletus.

He speaks to them beforehand. It is through the corrupt disposition of the heart and the unprepared state of men in general to comprehend the working of God's providence that Christ is *a stone of stumbling* to so many. His humiliation, either at the first in His own person, or since then in the person of His Church, has been a fruitful cause of departure from the faith. Against this temptation He would warn His disciples by these words. 1 Pet. iii. 8.
Abelly.

Two especial causes of stumbling and offence present themselves to Christians—

(1) As the word itself appears to point out, men stumble and oftentimes finally fall away from the faith through impatience, and at the sight of the little success which seems to attend the ministry of God's Church. Lyra.

(2) At the sight of their own trials and sufferings, and through doubt whether *these things* be compatible with their being God's children, beloved by Him. Gerhard.

Christ at the same time gives to His Apostles the promise of the Spirit and of His continued presence with them as *the Comforter*, and also predicts that they and all His true disciples should experience sufferings at the hand of the world. The cross laid on us and the sanctification wrought in us are inseparably connected, for *all that will live godly in Christ Jesus shall suffer persecution*.¹ Ferus.
2 Tim. iii. 12.

(2) *They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.*² John ix. 22,
34; xii. 42.
Acts viii. 1;
ix. 1; xxvi.
9, 10, 11.

Our Blessed Lord here prepares His Apostles and His other

¹ “Hanc ob rem Christus duos sermones de Spiritu Sancto et cruce connexit, quo optimus quisque Christianus ex iis discat, tantò ferventius Spiritum Sanctum rogare, quantò graviores illi tribulationes instant. Quare si te terret crux quam Christus suis discipulis in hoc Evangelio denunciat, consolari, vicissim, te debet, quod Christus etiam Spiritum Sanctum promiserit: imò, prius quàm de cruce loquatur, Hunc apprehende, et omnis tibi crux levis fiet; nihil enim tam est acerbum quod Spiritus Sanctus non suave aut leve reddere queat. Itaque non est quod queramus de multitudine et gravitate crucis, quando

Christus Ipse nobis opem et solatium pollicetur, et tale solatium.”—*Ferus in Evan.*

² δόξῃ λατρείαν προσφέρειν τῷ Θεῷ
—Will think that he is offering a sacrifice to God. The Sahidic, Slavonic, Anglo-Saxon, and Vulgate translate these words substantially as in the Authorized Version. The Syriac, Ethiopic, Memphitic, Gothic, Armenian, Georgian, Arabic, and Persian more literally either by “he brings an offering to God” or “offers a sacrifice to God.” (See *Malan, on S. John.*) Wyclif reads “deme him silf for to ȝyve sacrifice to God.”

Lyra.
Titelmann.
Toletus.

Augustine.

Corn. & Lap.

Version of
Five Cler-
gymen.

Luca Brug.

disciples for this fact, that they should suffer excommunication from the Jews, and be offered up by the Gentiles in sacrifice to their false gods as impious and wicked men; that they should be despised like their Master, and rejected and evil-entreated as He was, and put to death as though they were blasphemers of God and as if their persecutors were doing *God service* in killing them. But with the forewarning of their approaching suffering comes, at the same time, the language of comfort. Men should separate them, and so should do the work of Satan, who is continually dividing the flock which God makes one: Christ bids them, however, not to be discouraged at this, since He will gather them to Himself. Evil men and the powers of this evil world will kill the body; but Christ, who is the true life, will give the Holy Spirit to be the light and the comfort of the soul of the believer.

They shall *think* that they do *God service*—that is, the enemies of the faith shall offer them up as a sacrifice to God; killing them and presenting them as a sacrifice pleasing and acceptable to God: whether, as the Jews did, to the true God, whom they falsely worshipped, or more especially as the Gentiles did in sacrificing them to their false gods.¹ This belief that by killing the Christians *service* was rendered to God was a distinguishing feature in the persecutions which befell the early Church and the first disciples of Christ.²

¹ “λατρείαν προσφέρειν τῷ Θεῷ—id est, cultum se præstare, vel sacrificium offerre. λατρεία quidem in genere significat omnem Dei cultum, sive ministerium Deo exhibitum; sed verbum προσφέρειν, offerre, quod dicitur de victimis quæ in altari Deo sistebantur, dictam vocem restringit; ut necesse sit eam interpretari de *sacrificio*, quod à se offerri gratum aliquando putarent qui Apostolos interempturi erant.”—*Lamy*.

“De cultu sacrificiali signate agi rectè judicavit Lud. de Dieu. ex occasione quod Syrus reddit *quod oblationem offerat*. Sed et Græcæ neoterica versio λατρείαν reddit per *θυσίαν*, et Nonnus in Paraphrasi sua nostræ hypothese favet. Eandem versionem defendit Stolbergius, *Disput. Philol.* vi., in qua doctè et latè de vocis λατρεία notione agit. Adde *Disput.* x. cap. ii. § 3. Suffragatur ei Gravius in *Annot. ad Version. Persicam Bibl. Polyglotti*, tom. ult. p. 87. Eo magis emphaticum hoc est, quia dicterium est

commune Judæorum, quod in Jalkut Schimoni in *Pentat.* fol. 245, col. 3, et in *Bammidbar Rabba*, fol. 329, col. 3, occurrit, של רשעים כאילו הקדיב קרבן, כל השופך דמן *Quisquis effundit sanguinem impii, idem facit ac si sacrificium offerat*. Quod de sanguine Christianorum intelligendum esse, Eisenmengerus, *Jud. Detect.* p. ii. cap. iii. p. 202, docet. . . . Confer et Suicerum, *Thesaur. Eccles.* in voce λατρεία.”—*Lampe*.

² “Christianum hominem omnium scelerum reum, deorum, imperatorum, legum, morum, naturæ totius inimicum existimas.”—*Tertullian, Apol.* c. 2, § 8. “Illis nomen factionis accomdatum est qui in odium bonorum et proborum conspirant, qui adversus sanguinem innocentium conclamant, prætexentes sanè, ad odii defensionem, illam quoque vanitatem, quod existiment omnis publicæ cladis, omnis popularis incommodi, Christianos esse causam. Si Tiberis ascendit in mœnia, si Nilus non as-

The disciples were not voluntarily to depart out of the synagogue; they were to await the casting forth which resulted from their preaching of the Gospel.

Hengstenberg.

(3) *And these things will they do unto you, because they have not known the Father, nor Me.*

John xv. 21.
Rom. x. 2.
1 Cor. ii. 8.
1 Tim. i. 13.

Christ strengthens His disciples beforehand by the assurance that the trials and sufferings which awaited them were not so many signs of defective faith nor marks of the unreality of their sonship; still less were they to be regarded as proofs of the withdrawal of God's favour, or as tokens of His anger. Not, He says, because ye are sinners, but because of the world's ignorance of *the Father* and of *Me*, shall *these things* happen to you. The putting out of the synagogues was not the act of *the Father*, from whom not only had their persecutors no such authority, but whom they did not even know. Nor was the death of the early Christians the judgment of God, but only the act of ignorant and of cruel men, doing oftentimes honestly and sincerely, as Saul of Tarsus did, and, like him, *breathing out threatenings and slaughter against the disciples of the Lord*, but doing all this ignorantly in unbelief.

Natalis Alex.

Gerhard.
Gorranus.
Acts ix. 1.
1 Tim. i. 13.

This is the source of all the persecution which not only the Jews at the first, but which others in after-times have been guilty of. The Jews, who boasted of their knowledge of God, because they knew Him not as *the Father*, were maddened against Christ, who asserted that He was the Son of God—the very and eternal God; and being blinded as well to the doctrine of the ever-blessed Trinity as to that of the incarnation of the Eternal Son, first crucified *the Lord of Life*, and then persecuted and put to death His followers.¹

Matt. xxi. 38.
Acts iii. 17.
1 Cor. ii. 8.

Cajetan.

This knowledge of which our Blessed Lord speaks is not a mere theoretic knowledge of the doctrines of revelation, not a mere orthodoxy of belief. To know, in the language of Holy Scripture, implies a practical belief in and a feeling of gratitude towards God, or towards any other benefactor. Thus when there arose *a new king in Egypt*, who was un-

Mansi.

cedit in arva, si cœlum stetit, si terra movit, si fames, si lues, statim, 'Christianos ad leonem.'—*Ib.* c. 40, § 1.

¹ "Nondum præterit tempus persecutionis discipulorum Christi, prædicatorum et doctorum veritatis, ab hominibus malis. Hæc hora ad finem usque mundi durabit. Hora electorum est æternitas. In hoc seculo causa innocentie ac pietatis non semper victrix est.

In justitia et patientia perseverandum est usque ad mortem, ad promerendum coronam vitæ quam repromisit Deus diligentibus Se. Hostes vincere, pericula et tribulationes vitare nititur carnalis homo, ne patiat: spiritualis vero patitur ut vincat; calcatur ab improbis ne cadat; moritur ut vivat."—*Natalis Alex.*

mindful of the benefits which Joseph had bestowed upon the land, and who began to persecute the kindred of Joseph, his ingratitude is expressed in these words, he *knew not Joseph*.

Exod. i. 8.

Christ does not here excuse the persecutors of His Church : rather He accuses them of a double crime ; of the sin which had blinded their minds, and was the cause of their ignorance, and also of the ignorance which was at once the effect of former sin and the cause of fresh sin. Let us remember at all times that there is a penal ignorance produced by sin in the heart of man, which is not therefore excusable, and also an ignorance which is but an indication of the greatness of former sin.

Maldonatus.

Quesnel.

Coster.

As the knowledge of God is the beginning of all virtue, so ignorance of Him is the source of all sin in man.

John xiii. 19;
xiv. 29.

(4) *But these things have I told you, that when the time shall come, ye may remember that I told you of them.*

These things have I told you, not to add to your present sorrow, but to give you future assurance in Me. Our Blessed Lord foretold *these things* to His disciples—

Cajetan.

(1) That they might endure *these things* with patience, and that when their sufferings befell them they might see more clearly that He who had given them this proof of His foreknowledge was very God.

Ribera.

(2) That the foresight and knowledge of the evils which were coming upon them might strengthen and prepare them the better to endure afflictions when they happened.¹

(3) That the fulfilment of their Master's prediction of trials and sufferings might comfort them and all His disciples until the end of time with the assurance that those other words of His, in which He promised them a rest from their sufferings and a future reward in His glorified presence, would also be fulfilled.

Ferus.

¹ "Solent levius ferri adversa quæ possunt antè prænosci. Nam quæ imparato ac non prævidenti animo mala

ingeruntur, gravius hunc sæpè ab integritatis suæ statu dejiciunt."—*Bede*.

*** "Domine Jesu Christe, misericors et fidelis Pontifex, qui sedes ad dexteram majestatis in excelsis, semper vivens ad interpellandum pro nobis, da nobis adire cum fiducia ad thronum gratiæ; ut misericordiam consequamur,

et gratiam inveniamus in auxilio opportuno: qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus per omnia sæcula sæculorum. Amen."—*Missale Parisiense*.

It is well known that the doctrine of the Procession of the Holy Ghost and the insertion of the words 'and the Son' in the Nicene Creed, has for centuries divided the Eastern and Western Churches. The doctrine of the Eastern portion of the Church on the procession of the Holy Ghost is thus stated by S. John Damascene: "The Father is the source and author of the Son and the Holy Ghost: but He is the Father alone of the Son; He is the Producer of the Holy Ghost through the Son (διὰ Λόγον προβολεὺς ἐκφαντορικῶν Πνεύματος). The Son is His Son, the Word, the Wisdom, the Power, the Image, the Glory, the Character of the Father, and is from the Father. (Ὁ Υἱὸς Υἱὸς, λόγος, σοφία, δύναμις, εἰκὼν, ἀπαύγασμος, χαρακτήρ τοῦ Πατρὸς, καὶ ἐκ τοῦ Πατρὸς.) As to the Holy Ghost, He is not the Son of the Father; He is the Spirit of the Father, as proceeding from the Father. He is also called the Spirit of the Son, —not that he is out of the Son (ἐξ υἱοῦ), but because He proceedeth of the Father by the Son; for His only author (αἴτιος) is the Father."—*De Fide Orthodoxa*, lib. i. cap. xii. In his homily on Easter Eve the same father says, "We worship the Holy Ghost, the Spirit of God the Father, as proceeding from Him. He is also named the Spirit of the Son, as manifested by Him, and by Him communicated to the creature, but not as having from Him existence." "πνεῦμα ἅγιον τοῦ θεοῦ καὶ πατρὸς, ὡς ἐξ αὐτοῦ ἐκπορευόμενον ὅπερ καὶ τοῦ υἱοῦ λέγεται, ὡς δι' αὐτοῦ φανερούμενον, καὶ τῇ κρίσει μεταδιδόμενον ἀλλ' οὐκ ἐξ αὐτοῦ ἔχον τὴν ὑπαρξιν;" and he adds, "εἰς θεὸς, ὅτι μία θεότης, μία δύναμις, μία οὐσία, μία βούλησις, μία ἐνέργεια, ἀμέριστος ἐν μεμερισμέναις μόναις ταῖς ὑπόστασιν, ἥτοι ταῖς τῆς ὑπάρξεως ιδιότησι, μόνῳ γὰρ τῷ πατρὶ τὸ ἀγέννητον. μόνῳ τῷ υἱῷ τὸ ἐκ τοῦ πατρὸς ἀνάρχως ἀχρόνως καὶ αἰδίως γεγενῆσθαι, καὶ τὸ ἐκπορεύεσθαι ἀχρόνως καὶ αἰδίως μόνῳ τῷ πνεύματι."—*Hom. in Sabb. Sanctum*, § iv. (Op. Ven. 1748, p. 817). The sum of the teaching of the Fathers may be thus ex-

pressed.—The Holy Spirit is substantially of the Father and of the Son; for He is substantially from their substance and of one substance with them. He proceeds hypostatically from the Person of the Father, which is the substance of the Godhead, yet not without the Son, but through the Son. The Person of the Father is the Principle from which the Holy Spirit personally proceeds; yet He proceeds eternally from the Father through the Son, not as from the Son as from a second Principle, nor from a confusion of the Persons of the Father and the Son, but from the Person of the Father as the source of Godhead, through the Person of the Son, as being the eternal and co-equal Son. A recent writer thus speaks of this controversy: "On commettrait une grave erreur en confondant la mission ou l'envoi du Saint-Esprit par le Père et le Fils avec la procession éternelle par laquelle Il est produit; car cette procession ne peut venir que du Père, unique principe dans la Trinité: et on ne pourrait, ni directement ni indirectement, attribuer cette procession éternelle au Fils sans Lui attribuer l'attribut personnel du Père, et sans attaquer, par conséquent, le dogme même de la Trinité des Personnes. . . L'Eglise orientale n'eut pas de peine à prouver que dans la Trinité Il ne peut y avoir non de secondaire; que l'attribut de principe est exclusivement l'attribut personnel du Père, et qu'on ne peut le donner au Fils, à un degré quelconque, sans Lui attribuer quelque chose de la personnalité du Père, et, par conséquent, sans miner le dogme de la Trinité. Elle n'eut pas de peine non plus à prouver que parmi les textes des pères que l'on alléguait les uns étaient absolument controuvés, les autres falsifiés et tronqués; que les textes vrais ne se rapportaient qu'à la mission ou l'envoi du Saint-Esprit, et non pas à la procession éternelle."—*Expos. de la Doctrine de l'Eglise catholique orthodoxe*, par W. Guettée, pp. 34, 37. It is probable that in introducing the word *Filioque* into the Nicene Creed, without authority as it must be confessed, Western

theologians did not intend to state any doctrine at variance with that of the Eastern Church, though, as usual, in the course of controversy what was at first a question of words became at length one of fact, or at least of doctrine. The Council of Florence thus defined this doctrine: τὸ Πνεῦμα τὸ Ἅγιον ἐκ τοῦ Πατρὸς καὶ τοῦ Υἱοῦ ἀϊδίως ἐστὶ καὶ τὴν ἑαυτοῦ οὐσίαν καὶ ὑπαρκτικὸν αὐτοῦ εἶναι ἔχειν ἐκ τοῦ Πατρὸς ἅμα καὶ τοῦ Υἱοῦ, καὶ ἐξ ἀφωτέρων ἀϊδίως ὡς ἀπὸ μιᾶς ἀρχῆς καὶ μοναδικῆς προβολῆς ἐκπορεύεται. (*Mansi Concil. t. 31, p. 1029*). This the Greeks understood in the language of Georgius Scholarius to mean "Spiritus Sanctum ex Patre et Filio, seu (quod idem est) ex Patre per Filium procedere; et Patrem ac Filium esse unum Principium Spiritus Sancti" (*Nat. Alex. Hist. Eccles.*). And that this explanation conveys the sense of the definition is asserted by Cardinal Toletus, who, in his commentary on St. John, says: "Quamvis Græcus intelligens fatetur Spiritum esse Filii et Patris, et à Patre procedere, sed per Filium, quod non aliud significat quàm quod nos dicimus, Filius producit Spiritum Sanctum à Patre—id est, habet à Patre producere Spiritum." This explanation of the doctrine of the Western Church is closely, indeed verbally, in accordance with the definition of St. John Damascene, who says of the Holy Spirit that He is Υἱοῦ δὲ Πνεῦμα, οὐχ ὡς ἐξ αὐτοῦ, ἀλλ' ὡς δι' αὐτοῦ ἐκ τοῦ Πατρὸς ἐκπορεύομενον.—*De Fide Orth.* lib. 1, c. xii. in fine. Bishop Forbes (Brechin) in his 'Explanation of the Nicene Creed,' says, "We believe that the Holy Spirit eternally proceedeth from the Father and the Son, as from one principle and by one spiration." I confess that the teaching of the Greek Church seems not more in accordance with the words of Holy Scripture, and with logical deduction from them, than it is confessedly with the creeds of the Church, nor does the teaching of the English Church formally contradict the teaching of the Orthodox Church on this point. It is a

significant circumstance, that when in 1562 the Thirty-nine Articles were set out and the Article "De Spiritu Sancto" was first inserted, though the words of this article are borrowed seemingly from the same source as the Wurttemberg Confession, yet the words "ab æterno," which occur in that Confession, and on which the whole controversy between the East and West turns, were not inserted in the Articles of the English Church, and would therefore seem to have been deliberately rejected, probably because offensive without explanation to one half of the Christian Church. Article V. of the Thirty-nine Articles is: "Spiritus Sanctus, à Patre et Filio procedens, ejusdem est cum Patre et Filio essentiæ," &c.; whereas Article III. of the Wurttemberg Confession is: "Credimus et confitemur Spiritum Sanctum ab æterno procedere à Deo Patre et Filio, et esse ejusdem . . . essentiæ," &c. It would seem, then, as though the Convocation of the English Church was not prepared to assert such *eternal* procession of the Holy Spirit from the Eternal Son as would imply that He was a source and cause (αἰτιος) of the Holy Spirit, and the assertion of a *procession* only; since the word is used both of the eternal spiration and of the temporal mission, is not formally opposed to the Creed of the Eastern Church. It was, however, still felt that though the words in the Nicene Creed, as recited in the Western Churches, and from the Son (ἐκ τοῦ υἱοῦ), were susceptible of an interpretation in harmony with the doctrinal statement of that creed as used in the Eastern Church, some explanation on our part of this addition to the Niceo-Constantinopolitan Creed was requisite; hence in the "Alterations and Amendments" prepared by the Royal Commissioners for the revision of the Liturgy in 1689, the following note in the Nicene Creed occurs: "It is humbly submitted to y^e Convocation whether a note ought not here to be added wth relation to y^e Greek Church, in order to our maintaining Catholic Communion." Nor was this feeling confined to the Royal Commissioners

but was shared by them in common with the nonjurors. Thus in Deacon's Collection of Devotions these words "and from the Son" are removed from the Nicene Creed, and the clause respecting the Holy Ghost is, "who proceedeth from the Father, who with the Father and Son together is worshipped and glorified" (p. 80); and in the shorter and the longer catechisms of the same writer we read: "The Holy Ghost is the third person in order in the undivided Trinity. He is the Spirit of the Father and of the Son, proceeds from the Father through the Son, is sent by the Father and the Son, and is worshipped and glorified with Them, because He is of the same substance or nature with Them" (p. 46 and also p. 160). At the Conference at Bonn in August, 1875, held between divines of the Catholic Church in Germany, Representatives of the Churches of Constantinople, Athens, Greece, and Servia, and certain English divines, it was stated,—“We accept the teaching of S. John Damascene on the Holy Ghost as it is expressed in the following paragraphs, in the sense of the teaching of the ancient undivided Church.

“1. The Holy Ghost issues out of the Father, as the Beginning (*ἀρχή*), the Cause (*αἰτία*), the Source (*πηγή*), of the Godhead.

2. The Holy Ghost does not issue out of the Son (*ἐκ τοῦ Υἱοῦ*), because there is in the Godhead but one Beginning (*ἀρχή*), one Cause (*αἰτία*), through which all that is in the Godhead is produced.

3. The Holy Ghost issues out of the Father through the Son.

4. The Holy Ghost is the Image of the Son, who is the Image of the Father, issuing out of the Father and

resting in the Son as His revealing power.

5. The Holy Ghost is the personal production out of the Father, belonging to the Son, but not out of the Son, because He is the Spirit of the mouth of God declarative of the Word.

6. The Holy Ghost forms the link between the Father and the Son, and is linked to the Father by the Son.”

Though the language thus used may be modified to prevent misconceptions, or to remove objections, yet it seems substantially to represent the doctrines of the Eastern and Western Church, which have ever been less contrariant than the words used to express them might seem to indicate, so that we may say with one of our own divines, “If two wise and understanding men, the one of the Greek Church, the other of the Latin, both lovers of the truth, and not of their own sayings because they are their own, might meet to consider of this seeming contrariety, it would in the end appear that this difference in deed and in truth is not real, but verbally only.” (Dean Field in *The Book of the Church*, book iii. ch. 1.) See on this doctrine the *Christian Remembrancer*, October 1864; the *History of the Council of Florence*, translated from the Russian by Basil Popoff; *Christendom's Division*, Part II., by Edmund S. Foulkes, and also a tract on the history of the insertion of the “Filioque” clause in the Nicene Creed by the same author, published by “the Eastern Church Association;” an *Essay On the History of the Doctrine of the Procession of the Holy Spirit*, by H. B. Swete, B.D.; *The Report on the Resolutions of the Bonn Conference of 1875*, by the Committee of the lower house of Convocation; and a letter *On the Clause ‘And the Son,’* by the Rev. E. B. Pusey, D.D.

WHIT-SUNDAY.¹

ST. JOHN XIV. 15—31.

John xiv. 21,
23; xv. 10,
14.
1 John ii. 3;
v. 3.

Jesus said unto His disciples, (15) If ye love Me, keep My commandments.

In this Gospel there are six truths insisted on:—

(1) The obligation of *love* to God, and therefore to Christ, who is God.

(2) That we are strengthened and enabled to fulfil this duty by means of the blessings promised to us by our Lord.

(3) That the Holy Ghost, *the Comforter*, is present with the Church of God.

(4) That Christ's *peace* is given to Christ's true members.

(5) That He it is who alone could remove sorrow from the hearts of His disciples, as He removes sorrow from all hearts now.

(6) That the *prince of this world* had no power over Him who was sinless. And if this were true of the Vine, so in its measure is it true of the branches also.

Wicelius.

Our Blessed Lord had already spoken to the Apostles of the necessity of faith in Himself: *Ye believe in God, believe also in Me.* He had animated their hope by assuring them,

John xiv. 1.

John xiv. 13.

Whatsoever ye shall ask in My name, that will I do. Now He speaks to them of the remaining theological virtue of love: *If ye love Me, keep My commandments.* These three are intimately blended the one with the other; faith producing hope, and hope with faith becoming the ground of love. But in order that the *disciples* might know that the

Corn. & Lap.

¹ "Nos festum celebravimus de nostra redemptione in die Parasceue: hodie festum agimus de nostra adoptione: in futuro autem festum [de Trinitate] faciemus de beata visione." —*Jacobus de Voragine.* "Hodie in Epistola agitur de figura sub qua datus est Spiritus Sanctus: in Evan-

gelio agitur de re figurata. Figura fuit ignis; in specie enim ignis datus est. Res figurata est amor; ignis enim amorem designat. In specie ignis datus est; quia Spiritus Sanctus amor est, et quia datus fuit ut corda discipulorum Dei amore inflammaret." —*Peraldus.*

promises which He had given of answering all their petitions, and of causing them to find what they sought for, were not made to those who asked in words only, and whose profession of love was only that of the lips, He tells them that the loving Him implied and required the keeping His commandments.¹ Thus having said before that He would give to those who asked of Him, He adds, as an explanation and a limitation of these words, that He will do so to those who so love Him as to keep His commandments. No one can keep Christ's commandments unless he love Him; no one can really love Him who does not keep His commandments; and obedience to them is founded on this, that they are the expression of Christ's will. *If ye love Me, keep My commandments*: keep them because they are Mine; keep them because the doing so is well-pleasing to Me;² keep them, not only on your lips, but in your heart, and by the actions of your life.

Hugo de S.
Charo.

Theophylact.

Lampe.

Luca Brug.
Chrysostom.

In these words, *My commandments*, Christ asserts the oneness of His nature with that of the supreme Law-giver. Moses was not wont to speak in this manner. We are at once reminded of such passages as these, in which God is spoken of: as when He is said to be *One shewing mercy unto thousands of them that love Me, and keep My commandments. The faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments.*

Exod. xx 6.

Deut. vii. 9.
Hengsten-
berg.

Christ exhorts His Apostles, and through them exhorts every follower of His, to *keep His commandments*—

(1) Lest through our indifference and negligence we should lose our love for Him, and destroy that grace which He has given to us.

(2) In order that we might grow in love towards Him, since our love is increased by keeping His commandments, and by every act of love to God. For these commandments are not naked injunctions merely, but precepts which pour spiritual life into the soul. When He commands He gives the power to fulfil His commands.

Olshausen.

(3) As a means by which we may test our love to Him, and as a warning that no one should deceive himself by the belief that he possesses love to God at a time when that love is wholly dead within him.³ Obedience to the law of God is

Dion. Cart.

¹ "These must go together. Love without obedience, 'tis but dissimulation, 'tis not true love; and obedience without love, but drudgery and slavery, not kindly obedience. But join both these together and we shall be rightly qualified and capable of what Christ promises, the comfort of the Holy Ghost."

—*Bp. Brownrigg's Sermons on Whitsunday.*

² "There is no love but between likes; so that we must be *integri*, perfect both in body and soul,—not outwardly alone, but inwardly too." —*Andrews.*

³ "Probatio dilectionis exhibitio

a proof of our love to Him, since love to God is the source of all true obedience. But it is not only a proof of our love and a sign of spiritual life : obedience nourishes Divine love, which will perish unless it burst forth in works of obedience to the will of God. Love lies in the soul and in the affections ; obedience, in the actions of our lives : but love perishes, and is even turned into active hatred, unless, as opportunities be given, it is kept alive by action.

Quesnel.

Jansen Yp.

Luca Brug.

If, then, we have received the Spirit of His love,—since, that is, according to His promise, we have indeed received it,—we are because of this gift exhorted to *keep* the *commandments* of God. The love which stirs our heart to desire God, and which enables us to do His will, is our Father's gracious gift to us : our part is to obey that will, to follow the guidance of that *Spirit of love* which He has given to us, to cherish that gift, and to *keep* His *commandments*. It is not enough for us merely to believe in Him ; it is not sufficient for us only to hope in Him ; or, rather, we do not believe in God, we have no ground of hope in Him, unless we actively do His will. It is with the soul of man as with the tree, which is a parable of man's life : where there is real vitality in the tree, it shows itself, and is kept in being by the bud which bursts forth, by the blossoms which it displays, and by the fruit which it bears.¹

Salmeron.

In these words, then, our Blessed Lord taught His Apostles—

(1) That they should evidence their love to Him, not by weeping and sorrow at His departure ; not so much by their grief at His sufferings, as by their keeping His commandments.

operis. Tunc enim verè Deum diligimus, si præcepta Ejus fide, ore, et opere custodimus.”—*Haymo*. Observatio mandatorum non tantum signum est dilectionis, sed est etiam necessarius effectus dilectionis ; ita ut non diligat qui mandata, occurrente tempore et loco congruo, non servat. Dilectio est animi ; observatio est operis : perit dilectio, immò, mutatur in odium aut contemptum, nisi, quando res exigit, opus cognatum edat. Amantis est se conformare ad voluntatem, multò magis ad præceptum, ejus quem amat.”—*Luca Brug*.

¹ “ Les théologiens distinguent dans la charité, comme dans les autres vertus, l'acte et l'habitude. Ils appellent

charité actuelle le mouvement de l'âme qui se porte avec affection vers Dieu, et charité habituelle l'état de l'âme pénétrée de l'amour de Dieu. L'une est un sentiment passager, l'autre une situation permanente. Toutes les deux se servent, s'entretiennent, se reproduisent réciproquement. La charité habituelle est le foyer d'où s'élancent, comme autant de flammes, les actes d'amour de Dieu ; et ces vives flammes à leur tour alimentent et raniment le brasier qui les a produites. Mais le péché venant, comme un torrent qui a renversé ses digues, à se répandre dans l'âme, y éteint et la charité actuelle et la charité habituelle.”—*Luzeerne*.

(2) That any failure in not receiving that which they had asked in prayer would arise from their neglect in keeping His commandments, from their not truly believing in Him, and so not really asking of Him.

Cyril.
Chrysostom.

(3) That grace and love to Christ would be lost within them unless they were careful to bring forth the fruit of holiness.

Salmeron.

Christ recognises no fulfilment of His commands which springs not from love to Himself. He condemns the keeping of the commandments which He has given when such keeping is from no higher motive than temporal interests, fear of punishment, deference to public opinion, and the like motives.¹

Hengsten-
berg.

(16) *And I will pray the Father.*

Christ is here speaking of Himself as human; *I will pray* as man. But though He promises them that He *will pray*, the use of the future implies that He was about to pray for them in a different way than that in which He had hitherto prayed. The prayer He was about to offer up for them was that of His sufferings and death; hence He says, *I will pray*. The merit of His death, which was to be a continual prayer for us; was not yet, though it was about to be. Only by the passion of Christ, by His meritorious sufferings and precious death, was the Holy Spirit given to the people and Church of God.² The sufferings of Christ became the effectual prayer by which He besought *the Father to give us another Comforter*, the Spirit of His love.

Corn. & Lap.

Stier.

Salmeron.

Cajetan.

Forus.

He tells us that He will *pray the Father*, showing us that the Holy Spirit, as well as Himself—the one Comforter, as well as the other—would proceed from the same source, and would be sent by the same *Father*; and, therefore, that they would be one in all that they did.

Maldonatus.

Our Blessed Lord does not say, *I will send*, though this elsewhere He says; but in this place He says, *I will pray the Father, and He shall give you another Comforter*. He was not about to send the Holy Spirit by the power of His human nature, but only by the virtue of the Godhead. Lest, then, they and we should suppose that the Holy Spirit was not God, and could be directed by one who was only a *perfect man*—that is to say, by the manhood of Christ—He establishes the

John xv. 26.

¹ "Ille qui diligit Christum sermonem Ejus servat quadrupliciter — videlicet, memoriter retinendo, jugiter meditando, Scripturæ commendando, opere implendo."—*Peraldus*.

² "Ut hoc facere possitis Ego rogabo Patrem."—*August*. In quantum homo, rogat; sed in quantum Deus, dat."—*Hugo de S. Charo*.

fact that it must be *the Father* who should send the Holy Spirit; that none but God could do this, since the Holy Spirit was God.

Matt. xxviii.
20.
John xv. 26;
xvi. 7, 13.
Rom. viii. 15,
20.

And He shall give you another Comforter, that He may abide with you for ever.

Barradius.

This is the first time that Christ had spoken to His Apostles of the whole mystery of the ever-blessed Trinity, of the Life-giving Spirit as well as of the Unbegotten Father and of the Eternal Son; hence the Church has selected this portion of Holy Scripture as the Gospel for Whit-Sunday, the feast of the Holy Spirit.

Corn. & Lap.

Christ here says to His disciples, that the Father *shall give* them a *Comforter*; a pledge which was fulfilled on the day of Pentecost. That this *Comforter* should be *another*; hence, that He Himself was and is a *Comforter*: and that this new *Comforter* should *abide with them for ever*, in distinction to Himself, who was about to depart in that nature by which they had hitherto known Him, the sensible consolation of whose presence was to end at His removal from their sight: calling the Holy Ghost by this name, *another Comforter*, in order to show that the Spirit would not be opposed to, but would entirely take the place of, Himself.

Jansen Yp.

Theophylact.

Our Blessed Lord was and is Himself a *Comforter* in every sense of the word, for the word (*παράκλητος*) which we translate *comforter* implies far more than is generally understood by this word:—

1 John ii. 1.

(1) It means an *Advocate*,—that is, one who stands by the side of another, especially when he is on his trial on account of accusations brought against him, and assists him in his struggle against his enemy; thus *we have an Advocate with the Father, Jesus Christ the Righteous*. He who stands by our side to aid us against temptation is *with the Father* to give us that Divine grace which we need.

(2) It means the *Teacher* and *Exhorter* of His people.¹

¹ “*Παράκλητος*, a teacher or exhorter. So Acts xi. 23, *παρεκάλει πάντας*, the sum of his speech or sermon to them all was, that they should cleave unto the Lord. So Acts xiv. 22, *παρακαλοῦντες ἐμμένειν τῇ πίστει*, preaching to or interceding with them to abide in the faith; and xv. 32, *διὰ λόγον πολλοῦ παρεκάλεισαν*, and λόγῳ πολλῷ, ch. xx. 2, with much speech they exhorted, or taught, or preached to the brethren. So ch. xvi. 40, *παρε-*

κάλεσαν αὐτοὺς, they preached to or exhorted them. So λόγος παρακλήσεως, Acts xiii. 15, a word of exhortation, according to their custom of saying something seasonably to the people at their public assemblies, after their reading of the law, &c. So Acts xv. 31, the whole message of the synod at Jerusalem and their decision of the controversy is called *παράκλησις*, exhortation.”—Hammond.

(3) It implies that He is *the Comforter* or Consoler of His people. Our Blessed Lord was all this to His Apostles whilst manifested in the flesh; and the Holy Spirit, who is here promised to be *for ever* with the people of God, is perfectly to fill the place of their Lord in the hearts of the disciples. He is to be—

(1) The Advocate; for *the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us.* Rom. viii. 26.

(2) The Exhorter; moving our hearts to love God and to be obedient to His commandments. Corn. à Lap.

(3) The Consoler; in an especial sense of the Apostles and first disciples of Christ. By speaking of the need of a *Comforter* the great Head of the Church prepares them to encounter persecutions and death for His sake. But though He should be this in an especial sense to those whom He was about to leave behind Him, the Holy Spirit is a very real Consoler to all God's people, comforting the soul of the penitent by imparting remission of sins through the blood of Christ; by calming the conscience of man when agitated through fear; by inspiring him with confidence in God as his Father; by implanting in the breast of man a love of heavenly things, and by strengthening him to overcome temptation, and to free himself from the dominion of sin.¹ Toletus.

Our Blessed Lord here promises that the Spirit shall be *with us for ever*; not in us consciously for ever, for none are so holy as always to retain the presence of the Spirit consciously within them: rather here He promises that the Holy Ghost shall be *with us* in the Church, which is never to be bereft of His guidance and of His comfort. He is indeed *for ever* with those individual souls who do not resist Him, Wiganus. Natalis Alex.

¹ “Παράκλητον [‘Comforter’], *Advocate, Paraclete*. This word is not found in the LXX., and John alone of the writers of the New Testament has it. Παρακαλεῖν is the Latin *advocare*, to call in to one's help a patron: thence comes the term *παράκλητος*, one called in to render aid; one's defender, patron (counsellor); one who speaks in a person's behalf, and suggests to him what he ought to say. See ver. 26: ‘The Comforter, which is the Holy Ghost, shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.’ Comp. ver. 13 as to what we ought to say to God: ‘Whatsoever ye shall ask in My name, that will I do, that the

Father may be glorified in the Son;’ ch. xvi. 8, as to what ought to be said to the world: ‘When He is come, He will reprove the world of sin, and of righteousness, and of judgment.’ The appellations *Paraclete* and *the Spirit of Truth* occur conjoined also in chap. xv. 26. The former corresponds to the economy of Christ—comp. 1 John ii. 1: ‘If any man sin, we have a *Paraclete*, or Advocate, with the Father, Jesus Christ the Righteous;’ the latter to the economy of the Father—comp. John iv. 23: ‘The *true worshippers* shall worship the Father in *spirit* and in *truth*; for the Father seeketh such to worship Him.’ ”—Bengel.

Ferus.

Barradius.

Œcumenius.
Lampe.
Chrysostom.

who do not grieve Him by their sins, and who do not finally drive Him away by their continued wickedness.¹ With such souls He will continue in another world that communion which He has maintained with them upon earth; He will be with them as their Guide now, as their Comforter amidst the troubles of earth, and as their great Reward in the glory of eternity.

Jansen Yp.

Hugo de S.
Charo.

The Holy Spirit, who is here promised to the disciples of Christ, is said to be *another Comforter*,—not as being of another nature, but because distinct in personality; differing, however, from the Incarnate Son in the mode of His consolation, since Christ, as man, comforted His fellow-men by His bodily presence, and by the evident and sensible influence of His words, whilst the Holy Spirit moves the hearts of men by His spiritual presence alone, and by the unseen influence of His Divine power. Whilst, then, the use of this word *another* testifies to the distinction of Persons in the Godhead, the name of *Comforter* declares the identity of substance and the equality of the power and the dignity of the Son and of the Holy Ghost.²

Barradius.

Gregory.

In using this word Advocate, by which the office of the Holy Spirit is oftentimes described, let us remember that this word has been borrowed from secular life, and that in the original it does not mean, as with us, one who pleads the cause of another, but rather one who stands by and suggests thoughts for the accused himself to use; one who prompts another in moments of distress or of difficulty; for in this way the Holy Spirit intercedes with the Father, by inwardly moving the sinner to pray for himself.

John xv. 26;
xvi. 13.
1 John iv. 6.

(17) *Even the Spirit of Truth.*

The Holy Ghost, *the Comforter*, is here called *the Spirit of Truth*.

(1) As sent unto us from the Son, by whom He is imparted to us, and remaining in the Son, who is Truth itself, *the Way*,

¹ "Amongst all the names and titles given to the Messiah in the Jewish writers, that of *Menehem*, or the *Comforter*, hath chiefly obtained; and the days of the Messiah amongst them are styled the *days of 'consolation.'*"—*Lightfoot*.

² "τὸ μὲν γὰρ εἰπεῖν ἄλλον, δείκνυσιν τῆς ὑποστάσεως τὴν διαφορὰν· τὸ δ' εἰπεῖν παράκλητον, τῆς οὐσίας τὴν συγγένειαν."—*S. Chrysostom*.

"Paracleti vocabulum est commune

toti Trinitati. Nam et Filius manifestè significat se Paracletum esse cùm dicit post sui discessum Patrem daturum illis alium Paracletum: Patrem autem Paracletum esse probat illud Apostoli, 2 Cor. i. 3, *Pater misericordiarum et Deus totius consolationis; qui consolatur*. Id autem Christus hìc tacet, quia sermo ei est de Paracleto à Patre ad discipulos misso, aut mittendo; Pater autem non mittitur."—*Estius, De Difficil. Locis*.

the Truth, and the Life to man. The Spirit it is that quickens the spoken words of the Eternal Word.

John xiv. 6.
Cyril.
Stier.
Basil.

(2) Because He came to manifest the truth, that Jesus Christ, the Messiah, is very God, the Saviour of the world.

(3) Because He is truly the Spirit,—not a created Spirit, not an angel, but the Divine, Almighty Spirit, and thus worthy of our-faith and of our confidence.

Euthymius.
Chrysostom.

(4) Because He is the Author and the Giver of truth to us; freeing us from all errors, and revealing to us the whole of evangelical truth. He is called *the Spirit of Truth* in opposition to that spirit of the world from which He came to free men, and which is the spirit of deception and of error; and in contrast to the shadows of truth which are found in the ceremonial law, and which were superseded by the light of that Gospel which the Holy Spirit has made known to men; and by this name He was promised to the Apostles at this time, since truth is at the very foundation of Christ's Church. He is at once the principle of truth, and imparts to man that which is the truth.

John xvi. 13.

Corn. & Lap.

Chrysostom.
Salmeron.

Quesnel.
Tholuck.

By the use of these words, *the Spirit of Truth*, our Blessed Lord declares to His Apostles that the other *Comforter* who was to be given to them was not, like Himself, corporeal man; He was a Spirit, and truly and only a Spirit; not God incarnate, dwelling amongst men. He is *the Spirit of Truth* to the whole world, which at the time of His coming more especially seems to have needed His presence. He was *the Truth* to the Gentile lying under a spirit of delusion, and to the Jew, whose mind was filled with the perversions of a false tradition and of a rigid literalism, which led him to rely upon shadows rather than upon *the Truth*.

Cajetan.

Lightfoot.

God's Holy Spirit brings to our heart the truth, the will of God concerning us. He gives us as a first truth the humbling knowledge of our sins; He gives us as a second truth the consoling knowledge of a Saviour. He flatters not, neither does He deceive us; but He evidences to our minds the truth, the greatness of our sins, and the need of a Redeemer and a Sanctifier.

Stier.

Whom the world¹ cannot receive, because it seeth Him not, neither knoweth Him.

Rom. viii. 9.
1 Cor. ii. 14.

¹ "Qu'est-ce que le monde? sinon la concupiscence de la chair, la concupiscence des yeux, et l'orgueil de la vie? La concupiscence de la chair nous livre à des plaisirs qui nous aveuglent. La concupiscence des yeux, l'esprit de curiosité, nous mène à des connois-

sances, à des épreuves inutiles: on cherche toujours, et on ne trouve jamais; ou bien on trouve le mal. L'orgueil de la vie, qui dans les hommes du monde en fait tout le soutien, nous impose par de pompeuses vanités. Le faux est partout dans le monde, et l'esprit de

The world *seeth Him not* with the bodily eye, since He is incorporeal; *neither knoweth Him as the Comforter*, because the spiritual eye is dim and unable to discern Him.

Chrysostom.

The world—that is, worldly men, minds full of worldliness—cannot *receive*, cannot see or know,¹ the Spirit, because He is wholly heavenly. As a mirror which is unclean cannot reflect clearly the image which is before it, so the heart that is impure, and which clings to the things of earth, cannot see with the eye of faith *the Spirit of Truth*, and so *cannot receive Him*. For *the world* only takes account of and receives visible things, and so far as it is worldly rejects spiritual realities. These words, let us remember, imply far more than the inability of *the world*—men who are without the Church of God—to *receive* the life-giving and sanctifying Spirit; the worldly affections and worldly reasonings of good men hinder their seeing and receiving *the Spirit of Truth* and Holiness.

Basil.

Ecumenius.

Natalis Alex.

Worldliness receives Him not—

(1) Because it does not and cannot see Him intellectually, which is the only mode by which it is accustomed to perceive anything that is not corporeal.

Barradius.

(2) Because it does not see Him corporeally; for such a temper of mind receives only what it sees: sight and the other senses are the instruments of reception, not faith; and hence, since He cannot be apprehended by the senses, such men do not *receive Him*, and cannot love Him, for the knowledge which is here spoken of includes love.

Menochius.

And this non-reception of the Spirit into our hearts is not by the appointment of the Father, or through any failure of love on His part; it simply arises from the fault of man, and from the state of mind which is caused by sin and indifference. Those, however, who come to God in trusting faith, and those who mourn over their sins because they separate them from Him, see, receive, and know Him to their soul's consolation, since *Blessed are they that mourn, for they shall be comforted*; shall receive and shall know Him who is *the Comforter*.

Jans. Gand.

Matt. v. 4.
Ferus.

Rom. viii. 14,
16.
1 Cor. iii. 16;
vi. 19.
1 John ii. 27

But ye know Him; for He dwelleth with you, and shall be in you.

vérité n'y peut entrer. On est pris par la vanité; on ne peut ouvrir les yeux à la vérité."—Bossuet.

¹ "Non videt mundus Spiritum, quia non assumpsit carnem, in qua videretur, sicut Filius, qui carne sumpta visibilis factus est: non ergo mundus videt.

Quod etiam bonis est commune, quia ne ipsi sic vident, propterea additur secundum nec scit seu cognoscit, nempe mente et affectu, quibus quod non videtur, accipitur, et capitur; hec enim bonis et justis proprium est."—Toletus.

Ye know Him, even though ye see Him not, because the eye of your faith is clear, and your knowledge is not dependent, like that of the men of the world, on sight. Toletus.

He dwelleth with His Church; He shall be in the heart of Christ's true disciples. With His people, by the signs of the fiery tongues at the first, and by the works of sanctification throughout all time; and *in the souls of the faithful*, illuminating, comforting, and leading them *into all truth*.¹ Lest, then, they should think of Him, as one whom they were to see and to converse with as they had seen and had conversed with the Messiah during the time of His incarnate life on earth, our Blessed Lord tells them that the Holy Spirit, whom the Father should send, would be not only *with* them as truly as Christ whilst in the flesh on earth was with them, but that He (the Spirit) should be *in* them, speaking to their spirits and consoling their hearts *in* them; and that His presence would be a spiritual and an abiding one—neither incarnate as the Son, nor dying as the Son. That as Christ was and is the Doctor of His Church by His word spoken, so should the Holy Spirit be the inward Guide and Teacher of the Church by His unseen presence *with* the Church, and *in* the hearts of men. Hugo de S. Charo.

Just as *the world* could not *receive* Him and *know* Him because of its sinfulness, so our Blessed Lord tells His disciples that they would be able to *know Him*, not through their own antecedent merits, but because of His dwelling *in* them, and because of their being guided by Him; that they should *know Him*, not only by the illumination of the mind and with the eye of faith, but more especially by the experience of that holiness which He would work in them. When the children of God both know and love the Spirit of God, the knowledge and the love which they possess spring not from their own hearts, but they are the fruits of His presence and the result of His work. He must, indeed, dwell in our hearts first, kindling them with His effectual love, before we can love Him. Toletus.
Jansen Yp.
Œcumenius.
Quesnel.

(18) *I will not leave you comfortless; I will come to you.* Jans. Gand.
Dion. Carth.
Menochius.

I will not leave you fatherless (ὀρφανός); I will come to you again in My body and after My resurrection; and even when Matt. xviii.
20;
xxviii. 20.

¹ "In vobis erit et apud vos manebit. Consolatio ergo Spiritus Sancti intus est, in vobis erit, in conscientia, in animo. Mundi autem foris, in sensibus, in carne, in externis vanitatibus. . . Altera conditio consolationis Spiritus Sancti apud vos manebit, in vita, in morte, in adversis, in prosperis; quia est de bonis Spiritualibus, quae nemo invitus amittit."—*Adr. Mangotius.*

I go away by My ascension to the right hand of the Father, I shall live for ever, so that you will not be left destitute by My going away. Nay, by My going away I will send to you *the Spirit of Truth, the Comforter*, who will make you the children of God by adoption, so that you will ever have a Father, and will not be orphans.¹

Barradius.

This promise of Christ was fulfilled—

(1) Literally, when after His resurrection He came and was seen by His disciples in His glorified body.

(2) When visibly He sent the Holy Spirit to His Apostles and to the rest of His disciples at the day of Pentecost; for as the Spirit who came to them came from Christ, and in His name and power, in His coming Christ Himself came, who is one in nature and power with His Spirit.

Cyril.

(3) When invisibly He came to them and gave to them various spiritual gifts *for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.*

Ephes. iv. 12.

Thus, too, does He come to the believer by that inward grace and presence in the heart by which He abides with them. In these three ways does He fulfil His word to His people. But in addition to these comings—

Rev. iii. 20.

Corn. & Lap.

(4) He will come again visibly to His true members, and not to them only, but to all men, at the day of judgment. This coming, however, lies beyond the scope of the promise which is here made to the Apostles of Christ.

Olshausen.

The coming of the Comforter and the coming of the Lord Jesus are essentially one, so that Christ came in the Comforter whom He sent unto them.² It is indeed *another Comforter* who will come to us, and yet in the unity of the ever-blessed Trinity it is no other than Christ Himself, in His real, invisible presence, coming to us. The resurrection was a pledge of this; and so far the coming of Christ in the flesh to His Apostles was implied in these words, *I will come to you*; but the coming of which Christ speaks goes beyond this, and means His coming in and with the Holy Spirit; coming in the sensible apparition of the body after the resurrection, as well as by spiritual consolation and by internal vision to His people.

Stier.

Dion. Carth.

¹ *Comforter*.—If we ask, Why under that term? To show the peculiar end for which He was sent, agreeable to the want of their private estate to whom He was sent. If they had been perplexed, He would have prayed for 'the Spirit of Truth;' if in any pollution of sin, for 'the Sanctifying Spirit.' But they were as orphans, cast down and comfortless, *tristitia implevit cor eorum*,

their hearts full of heaviness; no time to teach them now, or frame their manners. They were now to be put in heart. 'The Spirit of Truth' or Holiness would have done them small pleasure. It was comfort they wanted; a *Comforter* to them was worth all."—*Andrews*.

² " *Veniam scilicet Spiritu consolatore, tutore et gubernatore.*"—*Guilliaud*.

(19) *Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also.*

John xi. 25;
xvi. 16.
1 Cor. xv. 20.
1 Thess. iv.
14.

A little while¹ remains during which the world may still see Me, but after My crucifixion and resurrection from the dead I shall be no more seen by the world, no longer teach in public, and work those mighty works which have been so many signs of My power; but I shall be seen only by you, the chosen witnesses of My resurrection.

Corn. & Lap.

After the resurrection of our Blessed Lord there was a marked difference in the mode of His intercourse even with His Apostles and with those who had hitherto been most with Him. With their bodily eyes, indeed, they saw Him for a time, and until His ascension; but after His departure to the Father and the descent of the Holy Ghost into their hearts, they saw Him only with that spiritual insight which He gave to them, with that eye of faith which the world and worldly hearts do not possess, and hence cannot see Him.²

Jans. Gand.

Because I live, ye shall live also. By My life and the power of My resurrection I will raise you up again to life with Me, for through that life which I have *ye shall live* in eternal happiness with Me: because *I live* in glory—live, that is, a glorified life—*ye shall live also*, and share with Me in the same glory.

Cyril.
Rupertus.
Hugo de S.
Charo.

Our Blessed Lord says of Himself, *I live*. The use of the present tense implies the nearness of that resurrection life; so near that He says, not I shall live, but *I do live*. It implies also the unchangeableness, the permanency of His life, as contrasted with that life which only in the future believers in Him *shall live also*. Hence He is spoken of as *He that liveth* (ὁ ζῶν), who hath life in Himself *for evermore* (εἰς τοὺς αἰῶνας τῶν αἰώνων). The life of the Christian follows and results from the life of Christ: it is not of himself, but by and through Him who is the *Life* itself. And this life Christ promises to His true members when He promises to send the gifts of the Spirit, who is Himself the Lord and the Giver of life.

Barradius.

Rev. i. 18.

John i. 4.
Bengel.
Nicene
Creed.

(20) *At that day ye shall know that I am in My Father, and ye in Me, and I in you.*

John x. 38;
xiv. 10;
xvii. 21, 23,
26.

¹ "Πᾶσιν εἶπε Μικρόν· μικρόν χρόνον λέγει τὸν ἕως τῆς δευτέρας παρουσίας· Μικρόν γὰρ Θεῷ καὶ ὁ μακρότερος."—*Ammonius*.

² "Venit Deus ad hominem, dum homo venit ad Deum. . . . Venit

homo credendo, obediendo, intuendo, capiendo: Deus venit subveniando, illuminando, implendo."—*Glossa Ordinaria*. See on Acts i. 3, Commentary on the Epistle for the Ascension-day.

Our Blessed Lord tells His Apostles that when He shall have risen from the dead, and especially after they shall have received the Holy Ghost, *the Spirit of Truth*, whose office it was to guide the Apostles *into all truth* and knowledge, they shall *know* these three things—

(1) That He is in the Father by the unity of the Divine essence; so that He, the Son of the Father, is truly God.

(2) That they, and we with them, are in Him by the union, in His person, of the Divine and human natures, since in taking man's flesh He joined the nature of man to that of God.

(3) That He is in them, as He is in us, dwelling in and filling our hearts with His grace, and directing us to life eternal. He is in the Father, as the ray is in the sun, inseparably united to that from which it proceeds, and one with the sun; we in Him as the branch is in the vine; He in us as the vine: communicating to us His life as the life and fruitfulness of the vine are communicated to the branches: He in the Father by the nature of His Divinity; we in Him through His incarnation;¹ He in us and we in Him by the reception of faith and by the virtue of His sacrament; for *he that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him.*

Gloss. inter-
lin.
Hilary de
Trinit. lib.
8.

John vi. 56.

Guillaud.

Jansen Yp.

Dion. Carth.

Chrysostom.

At that day, the day of Pentecost, they should know by faith, and through the revelation of *the Spirit of Truth*; ² *at that day*, the day of eternal blessedness, they and all who are united to Him shall know perfectly, and by the sure possession of the vision of Godhead, that He is in all His true members by love and grace, and by the glorious indwelling of that Spirit who is love; He in them and they in Him by virtue of His incarnation and by their sharing with Him that common nature which He and they possess: they in Him as the members of a body are in the body; He in them as the life of the body is in each and every member of

¹ "Ἐγὼ μὲν γὰρ φυσικῶς ἐν Πατρὶ ὡς καρπὸς Ἀβροῦ, ὑμεῖς δὲ ἐν Ἑμοὶ καθ' ὃ γέγονα ἄνθρωπος, καὶ Ἐγὼ ἐν ὑμῖν διὰ τῆς τοῦ Πνεύματος ἐνοικήσεως."—*Ammonius.*

² "It was *in die*, and *in die illo*, in the day, and at a certain day, and at a short day. For after Christ had made His will at this supper, and given strength to His will by His death, and proved His will by His resurrection, and left the Church possessed of His estate by His ascension, within ten days after that He poured out this legacy of knowledge. For though

some take *this day* mentioned in the text to be *tanquam unus diei tenor a dato Spiritu ad resurrectionem*, from the first giving of the Holy Ghost to the resurrection; and others take *this day* to be from His resurrection to the end of His second conversation upon earth, till His ascension; and St. Augustine refers it *ad perfectam visionem in calis*, to the perfect fruition of the sight of God in heaven; yet the most useful and best followed acceptation is, this day of the coming of the Holy Ghost."—*Donne.*

which it is composed. He was in His Apostles and is in all His people by His essential Divinity, by the presence of love ; whilst they and we abide in Him by responsive love, and by obedience to His will.

Cajetan.

Barradius.

Christ's chosen ones are in Him according to His whole twofold nature—

(1) So far as Christ is man, possessing a true human nature, they are in Him by that community of nature by taking which He has made all men to be one in Him.

(2) So far as He is God, His faithful people are in Him as the cause of their salvation, as the source of their spiritual life, and as their final reward.

Ferus.

In these words we have three great mysteries of the faith stated—

(1) The mystery of the ever-blessed Trinity—*I am in My Father.*

(2) The mystery of the incarnation of Christ Jesus—*ye are in Me.*

(3) The mystery of our sanctification and spiritual life—*I am in you.*¹

Tirinus.

(21) *He that hath My commandments, and keepeth them, he it is that loveth Me.*

John xiv. 15,
23.
1 John ii. 5;
v. 3.

But the promises made to His Apostles were not for them only, but for all the faithful in every age : hence He here declared that the same privileges which He had before promised to His own immediate disciples should be given to every one who *hath* and who *keepeth* His *commandments*. Whosoever *hath* Christ's commandments by hearing and *who keepeth* them by his deeds shows this true proof of his love to Christ, and hence of Christ's love to him, enabling him to do that which is pleasing and acceptable in the sight of the Father.

Corn. à Lap.

Hugo de S.
Charo.

He that has God's *commandments* in his memory, and who keeps them by his life ; who has them in word, and keeps them in his deeds ; who has them by the hearing, and keeps them by his actions ; who has them by doing, and who keeps

¹ "Ce verset est un abrégé de la théologie chrétienne, par la connoissance qu'il nous donne : 1. De la Trinité ; parce qu'il nous est marqué que le Fils est dans le Père par l'unité de sa nature avec lui, et par la naissance éternelle que son Père lui donne dans son sein, où il est avec lui principe du Saint-Esprit : 2. De l'incarnation ; parce que nous y apprenons que notre nature est dans le Verbe, Fils de Dieu,

par une union personnelle ; l'Eglise en Jésus-Christ comme son corps ; et tous les chrétiens comme ses membres, qui lui sont incorporés : 3. De la sanctification de l'Eglise ; parce que Jésus-Christ est en nous par son Esprit d'adoption pour nous sanctifier, pour nous régir, et pour répandre en nous, comme chef dans ses membres, la vie de la grâce et de la gloire."—*Quesnel*.

them by perseverance ; such a man truly loves God, and is heir to all the promises of Christ : in such a heart God dwells ; such a soul is the resting-place and the temple of God ; and as God's glory rested on the ark which contained the commandments, so upon that living ark, the heart of God's child, will the protection and the glory of the Father ever rest, since there also are the commandments of God stored up within, and written *not merely in tables of stone, but in fleshy tables of man's heart.*

And he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.

Because the *commandments* of Christ are the *commandments* of the Father—since He and the Father are One—therefore he that loves and obeys the *commandments* of Christ thus proves his love and obedience to the Father, and in return *shall be loved of the Father.* And not only this ; but Christ adds, *I will love him*,—not only, that is, in and with the Father, but with that love which He has for us as Incarnate God.¹ Our Blessed Lord has elsewhere said that *the Father loveth us* ; here He says, *shall love.* He first loves us, and enables us to love Him ; and when we love Him with that love which He has given to us, He loves us not only as our Creator, but as our Father, our Redeemer, and our Sanctifier ; loving us here, and throughout eternity.

I will love him, and will manifest myself to him—will so love him, that is, as to manifest Myself clearly to him with an eternal love ; for *this is life eternal, to know Thee the only true God, and Jesus Christ, whom Thou hast sent.* He promised His Apostles that He would not only show Himself again to them in the body, after His resurrection from the dead, but that He would make all the truths of His nature clear to them, and reveal Himself by an eternal and glorious manifestation.

This manifestation is the highest gift which God gives to His faithful ones : in it consists the fulness of blessedness, that He who is Wisdom and Truth and Righteousness should *manifest* Himself to the soul. This gift Moses desired when he prayed, *If I have found grace in Thy sight, show me now Thy way, that I may know Thee.* And of this manifestation the

¹ " Non solum Pater diligit, sed Ego etiam : non ut Deus tantum ; sic enim una et eadem dilectione cum Patre diligit ; sed ut homo etiam, sua enim charitate quam ut homo habet, suos

dilexit. Et diligit credentes et sua mandata servantes, non solum continuando amorem, sed novis semper cumulando beneficiis, quibus multifariam et continuo suos efficit Christus."—*Toletus.*

Psalmist declares, *As for me, I will behold Thy presence in righteousness : and when I awake up after Thy likeness, I shall be satisfied with it.* This manifestation alone, he says, shall fill all the longing desires of my soul. I seek nothing beyond this. Blessed then is that man to whom God will thus manifest Himself, so that nothing be wanting to the fulness of his blessedness. We know *when He shall appear, we shall be like Him ; for we shall see Him as He is.* Beyond pardon and peace and love is this manifestation which Christ promises to those who love Him, and by so loving Him keep His commandments.

Ps. xvii. 16.

1 John iii. 2.

Eusebius.
Emiss.

Thus does our Blessed Lord, in fulfilment of His promise, manifest Himself to us in the midst of our trials and afflictions, showing Himself to our souls by His consolations, the pledge and foretaste of the happiness which will be the fruit of His manifestation to us in the world to come. To His Apostles, as to us, these words were not merely a promise of the revelation of the knowledge of Himself, but of an increasing manifestation both of knowledge and of love.¹

Salmeron.

Christ will manifest Himself to a loving, not to an indolent and careless soul.

Hengsten-
berg.

(22) *Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?*

Matt. x. 2.
Luke vi. 16.

This was the question of the brother of James, Judas, whose surname was Thaddæus or Lebbaeus. Iscariot, it would seem, had already gone out upon his errand of treason ; but as though John in his love would not for one moment have this Judas confounded with the traitor, he adds immediately, *not Iscariot.*

Menochius.

Maldonatus.

Niemeyer.

The question of Judas arises from the mistake which all the Jews, and even our Blessed Lord's own disciples until the coming of the Holy Ghost, made as to His kingdom and the object of His coming into the world. How, he asks, and for what reason, wilt Thou make any distinction in Thy manifestations to us and to the world, since the world is to be Thy possession, even though we are to be the ministers and princes of Thy kingdom ? With their minds filled with their own interpretation of ancient prophecies, these words of Christ

Hugo de S.
Charo.

Lamy.

¹ "Ante dixerat, *Vos autem videtis Me.* Non omnino igitur illis ignotus erat, quanquam per dilectionem Ei se magis manifestum reddat. Est igitur manifestatio causa amoris, et rursus amor causa majoris manifestationis;

Christus enim tantus est, ut una manifestatione apprehendi nequeat à nobis : et in fide sunt gradus, et magis et minus, et perfectiora dona tribuit amori erga se."—*Salmeron.*

were indeed inexplicable to Judas and to the rest of the Twelve. They naturally recurred to such promises as these:
 Isa. xl. 5. *The glory of the Lord shall be revealed, and all flesh shall see it together. All flesh shall see the salvation of God.* Or again, to Christ's own words to themselves: *Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd. I, if I be lifted up, will draw all men unto Me.*
 John x. 16.
 John xii. 32.
 Associating these words with the only manifestation of which they were thinking, they were unable to reconcile the present declaration of Christ with the expectation of the whole nation, and with other declarations of their Lord Himself. As we see Thee, so does the world see Thee, Judas seems to say; the world as well as we sees Thy glorious works, Thy miracles, the manifestations of Thy great power, and the proofs of Thy Messiahship; how more than in this way can we see Thee? As yet they knew nothing of His manifestation to the souls of men, of His kingdom set up in the hearts of believers, of the more real and more perfect manifestation of His Spirit to the spirits of His people. To correct these mistaken notions of Judas and of the rest of His Apostles, and to remove from their minds the expectation of a corporeal manifestation and of a kingdom of material glory, Christ goes on to say that He *will manifest Himself* only to those who *love Him*—not to the eyes, that is, but to the hearts, of His true disciples.
 Salmeron.
 Rupertus.
 Jans. Gand.

John xiv. 15. (23) *Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him.*¹

Do not think, our Blessed Lord in effect says, that I will only appear to you who have been with Me in My earthly ministry, and that the fruit of My humiliation, of My sufferings, and of My death will be limited to you, My Apostles; I will *love* and *will manifest Myself* to every man who shall *love Me*, and who *will keep My words*.
 Corn. à Lap.

It is now no longer to one family and to one nation that God's love appears to be given, but *whosoever will, let him take the water of life freely*. And the promise which Christ makes He makes to all, of whatever nation or condition they may be; showing us that the Father's love to man is not
 Rev. xxii. 17.
 Luca Brug.

¹ "Hic est sensus hujus sententiæ: nempe si quis Christum prædicatum receperit, et sermonem ac doctrinam Ejus amplexus mente et affectu fuerit, cum Pater diligit—id est, adoptabit in numerum filiorum: *Dedit enim eis potestatem filios Dei fieri, his qui credunt in nomine Ejus.*"—*Toletus*.

limited, but that it extends to all mankind, and that He seeks only for our sake that we should, in return, love Him. Hence the invitations of Christ are addressed to all in such words as these, *Come unto Me, all ye that labour and are heavy laden, and I will give you rest.* And when He was about to offer up Himself as an all-perfect sacrifice, He was offered up not within the city of the Jews, but *without the gate*, in testimony that it was to them also who were *without* that this salvation was offered.

Matt. xi. 28.

Royard.

Heb. xiii. 12.

My Father will love him. Manifold are the signs of the greatness of the love which the Father has for us—

(1) In loving us before we loved Him : for *herein is love, not that we loved God, but that He loved us.* 1 John iv. 10.

(2) In the mission of the Son into the world : for *God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.* John iii. 16.

(3) In His drawing us to Himself, even when we were far off from Him : *I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.* Jer. xxxi. 3.

(4) In adopting us as His children : *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.* 1 John iii. 1.

(5) In His making His *abode* in our hearts, as our Blessed Lord here promises, and as the Holy Ghost Himself declares : *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you ?* 1 Cor. iii. 16.
Hugo de S. Charo.

And we will come unto him, and make our abode with him. 1 John ii. 24.
Zech. ii. 10.
Rev. iii. 20.

We will come. By using this word, *we*, our Saviour declares that the whole three Persons in the over-blessed Trinity¹ *will come* to the soul of the believer; *will come*, therefore, not by a visible, but by a spiritual and invisible visitation, by internal consolations, by augmentation of grace, by an increase of love, and by the multiplication of all spiritual blessings. *Will come*, not by change of place, but by a new operation; and will not only give us the

Ferus.

¹ "*Ad eum veniemus.* Ego et Pater et Spiritus Sanctus. Pater venit fortem faciendo, quia Ei attribuitur potentia. Filius illuminando, quia Ipse est sapientia. Spiritus Sanctus charitate inflammando, quia Ipse est charitas et benignitas. *Et mansionem apud eum faciemus.* Nota quod in

templo Domini—id est, in anima—sunt tria, mensa et candelabrum et altare. Pater enim in mensa reficit animam, et confortat sua potentia; Spiritus Sanctus in altari ignem accendit charitatis, et descendit odor thymiamatis et fumus incensorum, quæ sunt desideria et orationes sanctorum."—*Hugo de S. Charo.*

gracious and sensible tokens of Divine love in our souls, but God—the whole three Persons in the Godhead—*will come* to the soul of the faithful one. *Will come*, not in substance and essence, but by His choicest gifts and graces. *And make our abode with him*; preserving that grace, and increasing that strength, which at the first were given: a warning against their sin, who hear of God and who receive His word for a moment into their hearts, and then forget Him, and by their sins grieve the Holy Spirit, and drive Him from the temple which He loves to inhabit, the soul of the believer.

God comes to all men by His presence, by His power, and by His love: He comes, moreover, to the soul that is faithful to the drawings of His love by fresh grace and by more love.¹ But these words of our Blessed Lord were not spoken of the first operations of the Spirit of God upon the human heart, as though He would love us only in answer to our love to Him, since no one can *love* God and *keep* His *commandments* without God's grace first given to enable him so to do. God first loves us as He loves all His creatures, and he who loves and obeys Him in return is then filled with a larger measure of Divine grace, and has the Spirit of God abiding in his heart. In these words, then, Christ at the first gives to His Apostles, and through them to us, an exhortation to perseverance in well-doing, and to abide in the way of His love and of His commandments, encouraging us to this by speaking of the permanence of His presence and of the blessedness of His indwelling; giving to them and us at the same time the power to persevere, and pointing out the object and the end of our continuance in the Father's love, since by so doing we shall retain within us the presence of His Spirit.²

God comes to us when we come to Him. He comes to us by helping us in our temptations and in our afflictions; we come to Him by obedience. He comes to us when He calls us, and calling us gives us power to obey His call. He comes to us by illuminating our minds; we come to Him by acts of reverent worship. He comes to us by filling us with His gracious gifts; we come to Him by humbly and thankfully receiving what He gives. He comes to us not by making

¹ "Venire dicitur, cum in anima peculiarem effectum operatur: et misurum se dicit illis qui eum jam habebant, quia mirificos alios effectus in eis erat operaturus."—*Ph. Diez*.

² "Hæc Trinitatis mansio in corde credentis adumbrata est cum Abraham angelos hospitio suscepit, qui tres vidit, et unum adoravit [Genes. xviii. 2].

Felix fidelis qui apud se recipere meretur hunc hospitem! Est enim magnificus et opulentus hospes; qui non venit vacuis manibus, neque discedit, ut dici solet, hospite insalutato: imò, domum ipsam tuetur; quemadmodum angeli à Loth hospitio suscepti et ipsum defenderunt et ex Sodomæ incendio eruerunt [Genes. xix.]."—*Salmeron*.

Himself seen by the eye of our body, but by the inward vision of our souls; and so long as we defile not His temple, our body and our soul, He makes in us, not a transitory abode, but a permanent habitation. Let us, however, whilst we thankfully contemplate this His inestimable gift to man, take warning from the very greatness of the blessing which is here spoken of, and remember that into some hearts He comes, but not to make His *abode* there. He comes, indeed, in the faintest dawning of repentance; but many feel compunction only for a moment, and turn but for a brief space to God, forgetting in a short time that which moved them to compunction, and returning to their former sins, as though they had never lamented over them. But he who loves God truly, and continues in His love, God both comes into his heart and also makes His *abode* therein, penetrating the soul of the believer so effectually with His love, that no temptation is able to move him from his trust and steadfastness in God.¹

Royard.

Gregory.

In these words, then, of Christ we have three distinct and accumulated gifts promised to us—

(1) The love of the Father as well as that of the Son—*My Father will love him.*

(2) The coming of the Father and of the Son into the regenerate heart of man—*we will come unto him: will come to him as a Father, making Himself known as such; will come to him as a Comforter; for by His presence as Ruler of the world He is ever near to every one of His creatures.*

Olshausen.

(3) The permanency of the indwelling of God in the heart of the faithful—*we will come unto him, and make our abode with him.*²

Salmeron.

The soul which aspires to be the temple of the ever-blessed Trinity must itself have an earnest and continuous longing to do His will. And that which is true of the soul is true also of the Church. Where love to God is and a desire to do His will, there will He be to guide, to comfort, and to protect.

Quesnel.

Hengstenberg.

¹ "In illis mansionem Dominus facit, in quibus veniens manet, et à quibus postquam venit non recedit. Venit enim Dominus in eos, sed mansionem non facit in eis, qui ad tempus credunt et in tempore tentationis recedunt."—*Eusebius Emis.*

² "Cum intrat Spiritus Sanctus in animam justificatam, non sedet ibi otiosus; non sufficit Illi animam suâ præsentia condecorare; sed et virtute suâ sanctificat illam, operando in illâ et

cum illâ quicquid ad salutem conveniens est. Sedet ibi tanquam paterfamilias in domo suâ, illam gubernans; sedet ibi tanquam præceptor in scholâ, instruens illam: tanquam hortulanus in horto suo, colens illam: tanquam rex in regno suo, regens illam: tanquam sol in mundo, illuminans illam: denique, tanquam anima in corpore suo, dans illi vitam, sensum, et motum; non quidem ut forma in materiâ, sed ut paterfamilias in domo."—*Matt. Faber.*

John v. 19,
31; viii. 28;
xii. 49;
xiv. 10.

(24) *He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's which sent Me.*

Toletus.

The word which ye hear is not Mine alone, since I am not from Myself, but from the Father; therefore are the words of Christ not His alone, but *the Father's* also. They are, then, no mere human words which He utters, but Divine words; for though He is human as well as Divine, yet, since the words which He utters are the *Father's* words, therefore are they Divine.

Eusebius
Emiss.

Christ does not here say, he that hateth Me *keepeth not My sayings*, but he that does not actually love Me. He that does not actively love God does not fulfil the condition which God requires, and does not keep His commandments; whilst, moreover, he that does not keep Christ's *sayings*, but either neglects or opposes them, in so doing does not merely disobey Christ, but in disobeying Him he disobeys the Father also.¹

Jans. Gand.

Royard.

By him, then, that *loveth not*, the power to keep the commandments and to obey the will of God is lost: such an one *keepeth* none of His *sayings*; for without love to God there is no keeping any of the commandments—that is, no keeping them as the commandments of God.

Salmeron.

(25) *These things have I spoken unto you, being yet present with you.*

These things,—that is, the whole of what He had said to them during the three years of His ministry upon earth; and by this assertion, that He had spoken *these things* to them whilst He was *yet present with them*,² He indicates that He is on the very point of leaving them.

Jansen Yp.

He had told them of His nature, and of the spiritual character of His kingdom, and of the rule which He was about to set up in the hearts of His people, but the weakness of their nature and the belief which they had as to the worldly character of His kingdom rendered them unable to comprehend the truths which His words clearly declared to them. The Spirit must come before these spoken truths could be so received into their hearts that they should fully understand the meaning of their Lord's language. Christ's bodily presence, His *being yet with* them, was, as He says elsewhere, a hindrance to the right reception of the truth. It

Ferus.

¹ "De dilectione Conditoris lingua et mens et vita requiritur."—*S. Gregory.*

² "Dum vobiscum vitam ago, mani-

festa voce hæc vobis declaro, non alia altiora, quibus intelligendis non estis idonei."—*Topiarus.*

was *expedient* for them that He should go away, so that what was now dark should be made plain by the light of the *Spirit of Truth*.

John xvi. 13.
Stier.

(26) *But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He¹ shall teach you all things.*

Luke xxiv.
49.
John xiv. 16;
xv. 26;
xvi. 7.

There are two comings, or sendings, of the Holy Ghost which are here referred to; and the one coming was a pledge of the other:—

(1) There was the descent of the Holy Ghost upon the Apostles visibly in the tongues of fire.

(2) There is the coming to every heart which loves God; and this is an invisible coming, not discerned by the eye of man, and coming *where* He *listeth*. And in both these comings of the Spirit it is true that He is sent by the *Father*, and in the *name* of the Son. He comes in the Son's *name*—

John iii. 8.
Royard.

(1) Since He comes to us because of the death of Christ, and through His merits and prayers, whose sufferings are an unceasing prayer offered up for us.

Jansen Yp.

(2) He comes in His *name* to fill His place, and to complete that which our Blessed Lord had commenced on earth.

Jans. Gand.

(3) He comes in His *name*, that He might diffuse on all sides the faith of Christ, and make fruitful the teaching of His Church, and thus manifest the *name* and the salvation of Christ in all parts of the world.²

Corn. & Lap.

He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John ii. 22;
xii. 16;
xvi. 13.
1 John ii. 20,
27.

He shall teach that which before they knew not: He shall *bring* to their remembrance that which before they knew, but had forgotten.

Hengsten-
berg.

Two things are necessary to all who would be Christ's disciples—

(1) Intellectual light, by which they may know and comprehend those Divine truths which have been revealed to mankind by Christ.

¹ "Speaking of the Holy Ghost, Holy Scripture purposely and carefully, as it were, doth accommodate the article agreeing to a person: not *it*, but *he*, is the article commonly assigned to the Spirit; and that with marks of doing it studiously: ὅταν ἐλθῇ ἑκείνος, τὸ πνεῦμα τῆς ἀληθείας. *When He*

(in the masculine gender) *comes, the Spirit of Truth, He shall teach you all things.*"—Barrow on the Creed, Sermon. xxxiv.

² "In nomine meo. Id est ad gloriam Meam et mei ipsius manifestationem."—Ph. Diez.

(2) The kindling the will with desire for God, and strengthening it to keep His commandments. These two it is the office of the Holy Spirit to bestow on every man. He gives intellectual light to understand revealed truth¹ and the knowledge of spiritual truth, being the Inspirer of true faith, and the Guide into Divine wisdom: for *all thy children shall be taught of the Lord; and, in obeying the will of God, great shall be the peace of thy children.* Those are the truly wise who are taught by the *Spirit of Truth* which is in them.²

To the Apostles this was a promise that He would *teach* them what they had failed to understand when Christ spoke, and that He would *bring* to their remembrance the words and all the teaching which they had forgotten: that is, *all things* necessary to man's salvation; *all things* necessary to the governance of His Church; *all things* which had been spoken by Christ, as well as *all things* which had before been spoken of Christ by the mouth of the prophets. The record of this very discourse of our Blessed Lord by St. John is a testimony to the truth of Christ's promise. The Holy Spirit it was that brought all this to the remembrance of the beloved disciple: hence, too, after the giving of the Holy Spirit to the Apostles at the day of Pentecost, we find St. Peter saying, *As I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.*

But he did not merely instruct the minds of the Apostles, nor does He now merely instruct the hearts into which He comes; He both instructs the mind and purifies the will: His work of consolation includes both teaching and sanctifying: and thus is He now and for ever working; for the promise made to the Church was that He should abide *with us for ever.* As at the first, so is it now: it was not enough for the Apostles to speak and to teach those things which concern man's salvation; if their words were to sink into the hearts of their hearers, and to bring forth the fruits of righteousness, it was ne-

¹ "Dicente Christo verba capimus; docente Spiritu eadem verba intelligimus."—*Augustine.*

² "*Ille vos docebit omnia et suggeret vobis omnia quaecunque dixerō vobis. Id est, intrinsecus clarificabit et illuminabit mentes vestras, ut quæ dixi et dicturus sum vobis intelligatis. Figuræ quæ sunt in vitro depictæ et colores ejus, si sol non irradiet lituræ et repēcii videntur; at vero si sol irradiet, colores et*

pulchritudo ejus apparet. Ita discipuli, in quorum cordibus altissima mysteria depinxerat Dominus, quia erant obtenebrati, nullus satis illa dignoscebat: ideo venit Spiritus Sanctus illos illuminare, ut sic figuræ et colores discernenterentur, et sic viri sancti intelligerent mysteria, doctrinas et earum sensum, pulchritudinem et profunditatem eaque homines docerent."—*Ph. Diez.*

cessary that they who heard should receive the illumination of the Spirit, and should be strengthened to do God's will. Corn. & Lap.

All exhortation to faith and to the keeping of Christ's commandments is a bringing to remembrance old truths which we have forgotten, for not to act is practically to forget. Only then can the office of the teacher be fulfilled, when with the words of God's minister the Holy Spirit moves the heart to receive, and strengthens the affections to retain, the things of God. Stier.

(27) *Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you.* Phil. iv. 7.
Col. iii. 15.

The whole mission of Christ on earth had this for its object, to give *peace*; which He alone could do who is our *Peace*, by destroying the enmity to God which was in men's hearts through sin: hence at His nativity angels sang of *peace on earth*, for His incarnation brought to us *peace*.¹ Here, just before His crucifixion, He gave *peace* who by His death was to break down the middle wall of partition between men and the God of *peace*; and at His resurrection He uttered the same word *peace*, because by His resurrection He procured our justification, without which we could not see Him who is our *Peace*. And this *peace* He bequeaths to us as our own possession. The friends of earth leave to those who survive them earthly possessions, perishable riches. He, our Brother, leaves us an eternal possession, imperishable riches, His *peace*. Haymo.

My peace—that is, I leave the Holy Spirit, who will work peace in your hearts as the result of His teaching and sanctifying. There seems a contrast, or at least a distinction, implied between the peace which Christ leaves His Apostles and that which He gives them,² which some have interpreted to mean, *I leave with you* or say to you *peace* according to the usual form of benediction amongst the Jews, but *I give My own real peace*. There can, however, be no real contrast between our Blessed Lord's invocation of peace and that which He gives, Ecumenius.
Isa. liv. 13.
Cyril.

¹ "Potest ne Deus esse hostis hominis quem ad imaginem suam creavit, cum et Scriptura dicat Deo *Nihil odisti eorum quæ fecisti*? (Sap. xi. 25.) Deus in homine non odit opus suum sed opus hominis, non naturam quam bonam condidit, sed peccatum quo homo naturam bonam contaminat."—*Adr. Mangotius*.

² "Per semetipsam Veritas loquens, cum terrenam pacem à superna distingueret, atque ad venturam discipulos ex

præsenti provocaret, ait: *Pacem relinquo vobis, pacem Meam do vobis*. Relinquo scilicet transitoriam, do mansuram. Si ergo in ea cor quæ relicta est figitur, nunquam ad illam quæ danda est pervenitur. Pax igitur præsens ita tenenda est, et ut diligi debeat et contemni; ne si immoderatè diligitur, diligentis animus in culpa capiatur."—*S. Gregorius Magnus, De Cura Pastoralis*, pars iii. c. xxii.

since His words are at all times substantial truth. Others have understood these words, *Peace I leave with you*, to mean that the peace which as man He leaves us He gives us from the plenitude of His power as God; *My peace I give unto you*. There seems rather a reference to the accumulation of peace as the gift of Christ, that true *peace* which He leaves us now; that full *peace* which He will give us without danger of change, or without possibility of loss, in the life to come.¹ Peace externally; for *when a man's ways please the Lord, He maketh his enemies to be at peace with him*: and peace internally, peace of conscience. The words of our Blessed Lord carefully considered imply this. *Peace I leave with you* is the language of one departing, and so refers to external or human peace, since only as man did He leave them. *Peace I give unto you* is the language rather of one remaining, and is thus appropriate to Him who as Divine would be ever with them. Again, *peace I leave with you* has reference to a peace which they already possessed, that peace amidst the troubles around them which resulted from their confidence in Him who had power over the winds and the waves and over the hearts of men; but *peace I give unto you* points to a future peace, to that peace of heart and conscience which they would have through the presence of the Holy Spirit; a spiritual, and hence an eternal, peace. He takes not away the first peace, but He superadds to it that peace which is properly His *peace*, true spiritual *peace*.

And in using this word, *I give*, He shows that He is the author of that gift, which He had therefore power to bestow;² that it was no mere man who was speaking to them, but one who had power to *give* gifts unto men. It was, indeed, Himself that He was about to give, of whom at His birth into the world angels declared that there was now *peace on earth*, and the effect of whose death and resurrection is that, *being justified by faith, we have henceforth peace with God through our Lord Jesus Christ*.

The accumulated *peace* which Christ promises and gives to His faithful disciples consists of—

(1) *Peace* and fellowship with the Father.

(2) Tranquillity of mind amidst the troubles of life,³ the

¹ Some, however, as St. Augustine, understand these words to mean peace in this world. Thus Aquinas says, "Secundum Augustinum, potest utrumque exponi de pace temporis: et dicit: *Pacem relinquo vobis*, exemplo; sed *do pacem meam*, potestate et virtute.

² ἀφίημι—δίδωμι. "Δίδωμι is the stronger expression; while ἀφίημι is

rather the negative term. Δίδωμι expresses positive impartition, bestowment; the gift of that which is our inheritance, the handing to us that which was destined from of old by the Father."—Olshausen.

³ "That is, not rest from outward battle, not calm from outward storm, anything but ease from outward

Almenara.
Royard.

Prov. xvi. 7.

Hugo de S.
Charo.

Gerhard.

Lampe.

Stier.

Jans, Gand.

Eph. iv. 8.

Luke ii. 14.

Rom. v. 1.
Salmeron

persecutions of the world, and the temptations of our spiritual enemies.

(3) Mutual concord, *peace*, between the members of His mystical body, the Church. In other words, peace of man with God, and, as the fruit and results of this, peace of man with himself and his fellow-men.¹

Corn. & Lap.

Jans. Gand.

Peace is that tranquillity of the soul which consists in the obedience of the flesh to the directions of the spirit; the submission of the several faculties of the body to the reason in man, and the obedience of the reason of man to God. When, then, the soul is free from the disquiet of passion, and is wholly subject to the Divine law, the man has peace with himself and with God; and, as the result, so far as in him lieth, also with his neighbour. Such a soul is unmoved by the evil around, not provoked by envy, undisturbed by passion. Such *peace* Christ leaves to us for our journey here; such *peace*, in its perfection, He will give us as our future reward in blessedness. *Peace* He leaves us at His going away in the flesh; *peace* He will give us in the end, at His coming. *Peace* He leaves us in this world; His *peace* He will give us in the world to come. *Peace* He leaves us, by abiding in which we may overcome the enemies of our souls; His *peace* He will give us when we shall reign with Him without an enemy. *Peace* He leaves us, that even here we may love one another; His *peace* He will give us when it shall be no longer possible for us to disagree with each other. *Peace* He leaves us, that we may not judge each other whilst in this world; *peace* He will give us when there shall be no more hidden thoughts and doubtful actions to perplex us, but when He shall have made manifest the counsels of the hearts.²

Dion. Carth.

Augustine.

1 Cor. iv. 5.

struggle, but peace, abundance of peace still; peace in knowing, if only we be God's true servants, all things shall work together for good—peace by having the spirit of peace in our hearts—peace in knowing that all that can happen to us cannot touch our souls—peace that the world gave not, and cannot take away. So a dove may make its nest in the spray of a waterfall, and a marten build under the eaves of a manufactory.'—Neale.

¹ "Pax interna et spiritualis, pax gratiæ, pax vitæ, non perfecta neque continua, sed perficienda et perpetuanda."—Dion. Carth.

² "Hic de pace loquitur Dominus quæ cum Deo est, et etiam cum ejus
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lege, cui omnino consentiendum esse monet Dominus in Evangel. *Esto consentiens adversario tuo citò, dum es in via cum eo* (Matt. v. 25).: Sed quis est iste adversarius? 'Adversarius hominis sermo legis est,' ait Augustin. Ejus rationem reddit Apostolus: *Lex*, inquit, *spiritualis est*, hoc est, præcipit ea quæ Deo, qui Spiritus est, placent: *ego autem carnalis sum* (Rom. vii. 14), id est, cupio et facio ea quæ carni placent et Deo displicent. Mandat lex continentiam, ego volo luxuriam; mandat lex sua dare, ego aliena volo rapere; præcipit lex peccanti in te statim remittere, tu vis vindicare; præcipit obedire parentibus, tu rebellis es eis et inobediens. Lex ergo adversarius peccatori,

And the spiritual *peace*, of which He gives us the dawning in this life, but of which the full fruition shall be the possession of the life to come, He speaks of emphatically as His own peace: *My peace I give unto you. My peace*—that which I promise to you. *My peace*—that which I have procured for you. *My peace*—that which is not merely external and in the world, but spiritual, Divine, and eternal. *My peace*—such a peace as He has Himself, who is *our Peace*.

Ferus.
Augustine,

(1) Such a peace as flows to us through His victory over our enemies, and from His mediatorship.

(2) Peace with Him, derived from our reconciliation to Him and union with Him.

(3) He is Himself the giver and the gift; for *He is our Peace, who hath made both one, and hath broken down the middle wall of partition; who is truly the Mighty God, the Everlasting Father, the Prince of Peace.*

Ephes. ii. 14.
Isa. ix. 6.
Lamy.

And this *peace* He gives, *not as the world giveth*, neither that peace which the world gives, nor, as our Blessed Lord's words point out, in the way which the world gives its peace, nor to the same end.

Maldonatus.

(1) The world can but wish for, it cannot give, peace: this only God can do.

(2) The world desires only transitory peace: Christ gives enduring peace. The world desires only peace as to material things, and with reference to material interests: Christ gives peace to the soul.

Matt. Faber.

(3) The world cannot give peace in any way to the conscience; this is the gift of Christ alone.

John xiv. 1.

Let not your heart be troubled, neither let it be afraid.

Guilliaud.

This is the effect of that true *peace* which Christ gives to His members, that in the midst of troubles their heart is not *troubled*, and though surrounded by fears yet are they not *afraid*. Christ does not promise to His Apostles such a peace as that they will have no enemies to disturb their tranquillity, but He gives them that gift which will enable them, amidst all dangers and perplexities, to cast their care upon God, and so fully to trust in God as that their hearts may be at *peace*.

Ferus.

Let not your heart be troubled at My departure, so that

quoniam eum accusat et pœna dignum violata ostendit nec evadendi ratio est, nisi ei consentiatur, sicut enim damnat ipsa à lege discordia, ita consensus concordiaque justificat. Fac ergo pacem

cum lege, consentias ei, fac bonum quod jubet, declina à malo quod vetat; dirige cogitationes et desideria, verba et opera, secundum normam mandatorum Dei."—*Adr. Mangotius.*

you lose faith in Me, for if I die as man, I shall ever live as your God; *neither let it be afraid* in the time of your own tribulation and sufferings and death. Let it not be *troubled* at inward trials of your faith; let it not be *afraid* of any outward evils.¹

Haymo.

Hugo de Charo.

They were neither to *be troubled* nor to *be afraid*, because He was still with them.² When the Son of man was departing in visible presence from His flock, God was not then forsaking it. He who was both God and man was still ever with them. He was, indeed, going from them, inasmuch as He was man: He was remaining for ever amongst them, since He was very God.

Augustine.

(28) *Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father.*

Luke xxiv.
51.
John xiv. 3,
12, 18;
xvi. 10;
xx. 17.

He gives this as the reason why they should not be troubled at the announcement of His approaching departure from amongst them, that He was but going away to be for ever in the presence of His Father, who loved them and was able to protect them.

Ferus.

I go away by My death; I will *come again unto you* by My resurrection. *I go away* in My bodily presence; *I come again to you* by My eternal, ever-abiding Spirit. Christ seeks to assuage their sorrow, and so assures them that He would again be for a time with them as before. *If ye loved Me* aright, He says to them, *ye would rejoice*. They indeed loved Him, but it was rather as man than as the Eternal God; and so they were grieved at His departure, as though He were altogether removed from them, and they from Him: whereas they were bound to *rejoice*, since He was going to greater glory, to the unapproachable majesty of the Father; being about to exchange the humiliation and the sufferings of earth for the rest of heaven and the right hand of power.

Haymo.

Corn. & Lap.

Ferus.

Maldonatus.

For My Father is greater than I.

John v. 18;
x. 39.
Phil. ii. 6.

¹ "Turbatio ad tristitiam refertur; formido ad timorem. Tristitia autem et timor in aliquo quidem conveniunt, in hoc scilicet quod utrumque est de malo; sed differunt, quia tristitia est de malo præsentis, formido autem de malo futuro."—*Th. Aquinas.*

² "We may sin in being overmuch troubled at things for which it is a sin not to be troubled. If they had not

been at all affected with the absence of Christ, it had been a sin, and no less than stupidity; yet it was their sin to be overmuch troubled. In a word, therefore, a trouble is sinful when it hinders us in duty, or from duty; when it hinders us in duties to God or to others."—*Sibbes, First Sermon on John xiv. 1.*

Though this be true in one sense of the Eternal Word,¹ since it is peculiar to the Father that He is underived, whilst the Son is eternally begotten from, and the Holy Spirit proceedeth eternally from, the Father, the source and principle of the other persons in the ever-blessed Trinity, yet our Blessed Lord is here speaking of that inferiority to the Father which was His through the life of servitude to which He submitted when, having taken upon Him *the form of a servant*, He united in His own person the nature of man to that of God, in which nature alone it was that He was departing to the Father, since in His nature as God He was ever with the Father; and it is an incident of His taking upon Him the flesh of man, that He should by so doing become inferior to the Father, through His life of humiliation in this world.²

Coccinius.

Corn. à Lap.

That He is here speaking exclusively of His present condition—His state of abasement and suffering—is evident; for He speaks of His going away from the world, and of going to the Father, and of His partaking of that by reason of which the Father *is greater* than the Son. But He does not go away from the earth according to His Divinity, but according to His human nature only, through which He endured abasement. As God He is present, and ever was present, with the Father. The *Father is greater*, then, in respect to that nature by which alone Christ could go to Him, and through the taking of which nature He was inferior to the Father—His manhood. He was now departing to the Father. The *Father is greater* in His glory; the Saviour is less, as He seems to say, in respect to His humiliation. *If, then, ye loved Me* aright, *ye would rejoice* that I am going from this earth, and shall no longer endure humiliation, but be henceforth pre-

Estius.

Maldonatus.

Barradius.

Ferus.

¹ "Sunt magni Patres, Basilii, Athanasii, Gregorii Nazianzeni, Cyrilli, Hilarii, Chrysostomi, Damasceni, qui Patrem Filio majorem secundum divinitatem etiam dici posse asserunt, quia est *principium sine principio*, seu prima in Deitate persona, de qua procedunt reliquæ duæ. *Major est*, inquit Athanasius, Orat. ii. contra Arianos, *non magnitudine aut ætate, sed quia ex Illo ortum habebat*: D. Hilarius in Psal. cxxxviii., *Major est ut Pater Filio generatione, non genere*. Sed locutio hæc impropria est, nec ad mentem Christi, qui de humanitate sua hinc loquitur."—*Matt. Faber*.

"In veritate Pater major quidem est; at non potentia, sed solo principii

modo, quia Filio principium generationis, siquidem ex Patre est Filius."—*Œcumenius*.

² "Ex intellectu ejus quomodo intelligitur, *Vado ad Patrem*, ex eodem intelligitur, *Pater major me est*. Filius autem non vadit ad Patrem nec venit ad nos inquantum est Filius Dei, secundum quod cum Patre fuit ab æterno [Joan. i. 1]. Sed dicitur ire ad Patrem, secundum humanam naturam. Sic ergo hoc quod dicit, *Major me est*, non dicit inquantum Filius Dei, sed inquantum Filius hominis, secundum quod non solum minor Patre et Spiritu Sancto, sed etiam ipsis Angelis [Heb. ii. 9]."—*Th. Aquinas*.

sent in My whole nature in the eternal glory of the Father.

The *Father is greater*, then—

(1) By reason of the abasement of the Son and the life of humiliation and weakness which He led whilst He was in this world. This was to be done away when, having entered into His rest, He laid aside the incidents of His humanity upon earth, and sat down and shared in the glory and majesty of the Father. This seems to be the inferiority of the Son and the supreme greatness of the Father to which Haymo. Christ is pointing.

(2) The Son is inferior to the Father by reason of that humanity of ours, by taking which the Son united to Himself a lower nature than that which He had from eternity, when He had wholly a spiritual and Divine nature.

(3) Though it would seem to be not that to which our Blessed Lord here refers, there is a certain truth in the assertion that there is a special difference between the Persons of the Godhead, arising from priority of cause in the Father over the Son; for though in the Divine nature of the Godhead there be perfect equality, yet is there a certain difference as to order, and so in some sense a primacy: the Father being first in order; the Son next, as begotten of Him; and the Holy Ghost third in order, as proceeding from the Father and the Son. The Father is prior to the others, not in time, but as being the source and beginning of the other two Persons; the Father alone unbegotten, and not proceeding from any source: prior in order, as He by whom the Son is begotten, and from whom, by the Son, the Holy Spirit proceeds. Hence the Father possesses the power of sending the other two Persons; whilst it is never said of the Father that He was sent by either of the others.¹ So that in regard to either nature of our Blessed Lord these words are true, without their denying in any way His essential and perfect equality. Theophylact.

Faber Stap.

¹ "The privilege or priority of the Father consisteth not in this, that the essence or attributes of the one are greater than the essence or attributes of the other, but only in this, that the Father hath that essence of Himself, the Son by communication from the Father. From whence He acknowledgeth that He is *from Him* [John vii. 27], that He *liveth by Him* [John vi. 57], that the *Father gave Him to have life in Himself* [John v. 26], and generally referreth all things to Him as received from Him. Wherefore in this sense some of the ancients have not

stuck to interpret these words, *My Father is greater than I* [John xiv. 28], of Christ as the Son of God, as the second Person in the Blessed Trinity; but still with reference not unto His essence, but His generation, by which He is understood to have His being from the Father, who only hath it of Himself, and is the original of all power and essence in the Son."—*Bishop Pearson on the Creed*, Article i. (See Dr. Burton's third edition, vol. i. p. 46, and also the authorities cited in the notes, vol. ii. pp. 19—21.)

John xiii. 19;
xvi. 4.

(29) *And now I have told you before it come to pass, that, when it is come to pass, ye might believe.*

Corn. à Lap.

I have told you,—not that ye may condole with Me, not that I may add to your sorrow, but that ye may know that I am omniscient; that My death is pre-ordained of the Father; and that it is of My own will that I am going forth to be delivered into the hands of sinful men; so that when ye have witnessed all that shall befall Me ye may believe with increased faith. And this was the effect of His prediction and the fruit of His death. Before He suffered their faith was weak and defective; but no sooner had He risen, and His Spirit had been given to them, than we find their belief cleared of all doubt, and their confidence in Him augmented. *When He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scripture, and the word which Jesus had said.*

Augustine.

John ii. 22.

The knowledge of the future, as shown by His predicting what should befall Himself and His Apostles, is what our Blessed Lord here and on so many other occasions appeals to as a convincing proof of His Divinity.

Quesnel.

John xii. 31;
xvi. 11

(30) *Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in Me.*

Ferus.

He was now about to pass from sayings, from teaching them by words, to His deeds of redemption and to the active completion of His Father's will. He would soon cease to talk with them: *with you*, He says,—that is, corporeally with them with whom, as man, He had so long conversed.

Lightfoot.

Theophylact.

The prince of this world, by which name Satan was known by the Jews, *the prince* of the confusion that is in the world, *the prince* of worldly men and worldly hearts—not the true ruler of the universe¹—*the prince* of the men of this world, who have chosen him to rule over them, and whose heart is set upon the things of earth, and choked with the cares of *this world, cometh*, invisibly by himself and his angels, visibly by Judas and the band of armed men. *He cometh*, is close at hand, is desirous of taking Me; *cometh* again to tempt Me,

Eusebius
Emesa.
Menochius.

¹ “Dicendo princeps cum articulo magnitudinem imminentis certaminis aperit, ut detegatur non homo princeps aliquis neque diabolus aliquis futurus, sed omnium supremus, Satan; ut intelligas impetum et furorem per-

sequentium Jesum humanarum virium non esse tantum sed diaboli pugnam, non qualitercunque, sed principis de principatu decertantis: atque ita revera fuit.”—Salmeron.

and try whether I am indeed the Christ, or whether I shall yield to the fear of the devil, and so prove Myself to be but man. He also never slumbers ; is always in the very act of coming. Thus at the approach of His own hour of trial does our Blessed Lord prepare us at all times against the temptations of Satan. Let us note how here Christ passes by the wretched Judas with his treason, the priests with their envy, the multitude with their foolishness, and points to him who is the instigator of all violence against Himself, *the prince of this world*, the enemy of God and man, Satan, with whom He was about to struggle and whom he should overcome.

Hath nothing in Me :—

(1) No right in Me, since I am without sin. This Judas confessed when he said, *I have betrayed the innocent blood*. The Pharisees confirmed this declaration of His sinlessness ; for though they sought false witnesses against Him, *yet found they none*. The same truth was attested by Pilate when he declared, *I find no fault in Him*—in these words, like the high priest, uttering a greater truth than he was aware of.

(2) No power over Me ; for where there is no sin, there the devil can have no power. *Nothing in Me*. He has something in every one else except Christ, some evil inclination, which he can draw out into sinful action.¹

(3) He cannot prevail against Me, however much he may try, and however greatly he may rage against Me. He may kill Me, but I shall rise again. But even in My crucifixion it is not his power which is exerted, but My will : for as Christ elsewhere says, I lay down My own life ; it is not taken from Me : I have power to lay it down, and power to take it again. He may attempt to destroy My Church, and to root out My name as evil ; but the Gospel shall yet prevail over all the arts of the Evil One.

Trials at the hand of the devil, and buffeting the most grievous to flesh and blood, as well as the keenest trials of the spirit, are no proofs that those who suffer such things are Satan's. He tries those in whom he *hath nothing*, as he tried our Blessed Lord ; and he tries all the more because he has no part in them. He tries to effect a lodgment in their hearts, and to draw them into his net.

Satan is not content to use his own wiles and his own

¹ "Diabolus in nobis non habet potestatem nisi propter peccatum [Joan. viii. 34]. In Christo autem nullum peccatum erat, neque secundum animam [1 Pet. ii. 22] ; neque secundum carnem, quia ex virgine absque

originali peccato de Spiritu Sancto conceptus [Luc. i. 35]. Quia ergo diabolus Christum, in quo nullum jus habuit, etiam invasit, perdere meruit quod juste possidebat."—*Th. Aquinas*.

Dion. Carth.

Ferus.

Hengstenberg.

Corn. & Lap.

Matt. xxvii. 4.

Matt. xxvi. 60.
John xix. 4.

Eusebius Emiss.

Ferus.

strength against the saints and servants of God. As he is *the prince of this world*, so does he turn the power of this world against the members of Christ and the children of God. But then, as with Christ, so with the members of His body, Satan has no power over them to lead them to sin unless by their own consent.

Tapiarius.

Isa. i. 5.
John x. 18.
Phil. ii. 8.
Heb. v. 8;
x. 5.

(31) *But that the world may know that I love the Father; and as the Father gave Me commandment, even so I do.*

Corn. & Lap.
Th. Aquinas.

I die, not because I am compelled by the malice of the priests or by the treason of Judas, not because of the rage of the Jews and the weakness of the Roman governor, not because of the power of *the prince of this world*, but in obedience to the will of *the Father*; and My submission to death is a proof of My love, not only to mankind, but to the Father, so that, as a consequence of what I am about to do, *the whole world* shall be drawn upwards to the source of love, and shall *know* of My love for *the Father*.¹

Maldonatus.

Christ died in order that by His death He might free the souls of men from the dominion of sin, and thus enable them to see the truth, and to *know* His love for *the Father*. If, then, in Christ we have died, and in Him have risen again from our old sinfulness, we shall in virtue of that rising be able to see all things in Him who is *the true Light*. By His death He has given us the Holy Ghost; and the illuminating power of His grace makes us to see in Christ our Redeemer, and to discern His *love* and entire submission to the will of *the Father*.

John i. 9.

Salmeron.

¹ "Mundus cognoscat quàm vehementi amore diligam Patrem, quum per crucem abiero. Est re vera mandatorum observatio, dilectionis probatio. Plenissimam meam obedientiam cognoscat, dum me adimplentem mandatum

Patris mundus viderit. *Et sicut*, id est, quomodo mandavit mihi Pater de ferenda cruce, *sic facio*: hoc est sic crucem fero, Patri *obediens usque ad mortem, mortem autem crucis* (Phil. ii. 8)." — *Guilliaud*.

* * "O Sanctissime Spiritus, tertia in Trinitate persona, charitas Patris ac Filii, supremum Dei donum, unus idemque cum iis existens Deus, ejusdem per omnia potentia, sapientia, bonitatis, perfectionis, aeternitatis, adeo ut pariter quoque cum illis honoreris ac

adoreris, utpote creaturarum omnium Dominus, Vivificator, ac Consummator, rogamus Te, mitte nobis divinitatis tuae radios, atque exiguum divinitui amoris scintillulam, coelestiumque tuarum opum particulam. Es namque Pater pauperum, Dator munerum, Lu-

men cordium, Consolator optimus, dulcis hospes animæ, in labore requies, in æstu temperies, in fletu solatium, lux beatissima, replens cordis intima tuorum fidelium; sine cujus numine nihil est in homine, nihil est innoxium. Atque ideo rogamus te ut in nobis laves quod est sordidum, riges quod est aridum, sanes quod est saucium, flectens interim quod est rigidum, fovens quod est frigi-

dum, regens quod est devium. Da porro tuis fidelibus in te confidentibus sacrum septenarium, da virtutis meritum, da salutis exitum, da perenne gaudium; ut vel sic tandem in cœlesti patria læti possimus te adspicere, diligere, laudare, tibi que, una cum Patre ac Filio, in omnem sæculorum æternitatem condignas gratiarum actiones rependere. Amen."—*Coster.*

MONDAY IN WHITSUN-WEEK.

ST. JOHN III. 16—21.¹

Rom. v. 8.
Ephes. ii. 7,
12.
1 John iv. 9.

(16) *God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.*

IN the Gospel for Whit-Sunday we have the words of our Saviour which point out to whom the Holy Spirit is given—namely, to those who *love Him and keep His commandments*; and also the purpose and effect of the great gift, that they should be guided *into all truth by the Spirit of Truth*, and should be comforted amidst the sorrows of this life by His presence within them. Here He shows that no one is excluded from the blessing promised, except those who of their own will reject Him, for God willed *that whosoever believeth in Him should not perish, but have everlasting life.*

Königstejn.

These words of our Blessed Lord refer to what He had said in the previous part of His discourse with Nicodemus. They relate both to the spiritual regeneration by water and the Spirit through the merits of the Redeemer, and also to the lifting up of Christ upon the cross. Since it was difficult for this *master of Israel* to comprehend how by the death of one man eternal life should be communicated to all mankind, and how by the engrafting into the body of Christ at the new birth all should be regenerated, Christ shows Nicodemus, and through Nicodemus shows to us, that these marvels were by the design of the Father, and were the

Wicelius.

¹ “Audiemus quibus Ecclesia hodie bonis exercitiis utatur. Et primò circa hodiernum Evangelium, in quo Christus aptè conjungit amorem Dei erga homines et ingratitudinem hominum erga Deum, hodie talia verba lecta sunt ex Apostolorum Actibus: *Viri fratres, inquit Petrus, vos scitis quòd factum est verbum per universam Judæam de Jesu Nazareno, &c.* Hæc verba hodie lecta

sunt circa jam dictum Evangelium, quæ pars est historiæ de Cornelio et conversionis quam Petrus illuc faciebat, hodierno Evangelio non inconueniens. Nam primò ex eo liquet Spiritum Sanctum non solum Apostolis et aliis credentibus ex populo Judaico datum esse, sed etiam iis qui ex ethnicis ad fidem conversi sunt.”—*Ferus in Evan.*

effect of His love to mankind; and, again, that it was no mere man that was to be raised up upon the cross, but the *only begotten Son* of the Father, One in Godhead with the Father. It would seem as though Nicodemus had asked of Christ this question—Why, if He were His Son, had God given Him to be crucified? And that our Blessed Lord answers the inquiry with these words, and tells him that it is not because of the weakness of the Son, nor from any necessity in the nature of things, but that all which He was to suffer, and the death which He was to die, was by the will of the Father and by the free consent of the Son, and that every fact—His incarnation, earthly life, and crucifixion—was a consequence of the great love of God to man.¹ *In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.* The gift of Christ—His incarnation, His death upon the cross—was the mighty sign of God's infinite love. In this is the freedom of the death of Christ manifested, that He died a willing sacrifice. For since the will of God—the Father, the Son, and the Holy Spirit—is one will, the Father in giving the Son to die for us sinners gave our Lord in accordance with His own will.

The greatness of the love wherewith God loved the world is shown, then, in the fact, that notwithstanding the sin which was in the world, notwithstanding the rebellion and ingratitude of the world, God should yet love the world, and love it to the extent of giving Christ Jesus to die for the *sins of the people*. The greatness of His love was shown in these particulars—

(1) That it was the infinite God who *so loved the world*; not only the Son in that He was to be lifted up upon the cross, but the Father also who gave Him for that end.²

¹ "Quoties apud me Evangelica hæc verba meditor, aut audio, aut pronuntio, videor mihi videre tot micantissima lumina, splendoresque, quibus omnes meæ tenebræ, scrupuli, et animi angustia pellantur: videor etiam mihi tot ignes et flammæ cordi meo gelato adhibere, ut non solum incalescam ipse, sed et alios possim calefacere et inflammare; nunquamque verbum Christi magis impletur cùm dixit, *Ignem veni mittere in terram; et quid volo nisi ut accendatur?* et Propheta, *Ignitum eloquium tuum vehementer, et servus tuus*

dilexit illud; et Petrus ad Dominum, Domine, ad quem ivimus? verba vitæ æternæ habes; quam in his aureis et ignitis verbis Domini ad Nicodemum." —Salmeron.

² "ὁ λέγει, τοιοῦτό ἐστι. Μὴ θαυμάσῃς, εἰ ἐγὼ μέλλω ὑψοῦσθαι, ἵνα σωθῇτε ὑμεῖς. Καὶ γὰρ τῷ Πατρὶ τοῦτο δοκεῖ, καὶ οὕτως ὑμᾶς ἡγάπησεν, ὥς ὑπὲρ τῶν δούλων δῶναι τὸν Υἱόν, καὶ δούλων ἀγνωμόνων· καὶ τοι οὐδ' ἄν τις οὐδὲ ὑπὲρ φίλου τοῦτο ποιήσειεν." —Apollinarius.

Menochius.

Beaux Amis.

Sylveira.

Luca Brug.

1 John iv. 9, 10.

Jansen Υρ.

Æcumenus.

Toletus.

(2) In the greatness of the gift which He gave to men, that it was not mere man, but *His only begotten Son*.

(3) It was made evident also from the effects of His gifts to mankind, since those who believe in Him shall *have everlasting life*.

Lampe.

God so loved—so greatly, that is, with so vehement and almighty a love, with such an excess of charity. And the Being who had this great love to us was no mere angel, but the Almighty, the Eternal *God* who *loved* those from whom without His love there could be no return of affection: not a select few out of mankind, but the whole *world*—that is, all men under heaven, even those who through their sins were about to perish, and who had fallen into captivity to Satan, to the world and worldliness; loving them with a free love, without any antecedent merits of man, and even without his desire to receive the Father's love. The word *world* is used in Holy Scripture—

Corn. & Lap.
Boys.

Bengel.
Gorranus.

Corn. & Lap.

(1) Of all men in general.

(2) Of the whole creation of God; not only of the rational, but also of the irrational, part of creation, which suffers in man's degradation and fall. While, however, the regeneration of man may have as its consequence to advantage *the whole creation*,—and hence these words may refer to the mystery of the benefit of Christ's redemption of man, flowing over to and blessing all those creatures which at the first He made,¹—yet here all that we can infer from the declaration of our Blessed Lord is that He was given, was sent, and came and died for all men, for those who will accept and for those who will reject His offers and deeds of love. He loved us when we were in the world and wholly worldly, whilst we were yet sinners lying in condemnation and the enemies of God. And if He then loved us, how much more now, when through the incarnation of the Eternal Son we are brought nigh to Him and made the sons of God and the brethren of Christ Jesus. By the term *the world* the Jews always understood the Gentile nations, who were made, according to their belief, solely for the sake of the chosen people, and who were *reputed as nothing* in themselves. This declaration of our Blessed Lord, that He was *sent into the world* for the sake of all mankind, was a rebuke therefore to the pride and narrow spirit of the Jews. As St. John says elsewhere, *He is the propitiation for our sins*—for ours, that is, who are Jews—

Rom. viii. 22.

Hugo de S.
Charo.

Ferus in
Evan.
Lightfoot.

2 Esdras vi
55, 57.

Lamy.

¹ "Sic—id est, tam verè, tam fideliter. *Deus dilexit mundum*—id est, omnem creaturam; quia omnis creatura quodammodo refluat per Jesu Christi passionem et resurrectionem,

absoluta ab obligatione corruptionis sibi dominantis per peccatum Adæ, licet adhuc subiaceat servituti illius usque in diem universalis resurrectionis."—Gorranus.

and not for ours only, but also for the sins of the whole world. 1 John ii. 2.

And the gift given to man was the *only begotten Son*; for God loved man with so great a love that He sent not apostles and prophets merely, but the Eternal Son. Nor did the Father send into the world any of the created sons of God, but He sent Him who was alone and sole in His Sonship. If God had only given a created being—the highest of all, yet still created—for the redemption of all creation, this would have been but a limited mark of love.¹ The mightiness and inexhaustible character of the Father's love consists in this, that it was no mere creature, but the uncreated, Eternal Son that was thus given for man. Not one out of many sons, but His only Son—*His only begotten*. And in these words our Blessed Lord unfolded to Nicodemus much of the mystery of the Trinity in Unity. Had He said *Son* only, He would have used a name common to many; but by adding *only begotten* He points out that He is speaking of Himself, the Son of God by nature, and not by adoption, the co-eternal, consubstantial Son.

Jans. Gand.
Jansen Yp.

Hilary.
Hugo de S.
Charo.

Cajetan.

Christ had just before spoken of Himself as *the Son of Man*; now He uses the name *Son of God*: assuring us—

John iii. 13,
14.

(1) That He had power to save us to the uttermost, since He was the *only begotten Son* of God.

Heb. vii. 25.

(2) That He could sympathise in all our infirmities and temptations, since He was our Brother, *the Son of Man*.

Ferus.

That He gave. In these words we have the freedom of the gift of redemption asserted: it was purchased by no merit or desert in us; He gave it, not to obtain a rule over mankind, and to gain fruit to Himself, but He gave us this unspeakable gift, moved only by His own great love for man, giving His Son to the death on the cross for the whole world, that those who were dead through sins should in Him, and by virtue of His humiliation, attain *everlasting life*.

Corn. à Lap.
Hugo de S.
Charo.

And this gift is given to *whosoever believeth in Him*. He says not to the world, but He uses the word *whosoever*, to show us that His message and His salvation is for every individual, and that though the world in general may prefer darkness, and corruption, and death to light and immortality, yet that *whosoever* from the mass of the world shall believe in Him shall *have everlasting life*. And this gift is

Luca Brug.

¹ "Si altius fueris contemplatus, intelliges hinc quod sicut Deus creando singula creat ut partes universi (quod est creare ipsa propter bonum universi, quod est creare ipsa ut congruunt universo), ita restaurando singula facit ad bonum universi, singula facit consona universo; ut intelligamus quod ordo

gratiæ non destruit, non maculat, non deturpat universum, sed perficit ipsum: immo plus, ut intelligamus universum indignisse mysterio incarnationis; ne in multis suis partibus detrimentum pateret, quæ per mysterium incarnationis restauratæ sunt."—Cajetan.

for those who believe in Him.¹ Here then we are met with the distinct assertion of our Blessed Lord's Divinity; for it were blasphemous and irrational for us to think that by believing in a creature we could be saved, since were He only a creature, He could have no power to save Himself. And yet more than this: in the previous verse Christ had said of the *Son of Man*, that *whosoever believeth in Him should not perish*; now He uses the self-same words of the *Son of God*: declaring thus the mystery of His own twofold nature, and that salvation is in no other name than in His who is at once the Son of Man according to the flesh and the Son of God in His Divine nature; the two natures of God and man making the one person of Jesus Christ.²

Ferus.

Salmeron.

Gal. ii. 20.

Commentators have discussed the reason why our Blessed Lord does not say, *I have so loved*, and *am come into the world*, instead of saying, *God so loved the world*, since the former is in accordance with the language which St. Paul uses, *I live by the faith of the Son of God, who loved me, and gave Himself for me*. The whole reason none can know, but it may be permitted us reverently to point out the strict appropriateness of these words. The act of love which was manifested in the incarnation of Christ was the act of the Triune God, and not that of one Person only. But, besides this, the so great love which Christ here speaks of is wholly a Divine love, in which no human love can mingle; so that when He spake of it, it was fitting that He should say, *God so loved*, and not, *I so loved*, since if He had used the latter form of words men might have doubted whether He were not merely speaking of that human love which, as man, He felt for men, and so have questioned, to their own misery, whether the love wherewith He loved us was Divine and infinite, and hence have doubted whether it reached to all mankind.

Whilst, then, *the world* was perishing—had not perished, but was becoming day by day more corrupt—Christ was given by the Father to save it from its headlong course. The Father gave Him to us—

Luca Brug.

(1) In His incarnation; making Him our Brother: so

¹ "Whosoever believeth, not to be sure in a speculative, but in a practical sense."—*Butler's Analogy*, part ii. ch. 5.

"In Christum credendo homo Christianus efficitur, per Jesum credens ad gloriam introducitur."—*Simon de Cassia*.

² "Cum dixisset Se exaltari oportere et in Se credendum esse, rationem auditor tacitus expectabat (qui in

unum et solum Deum credendum esse non ignorabat, quippe qui princeps Judæorum erat) qua perdoceretur, ut quid in Filium hominis credi oporteat. Nam si credendum in Illo est, consequitur quia Deus est. Hoc ergo consequebatur, ut diceret: Quia Deus sum; quia Filius Dei sum; quia Dei Patris unigenitus sum."—*Rupertus*.

that He who before His incarnation was from eternity our Lord and our God, by His incarnation became our elder Brother and our companion.

(2) In His whole life on earth; for all that the Son did, and taught, and suffered, His whole example and passion, the Father, equally with the Son, appointed for our salvation.

(3) The Father gave Him to us as our spiritual food and sustenance in the sacrament of the altar; for there the *Father giveth us the true bread from heaven.* John vi. 32.

(4) The Father gave Him to us in His passion; for the passion of the Son was not only the act of His free will, but it was at the same time the direct gift of the Father. Hence our Blessed Lord said to His Apostles in the garden of Gethsemane, *The cup which My Father hath given Me, shall I not drink it?* Then was our Creator made our Saviour, our Judge became our Reconciler, and our Advocate our Mediator. John xviii. 11. Dion. Carth.

The greatness and the extent of this love is shown, then, in the following particulars:—

(1) It was God who gave us this gift. When man gives to man he may do it from various motives, as needing help, or as desirous of procuring favour to himself; but God, who gives, needs nothing from His creatures,¹ and His gift is the effect of His free and sovereign love for us.

(2) The gift itself was without other motive than our misery and His love; not from any merit in man, nor at man's request. Whilst man was in a state of sin and indifferent to salvation, then *was manifested the love of God* in the sending His only begotten Son into the world. *For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich. Not by works of righteousness which we have done, but according to His mercy He saved us.* Top'arius, 2 Cor. viii. 9. Tit. iii. 5.

(3) It was given to *the world*, to sinners, to His enemies. *Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.*² 1 John iv. 10.

¹ "Lex humana est, dilige me et ego diligam te. Lex autem Dei est, dilige Me quia dilexi te."—Hugo de S. Charo.

² "Whom did God so love as to give His only begotten Son? Oh, unspeakable mercy of God, that He should bestow His love upon *the world*. That He should love angels were no marvel, since they are His ministers and do His pleasure [Ps. ciii. 21]. That He should love the just had been no wonder,

since they are filled with His love and love Him who first loved them. That He should love the irrational creation who serve, and by their obedience praise Him, were not astonishing [Ps. cxlv. 10]. But that He should love *the world*, which is alienated from Him and knows Him not [John i. 10], and is far off by wicked works, this is indeed a marvel, an unspeakable wonder."—Ph. Dietz.

(4) He that was given for us was not a servant, nor any created being, but His Son; for *in this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him.*

1 John iv. 9.
Rom. viii. 32.

(5) The purpose for which Christ was given; that all men might be saved and *have everlasting life.* He was given—

- a. For our deliverance from death and condemnation, from the death of hell, from tears and sorrow at our present misery, and from falling again into sin.
- β. That in Him we might obtain the gift of eternal life. *I am come that they might have life, and that they might have it more abundantly.*

Ps. cxvi. 8.

Hugo de S.
Charo.
John x. 10;
xvii. 24.

Luke ix. 56.
John v. 45;
viii. 15;
xii. 47.
1 John iv. 14.

(17) *For God sent not His Son into the world to condemn (ἵνα κρίνῃ¹) the world; but that the world through Him might be saved.*

Because of the sin which was in the world, it was already condemned; but God sent His Son to save it from the effect of its own evil deeds, and, in place of pronouncing the condemnation of the world, to redeem it from sin.

Toletus.

Our Blessed Lord here overthrows the erroneous belief of the Jews, that the Messiah would come to reduce all the nations of the Gentile world to His earthly sceptre, and to make them bow their necks to the Jewish yoke. He was not come as an earthly conqueror, nor was His mission to judge and condemn the world.² In these words Christ speaks entirely of His first advent of humiliation, not of His second in glory, which will be to judge the quick and the dead, in part to condemnation, and in part to salvation and reward. The word *sent*, indeed, is never used of His second coming, but is entirely confined to that coming *in the form of a servant*, when He laid aside His Divine majesty, and came as man. Hereafter He will, indeed, *come*, but He will not be *sent*. There are two advents of our Lord—that which has been, and that which is to be; and the two are not for the same purpose: the first came to pass not that Christ might

Beausobre.

Estius.

Stier.

¹ "Κρίνω, both from its probable Sanscrit etymology, and from its original use in Homer, means simply to 'discern,' 'to set apart,' either good fruit from bad, or right from wrong. Hence to judge, i. e. to form a judgment, τὸ κυρίως δοκιμάζειν—but independently of praise or censure, either of which is a separate act."—*Malan*.

² ἵνα κρίνῃ τὸν κόσμον.—*Ut judicet mundum (Vulgate).* "Ex Hebræorum idiomate pro condemnare positum est."

—*Maldonatus*. "ἕατ he démde middan-earde."—*Ang. Sax. Vers.* "that he juge the world."—*Wyclif*. "οὐκ ἀπεσ-τείλην, φησί, κατὰ Μωϋσέα, νόμῳ κατακρίναι τὴν οἰκουμένην."—*Cyril*. "Secundum illud, *Judica, Domine, nocentes me* [Psalm xxxv. 1]. Omnes enim, et bonos et malos, judicabit Deus. Sed quia non omnes damnabit, ideo qui credit in Eum non judicatur."—*S. Bruno Astensis*.

search into our actions, but that He might remit our sins; the object of the second coming of Christ will be not to remit our offences, but to inquire into and to judge us for our lives. His first coming is one of mercy, as His second will be one of judgment. His mercy is ever that which is first shown, and not until after that does He manifest His judgment; as David says, *I will sing of mercy and judgment: unto Thee, O Lord, will I sing.*

Chrysostom.

Barradius.

Ps. ci. 1.

He came not to condemn the world—that is,

(1) He came not to obtain satisfaction for the sins of men, but to make satisfaction for man; not to scrutinize the failings of men, but to put away their sins. Hereafter He will come not to put away our sin, but to take account for our impenitence.¹

Hugo de S. Charo.

(2) He came not, according to the carnal notions of the Jews, to rule over the nations as an earthly judge or sovereign, and to condemn all those who were not of the number of His chosen people, the Jews; but He came for a spiritual purpose, and for the salvation of the whole world.

Rupertus.

But these words refer not only to the narrowness of the Jewish spirit, which considered the whole of the world, save themselves, to be as *nothing* in God's sight; they correct also another popular error prevalent at that time. It had been predicted in the Old Testament that He would come to be our Judge, and this the Jewish doctors and people regarded as the object of the Messiah's expected coming at that time. Christ here tells Nicodemus that this is not the purpose of His present manifestation to men, that He is not now come to judge *the world*, but that *the world through Him might be saved*. That is, that He was now come in order that He might do what was needful for the salvation of the world.

2 Esdras vi. 57.

Jans, Gand.

Ph. Diez.

The end and purpose of the incarnation of Christ was the salvation of all men; not the condemnation of the world, but the drawing it from the state of condemnation into which it had already fallen. Wherefore the condemnation of so many men is not the act of our Saviour, nor what takes place in accordance with the will of Christ, but it is the result of man's own perversity. Hence He came *into the world* to be a

Jansen Yp.

Corn. à Lap.

¹ "Contra est quod dicitur, infra 9. 39: *in judicium ego veni*. Sed dicendum est, quod duplex est judicium. Unum est discretionis; et ad hoc venit Filius Dei in primo adventu: quia eo veniente homines discreti sunt, quidam per cæcitatem, quidam per lumen gratiæ. Aliud est condemnationis; et in hoc, quantum de se, non venit."—*Th. Aquinas*.

"Duplex est judicium, alterum personarum, alterum operum. . . In priori adventu Filius Dei mala opera condemnavit et personas salvavit, quia in suo sanctissimo Evangelio docuit opera, quæ homines, tanquam nimis perniciosi, fugere debebant. At in secundo adventu judicabit homines, qui judicium prioris adventus accipere noluerunt."—*Ph. Diez*.

part of the world, to be man, to manifest Himself to man, and to be seen by the world. He was in one sense, indeed, ever *in the world*, though *the world knew Him not*; ever in the world as to His Divinity, but *sent into the world* by the taking upon Him the nature of man.¹

Luca Brug.
Bonaven-
tura.
John v. 24;
vi. 40, 47;
xx. 31.

(18) *He that believeth on Him is not condemned : but he that believeth not is condemned already ; because he hath not believed in the name of the only begotten Son of God.*

Toletus.

Ferus in
Evan.

Estius.

Ferus.

*He that believeth on Him*² *is not condemned*, is not being judged—or brought into judgment (*ὁ κρινεται*)—on account of any sin which he has been guilty of before he believed in Christ. These words specially condemn one of the chief errors of the Pharisees, to which sect Nicodemus belonged. As the parable of the Pharisee and the Publican shows us, they believed that the works of the Jew—the mere outward works and observance of the law, without reference to the heart of man—could procure them acceptance in the sight of God : in opposition to this error our Lord tells us that *he that believeth* with that faith which is fruitful in holiness of life, and which overcomes the temptations of our nature, and who perseveres in his walk of faith, *is not condemned*, but is justified.

He that believes in Christ believes in all that He has taught, and avoids all that He has condemned. Christ is righteousness, and God is love : therefore to believe in Christ, to believe in God, is to believe in perfect righteousness and love,—in other words, to do righteously ; and he that does so *is not condemned*.

Hengsten-
berg.
Ecumenius.

Chrysostom.

But he that believeth not is condemned already,—not because he is a sinner, but because, being a sinner, he will not believe on the Son of God ; for not to believe *in the name of the Son of God* is not to believe in Christ, *name* being a Hebraism for the person bearing the name. *Condemned*, that is, not by the judge, but by the nature of the sin itself, by his unbelief.³

¹ “Venit Christus, sed primò salvare, postea judicare : eos judicando in penam qui salvari noluerunt ; eos perducendo ad vitam qui credendo salutem non respuerunt. Prima ergo dispensatio Domini nostri Jesu Christi medicinalis est, non judicialis ; nam si primò venisset judicaturus, neminem invenisset cui præmia justitiæ redderet. Quia ergo vidit omnes peccatores, et omnino neminem esse immunem à morte peccati, priùs erat Ejus miseri-

cordia præroganda, et post exercendum judicium.”—*Augustine.*

² *εἰς αὐτόν*—“Non dicit Dominus, Qui credit ei ; sed *qui credit in Eum* ; id est, qui credendo in eum per caritatem tendit *non judicabitur* ; et hoc, quia non peccat mortaliter, per quod tollitur fundamentum.”—*Th. Aquinas.*

³ “Si perit ægrotus qui medicum celat morbum, ne sanetur ; nonne ipse de se pronuntiat, quòd suo vitio perit !” —*Topiarius.*

Every sinner judges himself, and is obnoxious to condemnation, for every sin which he commits. Jans. Gaud.

But these words especially condemn the sin of unbelief. *He that believeth not*—that is, he who actively disbelieves,—who, in other words, rejects Christ and the salvation offered by Him,—such an one is manifestly *condemned* by his own infidelity, since he rejects the very foundation of man's salvation, which is faith or belief in Christ.¹ He is *condemned already*, by anticipation of the judgment to come, since he has evidently the cause of condemnation within himself and is condemned by his own actions:² he is *condemned already* by his own conscience, which cannot be wholly stilled even by the whirl and noise of sinful passions: he is *condemned already* to the penalty of sin in this life, since to be out of the light, because of his hatred to it, as the unbelieving man must be, is in itself a heavy punishment, a perpetual torment, or, at least, a deprivation of happiness. Gorranus
Jansen Yp.
Corn. & Lap.

Estius.

Konigsteyn.
Leigh.

Royard.

As the eye which sees not the light is called blind, so he who does not believe, so long as he remains in his unbelief, is deprived of eternal light; because he does not believe *in the name*—that is, in the person—of the only begotten Son, who is *the true Light, which lighteth every man* that he may see the truth. He who does not believe in the light does not see it, for to see and to believe is here the same thing. As, then, he whose eye sees not the sun's light has no sight, but is dead to the light which is in the world, so he who cannot see the light of God when present before him has not in him the true spiritual life of man, but is dead to God, who is *the true Light* and only Life of man. Faber Stap.

(19) *And this is the condemnation, that light is come into the world, and men loved darkness rather³ than light, because their deeds were evil.* John i. 4, 9,
10, 11;
viii. 12.

¹ "Non judicatur credens de incredulitate, aut activè credens de aliqua iniquitate, nec absolvuntur ex ista sententia, quin credentes sine operibus bonis, aut cum perversis operibus judicentur. *Fides nempe sine operibus mortua est.* Qui verò judicatus est jam propter incredulitatem et de incredulitate, quæ peccatum est, adjicietur ad pœnas, nisi credat. Potest quidem jam judicatus de incredulitate credere activè, et salvabitur: et credens perperam operari, et damnabitur."—*Simon de Cussia.*

² "Secundum Chrysostomum, qui non credit jam judicaturus est; id est, hoc ipsum quod non credit, est sibi ad condemnationem: non credere enim, est non adhærere lumini, quod est esse in Tenebris; et hæc est magna condemnatio."—*Th. Aquinas.*

³ "Μᾶλλον ἤ is not a comparative, as if the workers of iniquity did in some measure love the light; for in verse 20 they are said to hate it; but, as in other places, it is a negative; so chap. xii. 43, they loved the praise of men more than (μᾶλλον ἤπερ) the praise of

This is the condemnation—the sin, and at the same time the condemnation or punishment of the sin : that is—

(1) This is the cause of *condemnation* to man, the rejection of the light, and the willing selection of darkness in the place of the light.

(2) The rejection of the light and of Christ is a *condemnation* to unbelievers, because it openly and manifestly convicts them of impiety.

The *light* here spoken of is the only begotten Son of God, who is *the true Light* of men, who is the Author of that light of knowledge and of truth which men reject in rejecting Him, who is *the Light which lighteth every man*. And in calling Himself by this name, *the Light*, Christ shows—

(1) That He is come as a minister to assist men in their walk.

(2) That He wills to work on the heart of man by illuminating it, and by revealing that which before was hidden, showing us at once our own sinfulness and pointing out the source of light and of salvation.

And this *Light*, Christ Jesus, *is come into the world*. Though given and sent by the Father, yet of His own will He came to us.¹ His will and actions were not controlled by the Father, but freely worked in perfect harmony with His will. He came, again, moved by His own love for us ; not because we sought Him, but because in His mercy, without our seeking Him, He took pity upon our lost condition.²

But the salvation which is preached to *the world* has in the case of multitudes fallen in a large measure upon unwilling ears. Not from any defect in God's love to us, but from man's own sin and active resistance to God's will, the purposes of the incarnation have been frustrated. *Men* by their own actions, in the freedom of their will, have *loved darkness rather than light*, have loved their sins, the world with its various forms of darkness, and fleshly pleasures, which darken the mind, *rather than* Christ, who is the *Light* and the knowledge of God, and who shows to us the way of salvation, and prescribes the way of holiness to the world. The master evil, then, in *men* is not that they are weak or prone to sin by

God, *i. e.* and not the praise of God : so 1 Thess. i. 4 ; 2 Tim. iii. 4 ; Heb. xi. 25 ; in which places μάλλον ἢ may be rendered as here, *and not light*."—*Whitby*.

¹ "Verbum venit notat gratiam et meritum excludit."—*Guillaud*. "Tis not said we first sought it or discovered

it ; but it broke in and shined upon us graciously and freely. We never thought of it, or so much as wished it."—*Ep. Brownrigg's Sermons, 2nd on Christmas*.

² "τὸ φῶς ἀφ' ἑαυτοῦ ἦλθεν, μηδε-
νός πονήσαντος εἰς τὸ εὐρεῖν αὐτό."—*Ammonius*.

Tirinus.

Jans. Gand.

John i. 9.
Menochius.
Eumenius.

John i. 9.

Ferus in
Evan.

Cajetan.

Jans. Gand.

Salmeron.

Cajetan.

Menochius.

Corn. à Lap.

nature, that they are dark in their minds and corrupt in their affections, but that they prefer darkness, that they rejoice in their blindness, and turn deliberately from the Physician who would heal them.¹ Quesnel.

The *darkness* which men loved, and in loving which they rejected the light, is that of sin, which both darkens and defiles: but these words apply more especially to the sins of unbelief and infidelity; it is of intellectual and of moral darkness that our Blessed Lord speaks.² Hence the appropriateness of the *condemnation* which is passed upon the Jewish nation for its preference of the darkness of fleshly lusts, into which it had so grievously fallen, and of that infidelity which turned from and actively hated *the light*, the knowledge of the Messiah, and the ways of holiness which He pointed out. Gloss. inter.
Lyra.
Th. Aquinas.

Barradius

There are three truths declared in this verse:

(1) The benefits from God—*light is come into the world.*

(2) The perversity of unbelievers—*men loved darkness rather than light.* Th. Aquinas.

(3) The causes of this perversity in man—*because their deeds were evil.*

In like manner there are three blessings which should be the result of this coming of *the light into the world*—three blessings, that is, which ought to result from the incarnation of Christ, *the true Light of men*—

(1) The deliverance of the sinner from bondage to Satan and the cleansing of the soul from sin.

(2) The fruitfulness of the enlightened soul in all holiness and good works.

(3) The conveyance and impartation of holiness to others. The promise to every Christian is, *Thou shalt be like a watered garden, and like a spring of water, whose waters fail not*; that his soul should be watered by the dew of God's grace, and that he should water others both by the hidden sanctity of his life and by the manifest holiness which have been given to him. Hugo de S.
Charo.

Isa. lviii. 11.
Gorranus.

God, let us remember, has never ceased to enlighten the world with His true light—

(1) He did so at the beginning, when at the creation of man He gave reason and intellectual light to all men—*the light of His own countenance.* Ps. iv. 6.

¹ "'Tis not for nothing that the word is altered in the text; He saith not, the world, but *men love darkness*, reject *light*. It doth specify the persons for whom it was intended; no creature in heaven or earth is principally aimed at, but mankind only."—

Bp. Brownrigg.

² "Hæc est infidelium condemnatio; propter hoc condemnantur; quia veniente ad eos luce scientiæ ac veritatis (dicit autem hoc de seipso) dilexerunt magis tenebras ignorantiæ ac mendacii quam lucem."—*Æcumenius.*

(2) He has done so in every revelation of His will to man, in His written Word, which David speaks of as *a lamp unto his feet, and a light unto his path*.

Ps. cxix. 105.

(3) To this He has added the light reflected by the example of holy men, so that in them, as in a mirror, their fellow-men might see the image of holiness and the loveliness of Christian works.

Ferus in
Evan.

(4) In addition to all these, and above all these, He gave to the world *the true Light* itself in the person of Christ, who is the source of light, the very and essential Light.

Joh xxiv. 16,
17.

(20) *For every one that doeth¹ evil hateth the light, neither cometh to the light, lest his deeds should be reproved.*

Eph. v. 13.

Lamy.

Some commentators see in these words tacit praise of Nicodemus in coming to Him who was *the Light*. Others, on the contrary, have supposed that these words were a gentle reproof to him for his timidity in coming to Him by night, as though his deeds were evil. But whether there be any reference to the case of Nicodemus or not, these words have a general application to every sinner. No sooner did Adam sin than he turned instinctively from the light, and hid himself, *lest his deeds should be reproved*.

Beausobre.
Stier.

Estius.
Gen. iii. 8, 10.

He *that doeth evil*, or evils (φᾶνλα—ἔργα, mala)—who has a habit, that is, of sinning, doing wickedness continually and because he loves it or is enslaved to it—*hateth the light*. The assertion is not that every one who has done an evil thing (*malum*), one single, discontinuous act, it may be, *hateth the light*. Not every one who has done evil, but who having done it abides in it and continues to do evil, is here said to hate *the*

Ferus in
Evan.

¹ There seems to be a difference between *πράττειν* in this verse and *ποιεῖν* in the 21st verse. Bengel remarks, “Malitia est irrequieta, est quiddam operosius quam veritas. Hinc verbis diversis notantur, uti c. v. 29.” Lampe observes, “Veritas hæc *facienda* est. Ποιεῖν hic bene agentibus tribuitur, oppositæ ad *πράττειν*. Eadem oppositio recurrit John v. 29.” But he adds, “Neque tamen illa semper observatur. Sic *ποιεῖν ἀνομίαν* occurrit Matt. xviii. 41, 1 John iii. 4.” Stier, after noticing the remark of Bengel, says: “There further lies in these words another distinction, which Alford has very emphatically and well

pointed out (supplementing and completing the meaning which I had, however, indicated)—viz. that *πράττειν* is more the habit of action, without fruit and result; *ποιεῖν*, on the contrary, is the true doing of good, *good fruit*, good that remains. He who *πράττει* has nothing but his *πρᾶγμα*: he that *ποιεῖ* has his *ποίημα*; he has abiding fruit; *his works do follow him*.” Cardinal Hugo had, however, long before pointed out the essential difference between these words in his observation on the 21st verse, “*Qui autem facit veritatem*,—id est, stabilia et recta opera, quæ jubet fieri veritas;” or, in Stier’s words, “good that remains.”

light. Such an one, indeed, *hateth the light*; and yet not for its own sake, nor because of any antipathy to the light itself, but he hates it for its effects in making known to himself and to others the character of his works, that they are evil, and because it forces upon the sinner the consciousness of having done wickedly.¹ He does not come *to the light*; he keeps away from Christ, *the true Light* of the soul, in order to avoid correction on account of his sins; and, instead of so doing, he plunges into deeper darkness to stay the disquiet of his conscience.

Rupertus.

Luca Brug.

Stier.

Lampe.

The sinner *cometh not to the light*:—

(1) He comes not by meditation on the doctrines of Christ, for these do but show him the grossness and the misery which will result from those sins to which he is enslaved.²

Hugo de S.
Charo.

(2) Nor does he come to the light of reason and to the examination of himself, because reflection will but make known to him his folly and wretchedness.

(3) He comes not by prayer, nor by the confession of his sins to Christ, who is *the Light*, but he hates all manner of light—

(a) He hates God, who is *the Light* itself.

(β) He hates the will and the commandments of God, which are a revelation of the light.

(γ) He hates *the children of light*, who reflect by their lives and actions the light which they have received from *the Father of lights*.

James i. 17.
Matt. v. 14,
15.

But though all evil be opposed to the light, and though men of evil lives hate the light, the cause of this hatred and the blindness of men to the light has its various degrees of intensity.

Lampe.

(1) There is the blindness which is the result of passion, covering us, whilst we are under the dominion of passion, with the darkness of sin, and hiding from us the light of truth.³

¹ “*Malè — φαῦλα, mala, perversa. Agit, consuevit agere, cui propositum est scelerate perverseque vivere, et, ut Alcuinus ait, qui est in intentione peccandi, cui placet peccatum. Eos notat, ait Chrysostomus, qui semper in malitia perseverant et semper in vitiorum luto versantur.*”—*Luca Brug.* “Qui peccatis indulget, qui vitis dat operam.” *Knapp.* “Qui malè agunt,—hoc est, studiosè, instantè, et perseveranter,—hi odiunt lucem.”—*Topiarius.*

de Cassia.

² “*Nemo accedit ad id, quod odit, nisi aliquando, ut extinguat.*”—*Simon*

³ “*Solent qui aliquid boni agunt lucem amare ac videri velle. Id Christus non laudat. Docet eodem modo homines qui male agunt Deum fugere, qui vero bene, ad Deum venire. Vera sententia: nemo magis Ecclesiam, nemo magis conciones sacras, nemo magis fugit sacramenta, quam qui peccatorum maxime plenus est. Rabies est omne peccatum; medicum et aquam, qua sanari potest, reformidat.*”—*Maldonatus.*

(2) There is the deeper blindness which is caused by sinful habits, and by indulgence in continuous sin, until truth becomes odious to us.¹

Quesnel.

(3) There is the still blacker form of sin, which not only drives us away from the light, but which hurries us on until we trample upon and persecute the doers of righteousness.

(21) *But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.*

Sylveira.

Malan's
Notes on
S. John.

He that doeth truth: it is practical truth which is here spoken of. He that does truly, justly, rightly worketh it out in his life (ὁ δὲ ποιῶν), as most of the old versions rightly render this passage.² As there is a truth of heart and of life, so also is there of works: true things are those things which are conformable to our nature; things which are just, and holy, and pleasing in the sight of God, and which truly agree with and conform to the standard which God has given to us, and which we do because they are agreeable to His will, and acceptable in His sight.

Corn. & Lap.
Maldonatus.

Here, then, we have the picture of the good man set before us—

(1) He hears and he listens to the truth, believing in Him who is *the Truth*.

(2) He *doeth truth*, he does that which is true, which is truthful.

(3) He comes to Him who is *the Light*.

(4) He abides in God, and follows Him who is *the Light*.

(5) He loves God, and, loving Him, loves Him who is *the Light*.

(6) He so lives that others may see *the light* of God reflected in him.

(7) He does all things *in God*, and with reference to His commands and His approval.

Ferus in
Evau.

His deeds *are wrought in God*, in the light and by the

¹ "An unclean life is an obstacle to high doctrines, not suffering the clear-sightedness of the understanding to show itself. As then it is not in any case possible for a person in error, but living uprightly, to remain in error; so it is not easy for one brought up in iniquity speedily to look upon the heights of the doctrines delivered to us: but he must be clean from all the passions who is to hunt after the truth; for whoso is freed from these shall be freed also from his error,

and attain unto the truth. For do not, I beseech you, think that abstinence merely from covetousness or fornication may suffice thee for this purpose. Not so. All must concur in him that seeks the truth."—*S. Chrysostom in 1 Cor. iii. 1.*

² He that worketh Truth, *Syriac, Slavonic, Memphitic, Ang. Sax., Persian.* He that worketh righteousness, *Ethiopic.*

virtue given to him by God, from whom comes all truth in earth and heaven, all truth of nature as well as all spiritual truth;¹ *in God*, after the pattern of His works, and according to the law and the will of God; *in God*, so that his justification is attributable not to his own merits, but to the grace of God. And when these deeds have been wrought in any one by the power of God, then, loving the light, he *cometh to the light*. He does so—

Bengel.

Menochius.

Augustine.

(1) In this life, that his works may be an encouragement and an example to others.

(2) He shall come hereafter to *the light* of glory, in which his works will be made manifest by God, and he himself will receive his reward.

Gorranus.

As good deeds, all deeds of charity, of faith, of patience, and of holiness, are deeds not of ourselves, but of *the Light* who is the life of the soul, even though we recognise not His operation; and since like loveth like, and hateth its contrary: so will he whose deeds are contrary to these, and are deeds of darkness, of hatred, and of impurity, shrink from the light; to which light, on the other hand, he will naturally turn whose deeds are just and holy and pure.

Hugo de S.
Chiaro.

Three things, then, are here taught us—

(1) That in the regenerate it is not sufficient for them to regard the grace of God given and the righteousness of the faith to which they are called, but they must add to these the close and truthful following of all the commandments of God.

(2) That goodness consists not in the outward appearance of conformity to the will of God, but in the true inward conformity of our nature and our affections to His will.

(3) That good works are not the fruits of the flesh, nor are they done by the natural strength of man, but that to render them really good they must be done *in God*, by His strength, and by the aid of His Holy Spirit.

Chemnitz.

¹ “*Meo videri hic loquitur Dominus de pia et bona voluntate antecedente ad opus justitiæ. Nam in nobis ante actum credendi datur quædam voluntas, quæ dicitur pia affectio, et ante opus meritorium datur hujusmodi voluntas rectè operandi, quæ voluntas est ex peculiari Dei auxilio. Qui ergo habet hujusmodi bonam voluntatem venit ad*

lucem—id est, ad Christum ut manifestentur opera ejus,—id est, venit ad lucem, ut per eam cognoscat opera sua rectè et secundum Deum esse facta. Nam sicut qui malè agit fugit lucem, ne agnoscat suam nequitiam; ita qui rectè agit quærit et venit ad lucem, ut per eam agnoscat quod sit rectum opus et secundum Deum factum.”—*Sylveira.*

*** “Concede, quæsumus, omnipotens Deus, ut qui solemnitatem doni Sancti Spiritus colimus, cælestibus desiderii accensi, fontem vitæ sitiamus:

per Dominum Christum, in unitate ejusdem Spiritus Sancti, unum Deum in sæcula sæculorum. Amen.”—*Rom. Missale.*

TUESDAY IN WHITSUN-WEEK.

ST. JOHN X. 1—10.¹

(1) *Verily, verily, I say unto you,² He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber.*

THE use of these words, *verily, verily*, indicates that what follows refers to the words which our Blessed Lord had just before spoken, so that this parable is addressed to those who had cast out the blind man from the synagogue, and is an answer to the accusation of the Pharisees, who had constituted themselves the pastors of God's flock and the door-keepers of His fold. The parable, then, which follows must be read in connexion with the preceding narration of the blind man who had been *cast out* by the Pharisees because of his confession of Christ. He first by word and then by miracle taught that He was *the light of the world*, and after by these words and again by miracle, that He was *the good Shepherd*, the life of the world, for *the Life was the light of men*.³

The Pharisees declared both by their words and by their actions—

(1) That Christ was not the true Messiah, but that He was a false prophet. *We know that this man is a sinner.*

(2) That all who confessed that He was the Christ, the Messiah, should be cut off from the congregation of Israel, the fold of God. In opposition to this, our Blessed Lord declares them to be ignorant and blind, and says that none

¹ "Ordo lectionum in hoc festo observetur. Prima lectio de Spiritu Sancto docet. Secunda de præcipuo articulo instituit quem Spiritus Sanctus tradit—videlicet, de justificatione. Tertia nunc adjicitur de Ecclesia, quia eam colligit et regit Spiritus Sanctus. Sic in symbolo apostolico ista conjunguntur: Credo in Spiritum Sanctum; secundò sanctam Ecclesiam; tertio, remissionem peccatorum. Videmus igitur ita esse distributa Evangelia, ut ter-

tiam partem symboli apostolici homines istis festis diebus addicerent."—*Wigandus*.

² "*Amen, Amen*,—hoc est vere, vere; quia veritate sermonis et veritate similitudinis."—*Alb. Magnus*.

³ "Postquam Dominus ostendit quod ejus doctrina habet illuminativam virtutem, hic consequenter ostendit quod habet virtutem vivificativam: et primo ostendit hoc, verbo; secundo, miraculo, in xi. caput."—*Th. Aquinas*.

can enter into, nor have the right to exercise any office in, the Church, except through Him: and, therefore, that the rejection of any one from His fold whom He had Himself called was a condemnation of themselves; for by casting him out who had entered by *the Door* they testified that they knew not *the Door*, and therefore that they had not themselves entered into His fold. The *sin* of which He had just spoken was their denial that He was the Messiah; and the consequent blindness of the Pharisees prevented their understanding His words, or seeing the force of His works. He shows that they were blind because they had not come to Him who is *Light*: He shows that they were not the fitting leaders of the people because they had not entered through *the Door*, that is, through Him.¹

Toletus.

Jansen Yp.
John ix. 41.

Rupertus

In the first part of this parable Christ speaks of the way in which all must enter into the fold who bear rule therein—that is, all the pastors of the flock; and He also points out the various marks by which they may be known. In the latter part of the parable He goes on to speak of Himself as the only way by which any, be they pastors or not, can enter the Church. For neither knowledge of the truths of revelation nor the observance of the law could avail to give men admission into the Church, the fold of Christ, but only this one thing, that they came through Christ Himself.²

Salmeron.

Holy Scripture constantly uses this word *sheep* as an image of the children of God, and by it our Blessed Lord would remind us—

Ludolph.

(1) Of our weakness, and of the especial need which we have of a guide and protector.

(2) Of the meekness and uncomplainingness which is the characteristic of sheep; the docility and devotion which we should show to Him who is our Helper and Guide.

Ferus in.
Evan.
Stier.

The door of the sheep-fold is Holy Scripture, the means by which we obtain a knowledge of God; and hence Christ Himself, who is the living Word, from whom the written word derives all its vitality. He, therefore, who would enter rightly

Chrysostom.

¹ "Quia Pharisei jactitabant se non solum non cecos esse sed videntes: seque aliorum duces, doctores et pastores profitebantur sed populi malo sua captantes commoda, Dominus illorum arrogantiam et supercilium demittit, pervenusta ac eleganti parabola ut postea expositione altius animo inseat quod est totius salutis humanæ caput. Neminem scilicet posse ducem esse ac pastorem populi, nisi prius ipse sit ovis Christi: neminemque quicquam posse videre quantumvis interim se videre

glorietur nisi lucem Christum receperit."—Guillaud.

² "Qui ergo non intrat ille est qui per principia religionis Christianæ non venit. Per principia veritatis non venit hæreticus. Per principia autem gratiæ non venit simoniacus. Per principia autem libertatis non venit potenter aut armatis precibus intrusus. Per principia simplicitatis non venit dolosus. . . . Hi sunt qui non intrant per ostia veritatis, gratuitatis, libertatis, et simplicis bonitatis ecclesiasticæ."—*Alb. Magnus.*

Faber Stap. into the fold, and do the work of the teacher in the fold, must enter according to Holy Scripture, and not according to the commandments and the traditions of men; must enter lawfully and honestly, with right faith in Christ, and after His example, who was called thereto by the Father, and who took not this honour to Himself; and moreover he must guide and teach those committed to his charge in accordance with Holy Scripture: nor may he assume this office in order to serve the purposes of his own ambition, nor by means of simony of any kind, for such an one is *a thief and a robber*. He who would feed the flock and guide the *sheep* of Christ aright must himself be first a true and obedient *sheep* of the Great Shepherd; and he is no true *sheep* of His who seeks his own glory, and strives after the praise of men and worldly position. He who does so is a false shepherd, and *climbeth up some other way* into the fold, reaching it by pride, and for his own exaltation, and usurping for worldly ends that to which he has no right. Such an one is *a thief*, since he takes an office which is not his, and claims a right over those *sheep* which are the property of another, and seeks to draw them away from their proper owner. He is *a robber*, also, since he undertakes the office only for his own profit, and to the destruction of the *sheep*. It is not sufficient then that the pastor preaches Christ; he must live the life of Christ, and seek in all things his Master's glory:¹ else it will be said of priests now as it was said of old, *As troops of robbers wait for a man, so the company of priests murder in the way to Sichem, by causing many to stumble at the law*.

The false doctrine of heretical teachers and the evil lives of those who, though duly called by a proper outward calling, yet possess not the grace of Christ, draw men from the one Chief Shepherd, and destroy the souls whom such pastors claim to guide and to feed; for he who in any way deadens and destroys the grace within the heart leads men to destruction, and does the work of him who is *a murderer from the beginning*, and goes about as *a roaring lion*. Such were the Pharisees to whom these words were addressed, who refused to acknowledge Christ to be the giver of eternal life, and the only *Door* of the flock, but sought to withdraw men from the Messiah. Of such men we are expressly told, that they made their proselytes the children of hell, and destroyed instead of

John viii. 44.
1 Pet. v. 8.
Dion. Carth.

Arias Mont.

Matt. xxiii.
15.
Luca Brug.

¹ "Qui beneficium ac ministerium ecclesiasticum suscipit ut commodius vivat et lautius, ut Ecclesiæ redivitibus ad luxum, ad ludos, ad voluptates abutatur; qui pravis dogmatibus et moribus improbis aut negligentia certe sua animas perdit; *fur est et latro*. Illo vero pastor bonus est qui exemplo Christi Jesu, pastorum Principis, in id unum studiis et modis omnibus incumbit, ut vitam æternam ejus ovibus procuret; ob hunc enim finem pastor in ecclesia constitutus est." — *Natalis Alex.*

guiding souls to him who was *the Life and the Light of men.* John i. 1.

Our Blessed Lord here divides all who claim to be shepherds of the flock into two classes: either they are true pastors, of whom He afterwards gives us the sure marks; or if not this, then, whatever else they may claim to be, they are but thieves and robbers. Hence the Church, in view of the peril which it is subject to of having destroyers of souls, and not true and faithful pastors, set over the flock of Christ, prescribes to the people at the seasons of ordination fasting and prayer, that God would send shepherds like to *the Good Shepherd*, and would preserve the Church from evil pastors and from false teachers. Nicole.

Whosoever enters not through Christ into ecclesiastical orders and to the pastoral office, whosoever has regard in the seeking such an office to any other end than the glory of Christ and the benefit of Christ's Church, *is a thief and a robber.* Whosoever is drawn towards it by ambition, by avarice, by the love of ease and the conveniences of life, or the advantage of his family, is but *a thief and a robber.* Whosoever attains to such an office by simony, and receives an ecclesiastical office and the cure of souls by subserviency or by flattery, *is a thief and a robber.*¹ Natalis Alex.

(2) *But He that entereth in by the door is the shepherd of the sheep.*

These words are a parable of the means of entering into the ministerial office of Christ's Church on earth, into which none can enter rightly save through Him, and in the way which He has appointed. They refer primarily to our Blessed Lord Himself, the Great Shepherd of the sheep; but inasmuch as all His true ministers follow in His footsteps, and partake in some measure of the features of His character, the secondary application of these words is to all pastors of His flock; for every under-shepherd enters into the fold only as the representative of Him who is the One Shepherd, so that what is said of Him must needs have reference to the shepherds who are under Him: what, then, He says of Himself, He says also in a lower sense of those whom He has made to be fellow-workers with Him, and of all shepherds subordinate to the Great Shepherd; for as *the Light* communicates of His light in such a way that others also are made to be light, so does Sylveira.

Lampe.

Stor.

Matt. v. 14.

¹ "Quisquis illicito modo pastorem curam suscepit fur est et latro, quia non querit ovium Christi salutem, sed proprium duntaxat commodum, sinens ut in plurimum commissum sibi gregem dissipari, fame contabescere, atque in

præcipitia vitiorum prolabi."—*Jansen Gand.* "On the various kinds of pastors, the evil and the good, κλέπτης—μισθωτός—λῆκος—ὁ καλὸς ποιμὴν. See Bishop Andrew on the Ten Commandments, Com. v. and vii.

John xxi. 16.
1 Pet. v. 2, 4.
Salmeron.

He, the true Shepherd, communicate of His grace to others, and make them to share in His office, and to be shepherds over His flock; so that what is true of Him becomes, in a measure, true of them also.

Maldonatus.

Christ entered into the fold, the Church, which is His Body, by Himself—the only one who could enter by His own authority; and yet, as the incarnate Saviour, even He entered not in without the mission of the Father, as well as the manifest testimony of the Spirit.

Hugo de S.
Charo.

Quesnel.

Natalis Alex.

Barradius.

Rupertus.

Every lawful pastor must enter in by Christ, for the glory of God, and in order to feed the flock of Christ, not for his own benefit. Such an one will enter *in by the Door*, moved by the inward call of Christ, by the operation of the Holy Spirit upon his heart, and with pure motives, as well as by the external mission, by apostolical and episcopal authority—that is, by the power and authority of Christ left to His Church, by which alone lawful pastors can enter into the fold; and also in accordance with the example of Christ. For he who enters into the fold as a shepherd under Christ will imitate Him who came not of Himself, neither to do His own will, but who gave to us a lesson, in that He submitted to be sent by the authority of another, the Eternal Father.¹

Isaiah lv. 1.

Alb. Magnus.

He who would be a true pastor must enter by the door of truth—the Catholic faith. He must enter without compulsion by the door of liberty, as to a heavenly vocation. He must enter by the door of grace, because none can give him admission save God, *whose service is perfect freedom*, and whose gifts are *without money and without price*. He must enter by the door of purity, without fraud and deceit. He alone who so enters is a true pastor.

Whoso would enter into the fold, let him enter through the door, and let him preach very Christ: not only let him preach very Christ, but let him see that he seeks Christ's glory, not his own; for many by seeking their own glory have scattered the sheep of Christ, and not gathered them into Christ. The *door* of the fold is lowly, for it is Christ the Lord who humbled Himself to this office. He that would enter through that door must therefore needs humble himself, for he that does not humble himself, but exalts himself, is

¹ "Intrare per ostium, quid est nisi imitari Christum, qui Ipse, sicut paulò post dicit, et pastor est et ostium? Item, quid est imitari Christum, nisi non à seipso quemque venire, sed cum subjectione obedientiæ, mittentis sive vocantis sustinere imperium? Christus enim non Ipse sibi pastoris nomen aut officium

sive possessionem usurpavit ovium, sed à Patre jussus et missus curam requirendæ ovis centesimæ quæ perierat, obedienter suscepit, sicut Ipse contestans; *Neque, enim inquit, à Meipso veni, sed Ille Me misit* [Joan. vii. 42]." —*Rupertus.*

one who climbs over the wall, and does so to his own fall and destruction. Augustine.

(3) *To Him the porter openeth; and the sheep hear His voice.*

God is here spoken of as *the porter* of the fold. This is the office of the whole three Persons in the ever-blessed Trinity, but more especially of the Holy Spirit, whose office it is to reveal Divine truth, to instruct in all things necessary to the rule of the Church, and to sanctify the members of the Church. Some have spoken of Moses as the porter of the fold, inasmuch as he prepared or opened the way to Christ; but this is only so far true, as the prophets also may be called porters; and all these, Moses and the prophets,¹ only so far forth as they were filled with the Spirit; so that the former interpretation is the ultimate truth, that the Holy Spirit is *the porter* of whom our Blessed Lord here speaks²—

Dion. Carth.

Ecumenius.
Maldonatus.

(1) The Holy Spirit is the keeper and the opener of the door of the Church, since He has ever borne witness to Christ by the growth and extension of the Church, and has thus opened the way for Him to the heart of the believer.

(2) To all others, the ministers of Christ's Church, the Holy Spirit *openeth*, by revealing the knowledge of the Scriptures of truth, from which it is their duty to teach the people.

Theophylact.

(3) He not only *openeth* the door of the fold and gives lawful admission to the ministerial office, but He opens also the hearts of those who hear the word taught by God's ministers, so that it obtains admission to men's hearts.

Stier.

As, then, the first mark of the true pastor is that he comes through Christ, so here we have the second mark, legitimate mission, apostolic authority from those whom the Holy Ghost has made overseers of the flock. It is their duty to teach all the members of the flock, and so to do it as that those who are under them may learn the truths which are necessary to their soul's salvation. Hence has every pastor an especial need of the guidance and sanctifying presence of the Holy Spirit. For if all the meanest members of the Church can do nothing without the Spirit whom Christ sends, how much

Acts xx. 23.

Quesnel.

¹ "Bonus Pastor est qui viam aperit ad cognitionem Sacræ Scripturæ: qui primus fuit Moyses, et hic aperit Christi: quia ut dicitur supra, v. 46, *Si crederetis Moysi, crederetis fortè et mihi: de me enim ille scripsit.*"—*Th. Aquinas.*

² "Ostiarius est Spiritus Sanctus, adaperiens nobis veritatem, et ducens ipsam Ecclesiam in omnem cognitionem. Hinc Paulus, Galat. iii. 23,

dicit: *Prius autem quàm veniret fides, sub lege custodiebamur, conclusi in eam fidem quæ revelanda est.* Hic ergo ostiarius legitime intranti aperit, quia divinas ei veritates revelat, modumque regiminis manifestat, et de omnibus necessariis instruit, juxta illud Joan. xvi. 13, *Cum venerit ille Spiritus, docebit vos omnem veritatem.*"—*Topiarus.*

more does he need the guidance of the Spirit of Sanctification and of Truth, who has to guide others in the way of eternal life!

Topiarius.

The sheep hear His voice. The humble and faithful Christian hears the voice of Christ, and thereby recognizes all those who have been commissioned to feed the flock with the words of truth, and who are shepherds under Him. And they not only hear, but they also obey, for right hearing is true obedience.

Corn. & Lap.

And He calleth His own sheep by name, and leadeth them out.

His own sheep are all whom He has created, redeemed, and regenerated: these He calls to Himself, for it is Christ calling us whenever we are drawn to Him; since without His call none are drawn to Him. He knows them, not from His knowledge of the whole flock merely, but He knows them individually, and the wants of every one of them, as these wants vary from time to time:¹ and He gives them according to the capacity of each; for as the physician of the body is compelled to consider the sickness of every individual, so does the Great Physician of souls, and in a measure all true physicians under Him, know the separate spiritual wants of every one of the sheep of Christ. In this is the providence and the all-knowledge of God shown, that *He calleth His own sheep by name*: hence we read elsewhere that *He telleth the number of the stars, He calleth them all by their names*. God's love to His children is shown in the same power. *I know thee by name* is equivalent to *thou hast found grace in My sight*.

Hugo de S.
Charo.
Alb. Magnus.

Dion. Carth.

Hengsten-
berg.

Ps. cxlvii. 4.
Isa. xl. 26.

Exod. xxxiii.
12, 17.

He calleth His own sheep by name, who has given them a new name, even His own, as was foretold by the prophet: *I will give them an everlasting name, that shall not be cut off*.² There appears to be also in these words a reference to the case

Isa. lvi. 5.

Rupertus.

¹ "In the apparel of the High Priest the threefold office of our Saviour Christ was shadowed. The crown signified His kingly office: the Urim and Thummim, and likewise the bells and pomegranates, the prophetic office—by Urim and Thummim He answered as from an oracle; by the bells was typed the sound of His doctrine; by the pomegranates the sweet savour of an holy life: the names of the twelve tribes engraven on the ephod and the breast-plate signified His priestly office,

presenting unto God the whole Church, for which he maketh intercession. *He calleth His own sheep by name.*"—*Godwyn's Moses and Aaron*, lib. i. cap. 5.

² "In these districts, some sheep always keep near the shepherd, and are his special favourites. Each of them has a name to which it answers joyfully; and the kind shepherd is ever distributing to such choice portions which he gathers for that purpose."—*Thomson, The Land and the Book*.

of the blind man, from which, indeed, the whole parable seems to have arisen. He called him and led him out of the midst of the Jews, and for this the blind man had been cast forth by the Pharisees. Chrysostom.

He *leadeth them out*, not from the fold, but within the fold; leading and guiding them to feed upon the words of Divine truth; for though they are safe within the fold from enemies that are without, yet still they need His guidance. Ecumenius.
Maldonatus.
He *leadeth them*; therefore—

(1) The way in which Christ leads His people is a sure and a definite way.

(2) They require His leading, for without His guidance they would go astray.

(3) He knows the way which is best for every one of them. They are led by Christ's direction, by unerring and Divine wisdom.

(4) In this His watchful care is shown; He is always with His people. It is not said that He led or will lead, but that He *leadeth*—is ever, that is, in the act of leading His own true sheep.

(5) His people are led; not driven by irresistible compulsion, but gently moved by His presence in their heart. Lampe.

Christ is ever with us, leading the sinner from the sepulchre of his sins as of old He led Lazarus from the corruption of the tomb. Some He leads from gross and defiling sins; others from a lesser degree of wickedness, and from carelessness and indifference to His voice. All these, whatever their needs may be, He leads into the keeping the commandments of God, in which *there is great reward*. Ferus.
Ps. xix. 11.

(4) *And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice.*

He goeth before them,—according to the usual custom of the East,¹ where the shepherds commonly precede their

¹ "Præcedebat pastor oves olim in Syria, ut suo ducatu viam illis monstraret; non mutus, sed subinde voce sua, ut sibilo, provocans ad sequendum; quamquam in nonnullis regionibus moris sit pastorem oves suas subsequi, et impellere magis quam invitare."—*Salmeron*. The "sibilo provocans ad sequendum" which Salmeron notes is in accord with a singular passage in the old English law-book: "Fugatorum ars est, ut boves æque sciant

conjunctos fugare, ipsos non percutiendo, pungendo, seu gravando. Non enim esse debent melancholici vel iracundi, sed gavis, cantantes et lætābundi, ut per melodias et cantica boves in suis laboribus quodammodo delectentur, ipsisque foragium et præbendam deferre, ipsosque debent amare et noctanter cubitare cum eisdem," &c.—*Fleta*, lib. ii. c. 78, *De Fugatoribus Carucarum*, ed. Selden, 1647.

flocks, in this showing the great care and love which He has for the members of His body, *the sheep of His pasture*.¹ We seem, indeed, by these words to be reminded of the tenderness of His care for mankind, and also of the freedom of their choice; they are not driven against their will, but are led onward by the conformity of their will with His.² A lesson this to all true pastors of the Church; a call to them to govern those committed to their charge as reasonable beings, and not to drive them as unreasoning beasts.

Maldonatus.

Hugo de S.
Charo.

Dion. Carth.

Rupertus.

Mangotius.

John xiv. 2.

Alb. Magnus.

He putteth forth His own sheep,—freeing them from the burden and the yoke of their sins, and from the darkness of ignorance. *He goeth before them*: as of old He went before His people in the pillar of fire, so now He goes before them by His example, doing what He teaches, and showing them the way by His actions, and not by His words only, having tried *before them* the force of all manner of temptations, and left them an example how they might overcome in all trials. He goes also *before His own sheep* by His death for every man. By His resurrection from the dead He went before His sheep and became the *first-fruits of them that slept*, and gave to them the gift of the Resurrection; and by His ascension into heaven to prepare a place for the true members of His body He went before them and drew them unto the Father. *His sheep follow Him*, for they who are truly the followers and the disciples of Christ follow closely in His footsteps and copy His example; *for they know His voice*, from the accordance of His voice with their nature, from its reference to their wants, and from its agreement with their higher reason.

It is enough for the great mass of the faithful, and for those who are not called to the ministry in Christ's Church, that they should teach others by the silent, but most efficacious,

¹ Ammonius, who must have known the customs of the East, says, "Ἔθος ἔχόντων τῶν ποιμένων ὀπίσω τῶν προβάτων περιπατεῖν ἔμπροσθεν τῶν προβάτων οὗτος περιπατεῖ, δεικνὺς ὅτι αὐτὸς ὁδηγεῖ πάντας πρὸς τὴν ἀλήθειαν."

² "Our Saviour says that the good shepherd, when he putteth forth his own sheep, goeth before them and they follow. This is true to the letter. They are so tame and so trained that they *follow* their keeper with the utmost docility. He leads them forth from the folds, or from their houses in the villages, just where he pleases. As there are often many flocks each one

takes a different path, and it is his business to find pasture for them. It is necessary, therefore, that they should be taught to follow, and not to stray away into the unfenced fields of corn which lie so temptingly on either side. . . The shepherd calls sharply from time to time, to remind them of his presence. They know his voice and follow on; but if a stranger calls they stop short, lift up their heads in alarm, and if it is repeated, they turn and flee, because they know not the voice of a stranger. This is not the fanciful costume of a parable, it is a simple fact."—Thomson, *The Land and the Book*.

preaching of their example ; but whilst the pastor is called upon to go before his people as their example of holiness of life, he is also called upon to teach by his words, so that the sheep may hear *his voice* exhorting and reproving them when necessary. The pastor is also called upon to instruct the flock in sound doctrine ; and this he can only do when his word is uttered with power, and when his example confirms and enforces his word.¹ Quesnel.

(5) *And a stranger will they not follow, but will flee from him : for they know not the voice of strangers.*

He is a *stranger* to the flock—

(1) Who enters not in by the door into the fold, who receives not authority from those whose duty it is to call men to the ministry of Christ's Church.

(2) Who, when he has been called rightly, teaches erroneous doctrine.

(3) He whose life is opposed to the truths which he has been commissioned to teach, and who is a scandal to God's people by the evil of his deeds. Ferus.

The docility of the sheep is here placed in opposition to the waywardness and the sinfulness of man ; as in the prophet Isaiah the Jews were reproached with their obstinacy, and their conduct contrasted with that of the beasts of the field : *The ox knoweth his owner, and the ass his master's crib : but Israel doth not know, My people doth not consider.* Here the Pharisees are told by our Blessed Lord that whilst the sheep will not follow a *stranger*, yet that they and the nation of the Jews had forsaken God, to listen to and to follow strange teachers. Isa. i. 8.

In this part of the parable our Blessed Lord gives us seven marks of His own pastorate, and that of all true and faithful shepherds under Him—

(1) The lawfulness of His mission : He came not of Himself, but was sent by the Father. This is that *door* through which all true pastors must come.

(2) He came through the Spirit ; by the inward motion of the Spirit, with a desire for God's glory and for the good of those to be committed to His charge.

¹ "Venit ad Christum, audivit alia et alia verba, illa et illa, omnia vera, sana omnia ; inter quæ omnia est et illa vox : *Qui perseveraverit usque in finem, hic salvus erit* [Matt. x. 22]. Istam qui audiverit ovis est. . . . *Qui perseveraverit usque in finem.* Bona

vox, vera pastoralis, vox salutis in tabernaculis justorum ! Nam facile est audire Christum, laudare Evangelium, acclamare concionatori : perseverare usque in finem, hoc est ovium vocem Pastoris audientium."—*Natalis Alex.*

(3) He knows His sheep one by one, every individual want and every characteristic of every man, for all sheep are His. And thus, like his Divine Master, the faithful pastor will not be content with a general knowledge of his flock, and with aggregate labour for their good, but will consider the needs of each, in what way he may reach the heart of every individual member of his flock, and how he may most effectually apply God's truths to every soul. And those whom he will seek to know will be *his own sheep*, those which have been assigned to his watchful care and his prayers, and not the sheep over whom he has not been placed.

(4) He cared for us, not for His own profit, but for our salvation. In this, too, let every pastor find an example. The care of Christ's flock is not to be undertaken for personal advantage or ease.

(5) *The sheep* hear the voice of Christ, and recognise the marks of His love;¹ and the priest who has the care of any portion of that flock must be heard by his people, must teach and instruct, reproving the sinner, and encouraging the weak, in such a way that they may recognise the voice and the love of Christ in all that is done.

(6) Christ in all things gave to us an example, in order that we should follow His steps. He taught us first, and then went before us, as our perfect pattern in all righteousness. So must the ministers of Christ be *messengers to the flock*, leading them by the purity, the self-denial, and consistency of their whole life and conversation.

(7) By His whole life and death Christ drew all men to Him. So of the pastor whose life is conformed to his Lord's life, and who is zealous for the good of his flock, who is unblameable in his life, and untiring in his exhortations, it will be said, *the sheep follow him*, as he follows Christ.

Natalis Alex.
Corn. & Lap.
Jansen Yp.

(6) *This parable spake Jesus unto them: but they understood not what things they were which He spake unto them.*

They understood not—that is, because it was a *parable*:²

¹ "Bonus pastor oves docere debet, illis verbum Dei prædicare, illarum captui et intelligentiæ sermones suos attemperare, ut vocem ejus audiant. Pastor mutus idolum est, non pastor. Qui concionatur et se auditorum ingenio non accommodat comœdus est et declamator, non prædicator."—*Natalis Alex.*

² "Sermo quem Jesus ad illos habuit *παροιμία* dicitur. Sic apud Evangelistam nostrum dicitur quod cæteri solent *παραβολή* nominare. Quamvis apud Græcos authores distinctio passim fiat inter *παροιμία* et *παραβολή*, apud Hellenistas tamen hæ voces alternant, et vox *παροιμία* æque late patet ac Hebræorum *מָשָׁל*, ut nempe quemvis

they heard the bare words, but they cared not to search and to understand the meaning of the words which He spake to them; thus not only showing that they were no sheep of His, since they did not hear and understand His voice when He addressed them, but also condemning themselves out of their own mouths. They had just asked, *Are we blind also?*—they here proved their own self-blindness in neither understanding the meaning of His words nor in seeing in His wondrous works the marks of the Messiah. Hence Christ, in compassion to their ignorance, proceeds to explain the meaning of the *parable* which they had failed to understand.

Maldonatus.

Hugo de S.
Claro.
John ix. 40.

Rupertus.

Konigsteyn.

(7) *Then said Jesus unto them again, Verily, verily, I say unto you, I am the Door of the sheep.*

In the way. Through the *Door* only—that is, in and through Christ alone, the *new and living Way*—is there access to the Father. The members of the elder Church were taught by the requirements of the ceremonial law the same lesson. The blood sprinkled upon the posts of the *door* was the sign of salvation to the Israelite in Egypt. At the *door* of the tabernacle were the people congregated to offer up their prayers and supplications to God, and before the same *door* of the tabernacle and of the temple were all sacrifices to be slain, all *atonement made for the sins of the people*.

Heb. x. 20.

Topiarius.

Exod. xii. 23

Exod. xxix.
4, 11; xl. 6,
12.
Lev. xvi. 7;
xvii. 4, 6.

As in the previous part of His discourse our Blessed Lord spake exclusively of the entry of the pastor of the flock into the fold through Him, the one only *Door*; so here He speaks of Himself as the *Door* by which all, whether pastors or sheep, must needs enter, since there is salvation in no other name, no entrance into eternal life save through Him. No one, indeed, can be a true pastor of the flock who is not first a sheep of Christ's fold, as no one can see clearly the light to communicate to others unless in his own soul he has first received light from Christ, who is the *true Light*. All who enter into the fold, whether ministers or people, teachers or those who are taught, are the *sheep* of Christ.

Maldonatus.

Menochius.

Salmeron.

Toletus.

And this fold, the Church, of which Christ is the *Door*,¹ is one; not that it is in one place, but because it has been fenced in, and is made one, by the possession of a common faith in one God, and by having but one hope of salvation.

sermonem non solum ingeniosum et acutum, qualia, v. g., erant proverbialia Salomonis, sed etiam figuratum atque ænigmaticum, sive breviorum, velut 2 Pet. ii. 22, sive longiorum, uti in hoc

loco, designet. Unde Joh. xvi. 25, 29, λαλῆιν παρρησίᾳ et παρουσίαν λέγειν opponuntur.—*Lampe*.

¹ "Θύρα ἐστὶν ὁ Χριστὸς ὡς ἀποκλείων τὰ πρόβατα."—*Ammonius*.

Before the coming of Christ in the flesh this fold was the nation and the Church of the Jews; after that it was the Church catholic: and as of old he that was a member of the synagogue must needs believe in the one Christ who was to come, so now he who would enter into the Church must do so in a firm belief in Christ who has come, and who is the Mediator between God and man, uniting in His own person the nature of man to that of God. Thus, again, as in old time the synagogue had its appointed and legitimate pastors, and none could take to themselves this office; so now he who would be lawfully a pastor in Christ's Church must be called to that office and administration in the way prescribed by our Blessed Lord when He founded His Church.

Luca Brug.

Jer. xxiii. 1;
1. 6.
Ezek. xxxiv.
2.

(8) *All that ever came before Me are thieves and robbers:¹ but the sheep did not hear them.*

All whom Christ calls not *are thieves*, as seizing that which He gives not to them, and *are robbers* by the destruction which they work.²

Konigsteyn.

Before Me (πρὸ ἐμοῦ). Our Blessed Lord condemns those who came not through *the door*. His words are as much, or rather more, a warning for the future, than a reference to the past. His language, then, can hardly be limited, as though *before Me* applied to time only; though this may be comprehended in the full meaning of His words. He speaks of those whom *the true sheep*, those who obeyed the voice of *the Good Shepherd*, did not hear. Hence it is clear He is not speaking of the prophets whom He sent before the time of His incarnation, but of those who *came* in opposition to Him.

Stier.

Ecumenius.

Before Me—

(1) Those who came *before* Him, before the time of His incarnation; not, however, because they were before in time, but only so far as they were in opposition to Him: every one who claimed to be the Messiah, as well as all false prophets: those who *came* in old time, but were not sent; for this is, as we have seen, one of the special marks of the true pastor, that he should not come in his own name, but that he should be sent by one having authority:³ of all others

Schoettgen.
Maldonatus.
Theophylact.

Menochius.

¹ "Fur arte, latro potentia nocent.
—*Toletus*.

² "Hi fures sunt, id est conscientias furantur puram et synceram doctrinam et alia spiritualia bona, et latrones sunt, id est deprædantur conscientias, quas donis et bonis spiritualibus privant."—*Guilliaud*.

³ "Εἰπὼν, ὅσοι ἦλθον, ἀλλ' οὐχ, ὅσοι ἀπεστάλησαν." — *Theod. Heracliotæ*.
"Qui venerunt, non qui missi sunt; Ipse enim ait: *Veniebant, et Ego non mittebam eos* [Hier. xxiii. 21]. In venientibus enim præsumptio temeritatis; in missis obsequium servitutis est."—*Hieron. Proem. in Matt.* "Veri

God will say, *I have not sent these prophets, yet they ran with much zeal: I have not spoken to them, yet they prophesied.* Jer. xxiii. 21.

(2) *Before Me (ante)*—at variance with Me, in opposition to Me, placing themselves *before Me*, whether they may have come before the incarnation of Christ or may continue to come. Hence He says they *are* thieves and robbers, not were merely; for He speaks of those then alive as well as those that had died, and of those who should hereafter come and set themselves in opposition to Him. Augustine. Ferus.

(3) *Before Me (præter)*—in another way than that which Christ appointed, neglecting Him, as though they needed no door of entrance into Christ's Church, or were themselves the door.¹ Lampe.

(9) *I am the Door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.* Ezek. xxxiv. 14. John xiv. 6. Eph. ii. 18. Heb. v. 9.

Our Blessed Lord repeats these words, *I am the Door*, since He is *the Door* through and by which the prophets under the old law and the ministers of the new covenant enter into the fold and obtain their commissions to teach and to feed His people. He is both *the Door* by which pastors enter and the Great Shepherd from whom they derive their authority. He is *the Door* also both to the sheep and to the pastors, through which both must enter, and *the fountain of life*, through whom both must obtain life,² since, whatever authority the pastor may have to guard the flock of Christ, he is yet, as much as others are, one of the *sheep of His pasture*. He, *the Good Shepherd*, is *the Door* to present grace and to eternal salvation. All must *enter* through that *Door*, for we are not by nature born within the fold, but being born without we must enter for salvation, and must do so by means of that sacrament which derives its virtue from Christ, and which is of Christ's appointment. Salmeron. Topiarius. Maldonatus. Ps. lxxix. 13. Topiarius. Wigandus.

Shall go in and out, and find pasture—shall have perfect security there, and freedom from care and alarm: *in Him is perfect freedom*; for *where the Spirit of the Lord is, there is* Theophylact.

prophetæ non venerunt, sed missi sunt." —Toletus. See Clemens Alexandrinus, Stromata i. c. 16, Augustinus, Con. Faust. i. 16, c. xii., and Euthymius.

¹ "πρὸ ἐμοῦ, as opposed to δι' ἐμοῦ in the next verse."—Stier.

² "Bis Se ostium vocat, ad indicium quòd solus is sit qui olim veteres pastores, Moysen et prophetas, in ovile

Judæorum tradidit, et qui nunc novos pastores, Apostolos, missurus erat in ovile gentium. Atque hic observandum est, quòd non uni ovili duo ostia, sed (quod multo admirabilius est) duobus ovilibus unum ostium attribuit; ut necessariò consequatur quod postea dicit: *Et fiet unum ovile, et unus pastor* [John x. 16]."—Ferus in Evan. Dom.

- 2 Cor. iii. 17. *liberty* and safety from thieves and robbers. They who have this spirit shall feel that trust and confidence which sheep feel in their shepherd, and shall then act with perfect freedom, through the delivery of the soul from the bondage of evil.¹ They shall possess that true liberty which comes only from Christ, and shall be fed by the bounty of His providence. To them shall every word of the Book of Life, all good promises and gifts of grace, supply food and guidance both in time and also in eternity.² In the language of Scripture the going in and out means the actions of life. It is a promise that the soul which relies upon God, and trusts itself in all its ways to His guidance and care, shall possess perfect security in all dangers and amidst all the trials of life.³
- The words *in and out*, then, do not mean into the fold and out of the fold; but, as before the Great Shepherd is said to *lead* His flock—that is, to be their Guide and Protector within that fold when they have entered—so here these words imply His constant watch over them, His continued guidance their whole life through, since within the fold we still need His arm, and require His support. *By Me if any man enter in, he shall be saved.* Who shall sound the depth of this blessed promise? Only let us try to understand what the promise really is, and strive to fulfil the conditions on which the promised blessings depend. By Christ we enter into the fold, when we believe in Him and put our full trust and confidence in His promises and His love.⁴ To Him we cling so long as we are moved in all our actions by His love. Within His fold we abide so long as we preserve the faith revealed to the saints and live the life of the members of Christ and the children of God. To such is this promise given in its unspeakable fulness: *Whoso findeth Me findeth life, and shall obtain favour of the Lord.*
- 2 Cor. iii. 17. *liberty* and safety from thieves and robbers. They who have this spirit shall feel that trust and confidence which sheep feel in their shepherd, and shall then act with perfect freedom, through the delivery of the soul from the bondage of evil.¹ They shall possess that true liberty which comes only from Christ, and shall be fed by the bounty of His providence. To them shall every word of the Book of Life, all good promises and gifts of grace, supply food and guidance both in time and also in eternity.² In the language of Scripture the going in and out means the actions of life. It is a promise that the soul which relies upon God, and trusts itself in all its ways to His guidance and care, shall possess perfect security in all dangers and amidst all the trials of life.³
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(10) *The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have*

¹ "Ingredietur et egredietur—securè, tutò, prosperè." — *Luca Brugensis*.
 "Per ingressum et egressum significatur, tropo Hebræo, magna securitas, libertas, et fiducia eorum qui in Christum fideliter credunt." — *Salmeron*.

² "Νοῦν ἐστὶ τὰ θεῖα διδάγματα." — *Ammonius*.

³ "Ingredietur meditando divinitatis arcana quæ Deus non revelat, nisi parvulis: et egredietur imitando ejus vitam, quæ tota fuit humilis et con-

tempta, et pascua inveniet, cum, ut ait Greg. lib. i. regist. c. 16, 'intus mentem devotionibus impinguat et foris se piis operibus satiat.'" — *Avancinus*.

⁴ "Per Eum intramus, quia via et ostium est. Ipse nos introducit, quia veritas est. Ipse nos pascit, quia vita est. Si igitur intrare per ostium—hoc est, intrare per Christum—Christus autem justitia et veritas est, qui per justitiam et veritatem non intrat per Christum non intrat." — *Bruno Astensis*.

life, and that they might have it more abundantly (καὶ περισσὸν ἔχουσιν ¹).

For this *end* did the Eternal Son take our nature and come into the world, that we might have the life of grace here, and the full possession of life, without fear of losing it, in eternity ; Dion. Carth.
grace on earth, glory in the world to come ; life here through our justification in Christ, which shall increase more and more with our growth in holiness, until it is perfected in its full abundance after death—the same life of which we receive Menochius.
the beginning in our present state, and of which we shall not partake in full perfection until we come into the presence of our Father in heaven. Salmeron

Our Blessed Lord here contrasts Himself with *the thief* and *robber*² who has climbed up into His fold and has not entered through *the door*—contrasts Himself, that is, with Satan, *the thief* who robbed mankind of their inheritance, and with all emissaries and messengers of his, who do the work of their father in destroying souls. *The thief* comes to Topiarius.
take life, for he was a *murderer from the beginning*, and neither John viii. 44.
cares to preserve the life of *the sheep*, nor is he able to do so. The true Shepherd is come to raise *the sheep* which were already His, since He made them, from that death of sin into which they had fallen, and to heal the souls of those who come to Him covered with the wounds inflicted by Satan, and not only to heal them, but also to save them from everlasting death.³ Luca Brug.

Christ came not only to give life to men, which through Him, *the Good Shepherd*, who *giveth His life for the sheep*, they had before His incarnation, but He is come to give it *more abundantly*; to give *abundantly* the means by which the spiritual life of His people is sustained and strengthened ; Lampe.
to give men as a possession that *life* which they had in expectation, that *life* which even Abraham saw afar off ; for grace

¹ "More is not in the Greek, and implies that the sheep had life before the Good Shepherd gave His own for them, and then He only gave it to them in greater abundance—which is not the case ; whereas the Greek simply tells His overflowing love, and the life and riches we have received, ἐκ τοῦ πνεύματος αὐτοῦ. Nonnius, however, understands it, ἡ περισσὸν ἔχουσιν ὑπερπερὸν."—*Malan*.

² "A thief, for he robbeth God of His honour and glory, which belong to God alone : he taketh them unto him-

self, and seeketh and purposeth himself. A murderer, for he slayeth his own soul, and taketh away her life, which is God. For as the body liveth by the soul, even so the soul liveth by God. Moreover, he murdereth all those who follow him by his doctrine and example."—*Theologia Germanica*, p. 203.

³ "Qui ovis est Christi tres habet hostes : *Lupum*, rapacem dæmonem ; *Mercenarium*, fallacem mundum ; et *Furem*, latentem amorem proprium."—*Avancinus*.

under the Gospel is more abundant than it was under the law ; to give it *more abundantly*, by strengthening them day by day, so that the grace given at the first might be increased by their fidelity to that which was once given. He came not only to give *life*, but with it happiness and every other good thing which He has promised to them that love Him.

Natalis Alex.

What Christ promises us He promises to give us *abundantly*. Because *the Lord is my Shepherd*, every one of His true

Ps. xxiii. 1.

sheep may say with confidence, *I shall lack nothing* ; for He who has bidden us *seek first the kingdom of God, and His*

Matt. vi. 33.

righteousness, has promised also, *And all these things shall be added unto you* : that is, they shall have not only *life*, but

Cecumenius.

life abundantly ; *life* on earth, and *life* in the eternal mansions, unending, abundant life ; the life of grace here,

Toletus.

and the life of glory hereafter ; *for whosoever hath, to him shall be given, and he shall have more abundance*. He who

Matt. xiii. 12.

has the true life now shall ever possess the fulness of that life when he enters into the eternal glory where Christ is.

*** "Deus, qui sacramento festivitatis hodiernæ universam Ecclesiam Tuam in omni gente et natione sanctificas, in totam mundi latitudinem Spiritus Tui dona multiplica: ut quod inter ipsa evangelicæ prædicationis exordia ope-

rata est divina dignatio, nunc quoque per credentium corda diffundat. Per Dominum Jesum Christum, qui tecum vivit et regnat in unitate ejusdem Spiritus unus Deus per omnia sæcula sæculorum."—*Brev. Ambrosianum*.

TRINITY SUNDAY.¹

ST. JOHN III. 1—15.²

(1) *There was a man of the Pharisees, named Nicodemus, a ruler of the Jews.* John vii. 50;
xix. 39.

THESE words are connected with what had been said before, *Many believed in His name, when they saw the miracles which He did*; and amongst those who believed because of the miracles, the tokens of His Divinity, was Nicodemus, who came to Him to be instructed in the doctrines of the kingdom of heaven. He was *a ruler of the Jews*, the head of His family, a man of riches, and one who held high office in the government of the

John ii. 23.
Augustine.
Maldonatus.

Lorinus in
Acts.

¹ “Festum de Trinitate olim ab Ecclesia non fiebat, sed quia circa ipsam Trinitatem multæ hæreses succedebant, ideo Carolus Christianissimus Imperator rogavit Alcuinum magistrum suum ut historiam de Trinitate componeret, per quam errores eliminaret et fidem Catholicam edoceret. Qua composita, ordinatum est ut festum istud solenniter celebraretur. Sunt tamen quidam qui festum istud solenniter celebrant octava Pentecostes, quæ est principium Dominicarum subsequendum, ad innuendum quod ipsa Trinitas est prima causa omnium; alii in ultima illarum Dominicarum, quæ est ante Adventum, ad innuendum quod est finis omnium; alii nunquam celebrant, contenti illa laude continua Trinitatis, quia dicitur, *Gloria Patri et Filio et Spiritu Sancto*. Illi autem qui istud festum celebrant in octava Pentecostes rationabiliter celebrare videntur, celebravimus enim festum de Filio et de Spiritu Sancto. Celebraturi sumus in patria festum de Patre Æterno. Hodie vero celebravimus insimul festum omnium trium Personarum,

ne videretur inter Eos esse divisa majestas quorum est indivisa unitas.”—*Jacob. de Voragine.*

² “Wherefore did the Church allot this Scripture for this Sunday? The reason hereof is very plain; because this Gospel expresseth all the three sacred Persons, as also their appropriate attributes: it sheweth the Person of the Father, *We know that Thou art a Teacher come from God*; the Person of the Son speaking throughout the whole dialogue; the Person of the Holy Ghost, *Except a man be born of water and of the Spirit*. Unto the Father it ascribeth especially power, *No man can do such miracles as Thou doest, except God were with him*; unto the Son wisdom, *We speak that we know*; to the Holy Ghost goodness and love, *The wind bloweth where it listeth, &c.* And therefore let us praise the Sacred Trinity with other Churches out of St. Paul, *Of Him, and through Him, and for Him are all things: unto Him be glory for ever. Amen* [Romans xi. 36].”—*Dean Boys.*

people. These titles of Nicodemus,¹ a Pharisee and a ruler, are given, not, it may be, so much in honour to him, as to point out the circumstances of his life, which were so many hindrances to his coming to Jesus. He came, though rich and powerful, and though his coming to Christ endangered that position and respect which he had amongst the Jews. Hence it may be for this reason, as we read in the next verse, he came *by night*, dreading that it should be known to his brother Pharisees and to the people that one in his station had been moved by the sight of Christ's miracles to go to Him for instruction, and to believe in Him.²

Luca Brug.

John xii. 42.
Tirinus.

That he was a Pharisee is recorded as a significant circumstance. It is the characteristic of Pharisaism, that it knows no regeneration, but only a sanctity in which man has the chief part, and God only the regarding and rewarding of man's work. The doctrine of the Pharisees, according to Josephus, was, that man had the power for the most part to do right or wrong, and that it depended upon man's will to act virtuously or criminally.

Hengsten-
berg.John ix. 16,
33.
Acts ii. 22;
x. 38.

(2) *The same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him.*³

In coming to Jesus Nicodemus showed the reality of his faith in our Lord; in the record that He came *by night*, it may be, the feebleness of his faith is pointed out, and that he did this from fear that his coming to Christ should be known, and lest he should for that reason be put out of the synagogue. He came *by night*, who was yet himself in darkness; he came to the Light to have that darkness removed; and the Light which he sought *by night*, even the true Light which could reveal to him the Gospel truth, he found.⁴ If, then,

Ferus.

Rupertus.

¹ For the origin of the name Nicodemus see *Lightfoot's Hor. Heb. et Talmud.* In the Talmud it is derived from a Jewish origin and not a Greek. At the time of the siege of Jerusalem by Titus, Nicodemus Ben Gorion was reckoned one of the wealthiest people in Jerusalem. Some identify this Nicodemus with the disciple of our Lord.

² "Magna impedimenta fidei magnæ afferunt dignitates."—*Maldonatus.*

³ "Cum ejectis videntibus, cum his quæ vendebant, de templo, plurimi in nomine Ejus crederunt, videntes signa

Ejus quæ faciebat, Johan. ii. 23, Nicodemus, *princeps Judæorum*, secreta allocatione plenius cupiens discere mysteria fidei, cujus aperta ostensione signorum aliquatenus jam rudimenta perceperat, venit ad Jesum."—*Königsteyn.*

⁴ "A constitutional timidity is observable in all which the Gospels tell us about Nicodemus; a timidity which could not be wholly overcome even by his honest desire to befriend and acknowledge one whom he knew to be a prophet, even if he did not at once recognize in Him the promised Messiah.

his coming *by night* was through fear of man, we have here an instance of the tenderness of the Saviour. He who will not quench the smoking flax did not rebuke Nicodemus for his feebleness of faith, but accepted it, though imperfect, and listened to and corrected the imperfection of his knowledge who, as a teacher of Israel, ought not to have been ignorant of the truths which Christ came to reassert.¹ It has been suggested, indeed, that this coming *by night* might have arisen from the circumstance that our Blessed Lord was employed throughout the day in teaching publicly, and that the only time for solitary conversation with the Redeemer was during the silence of the night. This, however, is not the usual view of the conduct of Nicodemus.²

Quesnel.

Beile.
Maldonatus.

He came to *Jesus by night*, and Christ received him; for God is ever ready to hear the prayers of those who come to Him, whether by day or by night. Hence in that vision which St. John saw of the New Jerusalem, and which he was bidden to write for our learning, we read that the city of God has *twelve gates, and at the gates twelve angels*, the messengers of God to the *heirs of salvation*, and that these gates shall not be shut at all: that as He is ever ready to hear, so He is always waiting to answer our prayers, and to assist us in all our tribulations.

Rev. xxi. 12.

Heb. i. 14.

Rev. xxi. 25.

Barradius.

Rabbi. With this title of respect, which was exacted from the people by the Pharisees, Nicodemus saluted our Blessed Lord, in so doing giving a token of his reverence for this new teacher, but at the same time testifying to his own imperfect comprehension of the nature and the person of Christ. He saw in Him only *a teacher*, a prophet sent *from God*; acknowledging the greatness of His human nature, but seeing nothing of His Divinity. His words indicate this: *We know that Thou art a teacher come from God.* Nicodemus, as it

Matt. xxiii. 7.

Ferus.

Haymo.

Thus the few words which he interposed to check the rash injustice of his colleagues (John vii. 50, 51) are cautiously rested on a general principle, and betray no indication of his personal faith in the Galilean whom the sect despised. And even when the power of Christ's love, manifested on the cross, had made the most timid disciples bold, Nicodemus does not come forward with his splendid gifts of affection until the example had been set by one of his own wealth, and rank, and station in society," [who went in boldly unto Pilate (Matt. xv. 43), and so encouraged Nicodemus to acknowledge Him]. —*Farrar's Life of Christ*, ch. xv.

¹ "Sic Gideon noctu confregit statuam Baal propter timorem civium suorum, Jud. vi. 27. Sic etiam discipuli in passione Christi latent, nec prodire audent. Nihil enim difficilius vincitur et expellitur quam amor sui et timor mundanus; hæc enim duo plerosque omnino impediunt à salute."—*Topiarius*.

² "Antequam Evangelista procedat ad familiare colloquium Christi et Nicodemi, diligenter suis pingit coloribus personam Nicodemi: qui nobis proponitur esse vivum exemplar prudentium et sapientium hujus mundi, antiquam perveniant ad renascentiam et regnum cælorum."—*Guilliaud*.

would seem, was here speaking not only for himself but for others also of his brethren amongst the Pharisees;¹ not implying, indeed, that they had a proper knowledge of Christ, but only that they could not blind themselves to the proofs of the Saviour's superhuman power, nor shut their eyes to the signs that God was indeed *with Him*. A teacher come from God—He, that is, that cometh, the Messiah, the long-promised one. His very words of reverent piety, however, show that Nicodemus did not comprehend the mystery of our Lord's twofold nature. He saw in Him indeed a teacher, and one who was come from God; but He knew Him not as the very and eternal God. He had only attained to this belief, that the works which Christ did were done by no mere human power, and that God was therefore *with Him*, working with and in Him; not that He who did these works was Himself God.² What Nicodemus, however, asserted of our Blessed Lord was true in a far higher sense than he was at that time aware of. He came from God—

(1) Since He came from the bosom of the Father, from whom He was, and with whom He was from the beginning.

(2) He came from God, declaring those truths which were from God, and showing Himself the teacher sent from God.

No man can do these miracles that Thou doest, except God be with him. It was not the mere fact that Christ had done miracles which made this ruler of the Jews confess that He was indeed He that should come. A miracle did not in itself suffice to prove that Jesus was the Messiah; for Satan from the first has worked miracles, and his children have at various times performed lying wonders. It was the kind of miracle

¹ On this Lightfoot remarks: "οἱ δαμνῶν may either be the plural or the singular, and may be indifferently taken for either number, or else *we know* may signify as much as, *it is commonly owned and acknowledged*."

² "Bene dicit, hæc signa quæ Tu facis; nam et diabolus cum suis ministris multa facere potest quæ videntur esse miracula et signa; idque partim per ludificationem sensuum, partim per conjunctionem occultarum causarum naturalium. . . Talia signa qualia Christus fecit, non ad ostentationem, sed ad utilitatem hominum, facere nemo potest nisi divina virtute; qualia sunt convertere aquam in vinum verum, cæcis præbere visum, claudis gressum, et in universum facere vera signa et miracula—hoc est, quæ excedunt

omnem potestatem rerum naturalium. Nec obstat huic dicto Nicodemi, quod Deus aliquando miracula hujusmodi vera facit per malos. Unde Matt. vii. dicit Dominus in die illa multos dicturos: Domine, nonne in nomine Tuo dæmonia ejecimus, et virtutes multas fecimus? quibus tamen dicturus est: Non novi vos: discedite à Me omnes qui operamini iniquitatem. His enim etsi Dominus non adsit per gratiam suam, nec fit cum eis in omnibus quæ faciunt, adest tamen eis in miraculorum patratione: quæ, cum non fiant ab eis in nomine ipsorum, non probat eos esse bonos et sanctos, sed sanctum esse nomen illud in quo facta sunt, ac vere esse doctrinam quam prædicant."—Jansen Gand.

which arrested the attention of Nicodemus and of others ; it was *these* especial *miracles* which Jesus did that proved that God was *with Him*. He who came to destroy the works of the devil could not have done them from any supernatural power short of His whose kingdom was to be set up thereby. Nicodemus seems here to speak of many *miracles*. St. John had indeed only recorded two miracles as wrought before this discourse with Nicodemus, that of the change of the water into wine at Cana, and that of the clearing of the temple before the Passover; but here Nicodemus refers seemingly to a large number of miracles: thus it is evident that the signs of power which are recorded by the Evangelists make up but a small portion of those which Christ wrought in confirmation of His claim to be the Messiah.

Jans. Gand.

Lienard.

John i. 1—

11.
John ii. 13—
17.Beaux-Amis.
John xxi. 25.

What Nicodemus asserted of Christ, our great exemplar, ought to be found in every pastor in our Lord's vineyard—

(1) He should be a *rabbi*—learned in those truths which he is to teach.

(2) He should have a mission *from God*.

(3) He should be holy of life, so that men should be forced to confess that *God* is indeed *with him*.

Boys.

(3) *Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again,¹ he cannot see the kingdom of God.*

John i. 13.
2 Cor. v. 17.
Gal. vi. 15.
Tit. iii. 5.
Jas. i. 18.
1 Pet. i. 23.
1 John iii. 9.

Verily, verily. Christ here declares a doctrine strange to Nicodemus and strange also to the natural man; He therefore confirms the truth, as it were, by an oath, assuring him and us of the undoubted truth of that which He is asserting: *Except a man be born again, he cannot see the kingdom of God.*²

¹ "Ego Veritas veritatem dico; vel, Ego Veritas per essentiam, quatenus Deus sum, et Ego summa Veritas participata, in quantum homo sum, dico vobis."—*Salmeron*.

"Potest et sic rectè intelligi, quod Amen dictum sit, pro Ipso nomine veritatis, quæ est Ipse Filius Dei, juxta illud in Apocalypsi: *Hæc dicit Amen, testis fidelis et verus, qui est principium creaturæ Dei* [Rev. iii. 14]; et sic dicat, *Amen, Amen, dico vobis*, ut intelligas eum dixisse, Ego Veritas veritatem dico vobis."—*Rupertus*.

² "Ἀνωθεν has from the first been translated by some *from above* and *from heaven*; by others, *again* [οἱ μὲν

ἐκ τοῦ οὐρανοῦ φᾶσιν· οἱ δὲ ἐκ ἀρχῆς (S. Chrysost.)]. ἄνωθεν λέγει τὴν δια πνεύματος ἀναγέννησιν, ἐκ τῆς οὐσίας τοῦ θεοῦ.—S. Cyril. This Father, however, interprets ἄνωθεν by ἐκ ἀρχῆς, and in this is followed by Euthymius. Origen, Cyril, and Œcumenius, however, translate it ἐκ οὐρανοῦ. On this Hengstenberg remarks: "Etymologically, both renderings are admissible: ἄνωθεν, *from above*, Matt. xxvii. 51, Joh. xix. 23, occurs in the sense of *from heaven* in Joh. iii. 31, xix. 11; Jas. i. 17, iii. 15, 17; with the meaning of *from the first*, Luke i. 3, where it corresponds to the ἀπ' ἀρχῆς in verse 2; Acts xxvi.

Menochius.

Hengsten-
berg.

Hofmeister.

Chrysostom.

It is evident from these words of Christ that Nicodemus came to Him to learn how he and others could *enter into the kingdom of God*. Our Blessed Lord therefore shows him that the door of entrance is spiritual regeneration, and that in holy baptism a man is regenerated or *born again*, and made a child of God. Now that the old sacraments of the law were dying out, He spake of that new sacrament and that new life by which men should become His true subjects. Nicodemus came to Christ full of the persuasion, which was so common amongst the Jews, that the Messiah who was to come was an earthly monarch, and he desired, therefore, to know the laws of this earthly kingdom which He was to set up. He came believing that Jesus was indeed *a teacher sent from God*, but sent for this object, to fulfil the carnal expectation of the Jewish people; so that, whilst he confessed that the Spirit of God was *with Him*, he did not see in Him the Mediator and the founder of a better kingdom than that of Moses. He came believing that by bringing forth some new fruits, by doing some new acts, he might attain to eternal life: Christ shows him that it was not new fruits, but new roots, which were needed; not a moral reformation, but a fundamental renovation and introduction to a new sphere of existence. This without the birth of the Spirit our Blessed Lord tells him he *cannot see*. In effect, Christ here tells him, You have not yet been born again of God by spiritual regeneration, and therefore your knowledge of Me is of necessity not spiritual, but carnal, and hence you cannot see My kingdom and glory. No wonder that you think of Me merely as a *rabbi*, as *a teacher*, one *with whom* God is, and not as very God Himself; for none can see Me aright unless he *be born of water and of the Spirit*, and to this you are yet a stranger.¹ For that baptism which is the new birth of the soul, which cleanses and regenerates the nature of man, is at the same time the illumination of the

5; Gal iv. 9, where *πάντα* and *ἀνωθεν* occur in connection with each other; as also in Wisdom xix. 6. It favours the ordinary rendering that the *δεύτερον* in the conversation of Christ with Nicodemus corresponds to the *ἀνωθεν* here. It is also of decisive significance that all the parallel passages speak of a being born *again*, never of a being born *from above*. "The Armenian has 'from above;' Memphitic, 'another time;' Persian, 'anew;' Arabic, 'another time;' Syriac, 'from the beginning;' Ethiopic, 'again;' Vulgate, 'denuò;' Slavic,

'from above;' Georgian, 'a second time;' Anglo-Saxon, 'anew.'"—*Malan*. See also Kypke *in loco*.

¹ "Animadvertatur, voluisse eos (*i.e.* Judæos) animas in cælo, antequam in humana corpora infundantur, creari; atque novam in proselytum quemlibet, quum primum factus esset, animam adeoque novam formam cœlitus illabi solere. Certè ita plane novus homo dicendus erat . . . utpote velut infans in utero matris novæ denuo conceptus atque renatus."—*Selden de Jure Nat.* lib. ii. c. 4, p. 165.

intellect in those who are *born again* and the means of strengthening the mental powers, without which man cannot comprehend spiritual truth.

The very first words of Christ are a denial of His being merely a prophet come from God. It is no longer as with the prophets of old, *Thus saith the Lord*; but our Blessed Lord asserts to Himself essential Godhead in these words, *Verily, verily, I say unto thee*. At the same time He declares the universality of that redemption which He came to effect, and the need which every man has of the salvation which He offers; not saying to Nicodemus, Thou must be born again, but universally, *Except a man*—any man, that is—*be born again, he cannot see*,—that is, know¹ or take of the heavenly gift, and receive that salvation which is offered to all.

Primarily these words were addressed to a Jew, and had reference to the notions of the Jewish people. Because of their descent from Abraham they looked forward to possess that kingdom, whatever it might be, which Christ came to set up. Through this descent they expected to receive all temporal blessings, as they had derived all spiritual gifts; for in circumcision they believed that they received all gifts of the Spirit.² These two notions our Blessed Lord here overthrows. He tells them that baptism is from henceforth to be the door to eternal life, and that those only who have received the new birth shall inherit the spiritual blessings promised to the spiritual children of faithful Abraham. Only such could *see the kingdom of God*, that eternal life which is manifested in Christ, and which we possess when we possess Christ. To *see the kingdom of God*, is to understand by what way we may come to it. But Christ is *the Way*. Therefore it consists in seeing, understanding, and believing in Christ; in believing in Him as *the Way*, which He would not have been had He not been indeed God as well as man. The natural man cannot see God; for *eye hath not seen, nor*

Theophylact,
Ecumenius.

Cajetan.

Gorranus.

Schoettgen.

Tittmann.

Estius.

John xiv. 6.

Hofmeister.

¹ "Ὁὐ δύναται ἰδεῖν; to see, according to Hebrew usage, 'to experience, participate in.'"—*Tholuck*. "Regnum Dei est justitia et pax et gaudium in Spiritu Sancto. Rectè dictum est in Domino [Rom. xiv. 17]. Neminem nisi quis renascitur posse videre regnum Dei: hoc est adhærere rebus cœlestibus et verè cognoscere quæ ad beatitudinem illam cœlestem et supernam pertinent."—*Guillaud*.

² "Quemadmodum nos, Scriptura præeunte, docemus Spiritum Sanctum in baptismo nobis donari, sic idem Judæi veteres de circumcissione sua recte

statuunt. *Sohar. Levit. fol. 39, col. 154. Veni et vide. Homo recens natus non statim accipit Spiritum supernum, donec circumcidatur. Cum vero circumcisis est, Spiritus in eum effunditur effusione cœlesti. Quando autem adolescit, et legi operam dat, major effusio in illum effunditur. Quando dignus redditur, ut præcepta legis observet, major effusio in eundem effunditur. Quando uxorem ducit, liberos suscipit, eosque in viis Regis Sancti instruit, tum demum ille homo perfectus est in omnibus."*—*Schoettgen, Hor. Heb. et Talmud*.

1 Cor. ii. 9,
10.

Beaux Amis.

Stier.

Beaux Amis.

Rom. viii. 15.

ear heard, neither have entered into the heart, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit. It is necessary, therefore, for those who would see the kingdom of God, that from being carnal they should become spiritual—that is, that they should be regenerated by the Spirit of God, not by their repentance, not by their works, but by God's act upon the soul; for to *be born* is an act dependent upon the will of another. Regeneration is not in our own power; hence this is not given as a command, but is promised to us and bestowed upon us as a direct gift from God.¹ And this regeneration is the new birth of man's faculties. By nature we have reason, but it is blinded by passion. By nature we have the faculty of love, but it has become corrupt, and is narrowed to self. By nature we have delights and pleasures, but they are turned to the creature and not to God. By nature we have the safeguard and instinct of hatred, but it is directed against all that hinders the ill-regulated and corrupting pleasures of life, and not against that which displeases God and is at variance with our higher nature. By nature we have fear planted deep within us, but this has become a fear of the creature, and not of the Creator; a servile, not a filial fear. All these must be restored, must be made new, if we become men to understand spiritual things, and see and know God. Then with this regeneration of the soul will come back to us the love of God and of our neighbour, and the hatred of sin and of all that separates us from God, and separating us from God separates us also from our brethren. Regeneration is strength to a weakened soul; it is perfection to the faculties of man; not to one or other of our faculties, to the neglect or exclusion of the rest, but to the whole man.

In these words, then, of our Blessed Lord, Nicodemus was taught—

(1) That there should be a change in the condition of the Jewish people; that it was not sufficient for them to do the works of the law, if they would be saved; and that with this change the old rites of the law had passed away.

(2) That from henceforth the relationship of man to God was to be a new relationship, for a new birth implies a new filiation; and that whereas before they had been in the state of servants, this was now about to pass away, and they should

¹ "Unde Joannes Damascenus: Baptismus est principium vitæ spiritualis, et sigillum, et custodia, et illuminatio mentis, quantum, scilicet, ad characterem, per quem aptatur anima ad sus-

cipiendam gratiam: deinde infunditur anima sive vita spiritualis per gratiæ infusionem."—*Hugo de S. Chavo.*

² "The Jews (and to them, and by them, was the revelation made) believed

(3) That the gates of heaven, the New Jerusalem, were now through the new birth to be opened to all men, both Jews and Gentiles, and that none could *see the kingdom of God* without the new birth of water and of the Spirit; but that those who were so born should see and enter into that kingdom.

(4) That all these gifts and blessings should be through Christ, for by Him must men *enter into the kingdom and become sons of God*. Toletus.

(4) *Nicodemus saith unto Him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?*

This is the natural questioning of the sincere, even if it be that of the ignorant, mind. Nicodemus had come to Christ in order to learn the mysteries of the faith from His lips, and his first words are a revelation of his ignorance of the manner of God's dealings with the soul. It was the mistake of one who was accustomed to judge of all things in a carnal manner, the question of *the natural man*, which *receiveth not the things of the Spirit of God*, and the characteristic mark of a weak faith and of an earthly mind. Such an one is blind, not merely to spiritual, but also to natural things; for if he would ask, *How can these things be?* he has equal need to ask how at the first man was born from the earth; how from the same food and from the same earth bones and sinews, veins and skin, are produced. The mysteries of the Spirit are akin to the mysteries of the flesh, and the things which the eye sees it is as unable to comprehend as the things which are revealed to our spirit by God. Nicodemus knew but of one birth, that of man into the world, the natural generation from Adam and Eve; he knew nothing of the other birth, that of the spirit, the new birth from God and the Church: he knew of the birth of mortality, not of that for eternity. Both of these are births, and all births can take place but once. For as carnal generation takes place but once, so also does spiritual generation. Natalis Alex.
1 Cor. ii. 14.
Chrysostom.
Augustine.

How? This is the question of unbelief.¹ It is not the fact which is not evident, but the doubt is allowed to arise because Chrysostom.

the spirit, which is the soul of a man, was the person of the man [*ἡμεῖς μὲν γὰρ ἐσμὲν ψυχὴ*, Plato]; and that a proselyte at his baptism received another spirit, a soul, whereby he became another man. Baptism therefore was called among them *regeneration and a*

new birth. And the New Testament is full of allusion to these notions, which shows they were common at that time." —*Gloucester Ridley's Sermon on the Holy Ghost*, p. 29.

¹ "Τὸ πῶς· τοῦτο τῶν οὐ σφόδρα πιστευόντων ἐστίν." —*S. Chrysostom*.

we know not the mode in which the fact is generated. This ignorance of the manner in which a fact is produced is, however, not sufficient to allow of our denying the facts of science, even though we are unable to determine the manner by which they have been called into existence. And yet, if there be any reason to deny the spiritual fact because of our inability to trace the workings of grace, we must, in order to be consistent, deny the facts of nature and the plainest evidence of our senses. How, we may ask, are all species brought forth from one earth? How from one material are the different parts and members of the body produced? The new birth of the soul from *water and the Spirit* is not more wonderful than that of the body from one seed, nor more wonderful than that the same soil should nourish and supply the materials of growth to varied productions, or that the acrid and poisonous juices of many plants should be drawn from the same water and earth which have nourished the rich juice of the grape and the pleasant and wholesome fruits of the orchard.

Beaux Amis.

How can a man be born when he is old? The question of Nicodemus is a personal one: how then, he says, can I, who am old, be regenerated? What hope is there for me in this declaration? *Can he enter the second time into his mother's womb?* What the maternal womb is to the infant, that the baptismal font is to the Christian.

Luca Brug.

Chrysostom.

Nicodemus knew not how the new birth could take place save in that one way which it was absurd to imagine. The rational or carnal interpretations of the mysteries of Christ are generally more abhorrent to nature and to reason itself than the profoundest truths of the Spirit.

Mark xvi. 16.
Acts ii. 38.
Ephes. v. 26.
Heb. x. 22.

(5) *Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*¹

Since to obtain the temporal inheritance which a man derives from his earthly father he must be born of the womb of his mother, so to obtain the eternal inheritance of his heavenly Father he must be born of the womb of the Church. And since man consists of two parts, body and soul, and Christ has redeemed both body and soul, the mode of his spiritual birth is also twofold: water, the visible part, cleans-

Topiarius.

¹ "That our Lord here speaks of baptismal regeneration the whole Christian Church from the beginning hath always taught."—*Whitby*. See also

Hooker, *On the Laws of Ecclesiastical Polity*, book v. chap. 59; and St. Leo, *In Nativitate Domini*, Sermon. iv. c. 3.

ing the body; the Spirit, by His invisible co-operation, cleansing the invisible soul.¹ By the water the body is washed; by the Spirit the soul of man is sanctified; and what the water does to the body outwardly, that the Spirit does at the same time to the soul inwardly, in cleansing it from all the defilements of sin.

Augustine,
Cyril.

Hofmeister.

To be born of water and of the Spirit is that spiritual birth or regeneration which is the gift of God in baptism. This is not only a putting off of sin and a renewal in holiness, for this was given to the Jew in circumcision; but, beyond this, that new birth of which our Blessed Lord here speaks gives us a relationship to God in a higher sense than that which the Jews had as the children of Abraham and of the covenant. By the act of filiation and by the sacrament of circumcision the Israelites not only became sons, but they received all the privileges of sonship, and were able to enter in and to take possession of their heavenly inheritance. To possess that good land, of which Canaan was but a type, we must be indeed *perfect as our Father which is in heaven is perfect*: but it is not purity of morals which can give us a title to this inheritance; for when the prayer of Cornelius was heard, and when his life was approved by God, still it was necessary that he should be baptized. We must repent us of our sins if we would inherit the promise; yet repentance can give us no title to the possession. When men were *pricked in the heart* at the sense of sin under the preaching of the Apostles, baptism was still prescribed to them; and when the repentant jailor of Philippi asked what he must *do to be saved*, it was not only a belief in Christ that was enjoined him, but because he believed, and that he might be saved, he *was baptized, he and all his straightway*.²

Toletus.

Matt. v. 48.

Acts x. 4, 48.

Acts ii. 37.

Beaux-Amis.
Acts xvi. 27
—33.

¹ "Breviter regeneratio nostra est baptismus noster, in quo à peccatis abluimur, spiritualibus donis et innovamur et ornatur, et in sortem filiorum Dei ascribimur, et tandem *hæredes Dei et cohæredes Christi* [Rom. viii. 17] inseribimur. Quæ res, et si externis oculis videri non potest, tamen apud Christianos extra dubium est."—Hofmeister.

² "Rogabis an per circumcisionem Judæi olim lege stante renascerentur? Respondemus renatos olim Judæos per circumcisionem, quatenus renascentia significat ex peccati statu in gratiam per primum sacramentum translationem; nam Judæi per circumcisionis sacramentum in gratiam transferebantur

et filii Dei efficiebantur. At renascentia baptismi plus aliquid indicat,—nimirum, statum filiorum Dei. Per circumcisionem renascebantur Judæi in statum servorum, non in statum filiorum; status enim legis veteris servorum erat, non filiorum. Per baptismum renascuntur Christiani filii Dei, et in statum filiorum Dei. Legis siquidem novæ status filiorum Dei est."—Barradius.

"Cur baptismus regeneratio dicatur, et maximè si circumcisioni conferatur, quæ regeneratio non dicitur, non facile est declarare. Nam si respondeas dici regenerationem quia homo novus fit, nempe spiritualis, veteri statu peccatorum repudiato, videbitur tunc circumcisio dici potuisse regenerationem, nam in

Christ joins two wholly dissimilar things in the sacrament of baptism, *water*, and *the Spirit* of God. Of these one is created, corporeal, and visible; the other is uncreated, incorporeal, and invisible; so that both the material and the spiritual natures of man might be cleansed. Man, as we are here reminded, is composed of two parts, of body and of soul; and as both these have been corrupted by sin, so Christ willed to restore both, in order that the whole man might be saved. Hence our Blessed Lord has joined visible and earthly signs to the invisible operations of Divine grace, that as the body receives the corporeal part of the sacrament, so the soul of man may partake of the spiritual part of the same sacrament. Thus in baptism the spirit of man receives the Holy Spirit of God for its sanctification at the same time that the body receives the water for its cleansing. But some will say, Why should Christ have enjoined water, when it is evident the Spirit alone might have saved us? In reply the questioner may be reminded that thus it is in nature as well as in grace. God at the first created man from the dust of the earth, when He could as easily have made him from nothing and without the intervention of any means. If we cannot know the reason why He made use of earthly materials in the birth of the body of man, why should we demand a reason for the use of a corporeal agent in the second birth, that of the soul? What we may know is this, that He uses water—

(1) Because it is His will, His good pleasure so to do.

(2) That thus by a sensible and visible sign He might strengthen our faith: and since regeneration which is given in baptism involves in it a purgation as well as a renewal of the soul, nothing could more fitly express this purgation than water.¹

Maldonatus.

ea homo remissionem peccati consequatur et de peccati servitute in statum justitiæ transferebatur. Advertendum ergo est per baptismum non solum hominem innovari, ut, statu peccati abjecto, novus fiat in Christo; similiter relicta veteri lege, ad novitatem Evangelii mores componat; si enim hoc tantum esset, sacramentum solius renovationis diceretur: sed habet quiddam aliud—nempe, ut in statum adoptionis filiorum inducet, et homines filios Dei faciat. Circumcisio hæc non habebat; omnes enim in statu servitutis, quantumcunque justificatos, ponebat. Hæc de causa baptismus generatio et nati-

nativitas et generatio est: et ex hoc habet baptismus effectum illum aperiendi januam celorum, et homines capaces faciendi introitus regni Dei. Nam hæreditas filio non datur nisi quando est in statu filiorum, tunc enim filius perfectè dicitur: filiorum autem hæreditas est. Illis olim Judæis, quia in statu servorum erant, janua regni non aperiabatur; baptizatis verò, ut perfectis filiis, aperta est: ob id baptismus generatio quædam est et sacramentum renovationis et regenerationis à Paulo dicitur.”—*Toletus*.

¹ “Potuisset Jesus novam nativitatem statuere sine aqua et sine omni elemento sensibili; sed placuit sic majes-

(3) That He might humble us by the use of such simple means as water; at the same time that the inadequacy of such an instrument should teach us that all regenerative power is from God alone.

(4) That none might fail to receive baptism because of the absence of the necessary means, since water is one of the commonest things in nature. Ferus.

To Nicodemus and to the Jews in general these words of our Blessed Lord were a declaration of the completion of the Jewish polity and the inauguration of the Christian dispensation, and of the universality of Christ's kingdom; it is no longer the Jew who is the peculiar child of God, but all who are baptized, who are regenerated by means of *water and the Spirit*. Nay, the Jew himself cannot be admitted into the fellowship of Christ's religion, and share in the promised blessings of the Gospel, unless he first strip himself of Judaism by baptism. Lightfoot.

For this declaration of our Blessed Lord is universal, and extends to every one who would enter into his kingdom; all such must be baptized, must be regenerated by means of *water and the Spirit*: and under this universal declaration must needs be included infants, if infants are to partake of God's mercies; so that those who exclude them from the Christian covenant by refusing baptism to them limit the words of Christ, and narrow His invitation of mercy. He says not, however, except a man be baptized, but *except he be born of water and of the Spirit*, since those adults who by a false profession, through improper motives, or with a feigned repentance, come to baptism, hinder by their sin the reception of God's grace, and receive not the full benefit of the Spirit in their baptism, except upon their after repentance.¹ Natalis Alex.

tati Ejus. Non tamen sine multa ratione ex parte nostri, qui per sensibilia naturaliter ducimur in spiritualia, qui compositi sumus ex natura corporis et spiritus, ut intelligamus ex ablutione exteriori internam animæ ablutionem: ut percipiamus quod sicut aqua mater est omnium viventium, ita sacramentum hoc initium est novæ vitæ; ut credamus hoc sacramento in eam nos nasci naturam quæ beatitudo est non solum animæ, sed etiam corporis, hinc enim corpora nostra erunt gloriosa.”—*Cajetan*.

¹ Upon the question as to what is received by those who come to baptism “in hypocrisy or impenitency” (qui

fictè seu indignè baptismum suscipiunt —*Estius*) Waterland thus expresses the judgment of S. Augustine and the best divines of the Church:—“Even the *unworthy* are by their baptism put into a Christian state: otherwise they would be as mere pagans still, and would want a *new baptism* to make them Christians. Therefore, as they are by baptism translated out of their *natural* state into the state Christian, they must be supposed to have *pardon* and *grace* and all Gospel privileges *conditionally* made over to them, though not yet *actually* applied, by reason of their disqualifications; a grant which will do them no manner of *service*, but

Sylveira.

There are three births spoken of in the Bible—

(1) That into the world by natural generation, in which the newly-born becomes the child of man, and therefore a sinner, since he is the child of sinners, for the infant is born into the condition of his parents.

(2) The birth by baptism, by which the stain of sin is washed away, and in which the baptized receives righteousness and the adoption of the children of God. But though this is a state of holiness, it is yet one of imperfection, since by his actual sinning he may fall away from that grace which has been given to him.

(3) That birth which alone is perfect in its freedom from the possibility of change and a falling away, the birth and resurrection of the body, and its reunion with the soul, which will take place *in the regeneration when the Son of Man shall sit in the throne of His glory*. All those who would partake of the blessedness of this perfect and unchanging regeneration must, as our Blessed Lord tells Nicodemus, *be born of water and of the Spirit*.

Matt. xix. 28.

Menochius.

Jans. Gand.

In assigning the work of regeneration to the Holy Spirit we are not, however, to understand these words to exclude the co-operation of the whole three Persons in the ever-blessed Trinity; but that to the Holy Spirit is attributed this special work, inasmuch as He is the manifestation of the love of the Godhead. And to the agency of the Eternal Spirit is united a visible instrument, because we are all of us in this life unable to discern spiritual realities except through bodily images. And since the image used must possess a certain fitness to the spiritual truth which it presents or recalls to our mind, and of which it certifies us, the water, which has the property of cleansing, is used as the most appropriate symbol of the absolving and cleansing powers of the Spirit. It is true that water in itself has no virtue, and cannot heal; but neither did the brazen serpent possess any inherent power, and yet by God's appointment all those

hurt, if they never repent: but if ever they do repent and turn to God, then that *conditional* grant, suspended, as it were, before with respect to any *saving* effects, begins at length to take place effectually; and so their baptism, which had stood waiting without any *salutary* fruit for a time, now becomes *beneficial* and *saving* to the returning penitents. At the same time their *regeneration*, begun in baptism, and left unfinished (like an *indenture executed on one side only*, or like a *part* without a counter-

part), comes at last to be complete—that is, actually *salutary*; not by a formal *regeneration* (as if nothing had been done before), but by the *repentance* of the man, and by the *sanctification* or *renovation* of the heart and mind through the *Spirit*, which had been hitherto wanting.”—*Waterland, Regeneration Stated and Explained*, § ii. See on this subject *Augustinus contra Donat.* lib. i. c. 12, and lib. ii. c. 13, &c.; also *Estius in Magistrum Sent.* lib. iv. dist. iv.

who looked upon it were healed of the wounds inflicted by the serpents of the desert. To answer the obvious and ever-ready objection of unbelief, that the means employed bore no proportion or relation to the blessing bestowed in the sacrament, is the reason, it may be, why our Blessed Lord goes on to speak of the lifting up of the serpent by Moses, which could have no power to heal those who yet were healed by looking upon it, and which was but the emblem of that redemption from sin which should come through Him.¹

Christ had before said, *Except a man be born again he cannot see the kingdom of God*; here He varies His words and says, *he cannot enter into the kingdom*. And as there is a variation in the words used, so also is there a difference in the meaning: *to see* is to believe in; *to enter in* is to become subject to. The consequence of our baptism is illumination, enabling us to *see* and to believe in Christ; the obligation which we take upon ourselves by baptism is that we should “obediently keep God’s holy will and commandments, and walk in the same all the days of our life.”

The beginning of this present state of the material world was from water and from the Spirit; the beginning of the Gospel was from the waters of Jordan and the witnessing Spirit of God; and the commencement of Christian life in any one of us is from the same two, the cleansing water and the life-giving Spirit, in holy baptism. When God’s chosen people were to be led out of the bondage of Egypt, the type of this evil world, they were led by *the angel of God* through the waters of the Red Sea, *and all passed through the sea; and all were baptized . . . in the cloud and in the sea*. Thus, also, all deliverance from sin, all commencement of a new life, all approach to the promised rest, all conveyance to us of Gospel privileges, are given *by water and the Spirit*. Wherever we read of a covenant with God, there is water. After the deluge, in which “Noah and his family” were saved “in the ark from perishing by water,” we read that God made a covenant with Noah. After the children of Israel had passed through the Red Sea, Moses, directed by God, led them to Sinai, and there God gave His law, and made a covenant with them. When Aaron, the type of our Blessed Lord, as the high priest

Num. xxi. 8,
9.

Hofmeister.

Maurice.

Order for
Baptism of
Infants.

Gen. i. 1, 2.

Matt. iii. 13—
17.

Exod. xiv. 19.

1 Cor. x. 1, 2.

Gen. ix. 9.

Exod. xix. 1;
xxxiv. 10.

¹ “Hoc textu probatur: 1. Materiam baptismi esse aquam, ut constat ex unanimi consensu et usu Ecclesiæ, quæ etiam à temporibus Apostolorum semper adhibuit aquam, ut patet Act. viii. 36, 38, x. 47. 2. Eruitur efficacia baptismi, quo obtinetur regeneratio spiritualis; hocque ex particula *ex* probatur argumento ad hominem, justificacionem esse baptismum adscribendam. 3. Infertur baptismum esse necessarium necessitate medii omnino necessarii ad obtinendam salutem; immò, ex Dei lege ordinaria est ita necessarius, ut sine illo, etiam inculpabiliter omisso, salus obtineri non potest, cum omnes homines infecti sint peccato originali.”—*Lienard*.

tionem esse baptismum adscribendam. 3. Infertur baptismum esse necessarium necessitate medii omnino necessarii ad obtinendam salutem; immò, ex Dei lege ordinaria est ita necessarius, ut sine illo, etiam inculpabiliter omisso, salus obtineri non potest, cum omnes homines infecti sint peccato originali.”—*Lienard*.

of the people, was consecrated to the service of God, we read that *Moses brought Aaron and his sons*, who were to be priests with him, *and washed them with water*. When, again, Elijah was to be taken to heaven in the chariot of fire, the type of the Holy Spirit, he was made first to pass through Jordan. And, finally, when Christ Himself, the Head of the Church, was about to commence His earthly ministry, He did so by submitting to baptism, and so consecrating for ever the same healing waters.

Lev. viii. 6.

2 Kings ii. 8,
11.

Matt. iii. 13,
14.
Perus.
Beaux-Amis.

As, then, the water of baptism is necessary for the regeneration and salvation of mankind, so, let us remember, to a sinner after baptism the water of repentance and of tears is also necessary. And as water in baptism is of no avail without the presence of the Holy Spirit, so the water of tribulation, of sorrow, and of penitence, avails not without love to God, which is the special fruit of the Spirit and the token of His indwelling. This is the completion of our repentance; this makes it efficacious and available before God.

Hugo de S.
Charo.

John iii. 31.
Rom. viii. 5.
1 Cor. ii. 14;
xv. 47.
1 John iii. 9.

(6) *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*

Wicelius.

These words were used by the Greek Fathers in confutation of the Gnostic and Arian heresies respecting the nature of our Lord's body and the substantial equality of the Son with the Father.¹ The direct meaning of these words, however, concerns the nature and spiritual part of man's being.

Jansen Yp.

Our Blessed Lord gives this as a reason why it is necessary that a man should be regenerated before he can see God and *enter into the kingdom* of heaven. As thorns cannot produce grapes, nor thistles bring forth figs, so without the regeneration which is the work of the Spirit of God man cannot be spiritual. He that is born of the flesh of man has in him nothing save that which is common to human nature, and is but flesh;² but he that is born of the Holy Spirit is

¹ "Εἰ σὰρξ ἐστὶν ἡ Μαρία ἐμψυχος, λογικὴ καὶ ὁ καρπὸς αὐτῆς ὁμοούσιος αὐτῆς, σὰρξ ἐμψυχος λογικὴ, καὶ οὐ φάντασμα."—*Ammonius*. And again the same writer says, "Πνεῦμα ὁ Πατὴρ ὡς Θεός, Πνεῦμα καὶ ὁ Υἱὸς ὡς Θεός· διὸ τὸ Πνεῦμα, ὃ ἐστὶν ὁ Θεός καὶ Πατὴρ, Πνεῦμα τίκτει, ὃ ἐστὶ τὸν Υἱὸν καὶ Θεόν."—*Catena Græcorum Patrum à Balt. Corderio*.

² "Sensus orationis Christi ita constituendus videtur: Tu credis Judæos, utpote Abrahami posteros, unice, ex-

clusis gentibus reliquis, fieri posse participes felicitatis in regno Messiano consequendæ. Vehementer erras: ex hominibus natus homo est; sola humanitatis communio ad posteros transit, nec ista origo homini dat majorem dignitatem præ altero, nec igitur Judæo nato præ eo qui non est ex stirpe Abrahami oriundus: ex solo nativitatis beneficio nihil præcipui quisquam habet præter naturam humanam et jura propinquitatis externa."—*Krinoel*.

spirit, and has spiritual faculties, and can discern spiritual truth; and this he is able to do because of the spiritual regeneration which has been given to him in baptism: for that is wholly flesh which is born of the flesh and by natural generation, but that which is spirit—that is, spiritual—must needs have been born of the Spirit.¹

Menoehius.
Theophylact.
Cyril.

The word *flesh*, then, is not used in this place to signify any evil residing in the man; the whole verse is an assertion merely of this truth, that what man begets is man, and that man cannot of himself, and without the further birth of the Spirit, rise to the comprehension of spiritual things; for even could he enter a second time into his mother's womb, and be born a second time in the order of nature, still he would be but *flesh*. The new birth is something different from and above this; in it God gives to the soul the grace of illumination by means of the light of *the true Light*, which is imparted in baptism, and the power of discerning the truths of the Spirit of God, which cannot be discerned by him who has only been born of the flesh.

Toletus.

Stier.

Maldonatus.

If any are tempted to doubt if indeed this marvellous new birth can spring in any way from the element of water, let him remember that the first creation of man was from the dust of the earth; that the same God who made the body of man from the one element can provide for the regeneration of the soul of the same man from the other element, that of water. In both cases it is not by earth nor by water that man is generated or regenerated, but by the will of God the Almighty Father alone.

Œcumenius.

(7) *Marvel not that I said unto thee, Ye must be born again.*

The argument which our Blessed Lord makes use of is this: Whatsoever is born of the flesh is flesh merely. But all men, in the order of natural generation, are born of the flesh and know not God, through their love of the present evil world, and, being but flesh, do after their own fleshly inclinations. Therefore *marvel not*, He continues, *that I said unto thee, Ye must be born again*. Nay, it would be a greater marvel if man without the new birth of the Spirit could understand the truths of the Spirit, and enter into and possess the kingdom of heaven, which has in it nothing earthly or

¹ "Respondent suo principio et causæ effectus utriusque generationis. Caro generat; caro nascitur. Spiritus in baptismate regenerat; spiritus—id est, spiritalis filius—renascitur. Caro

generans carnale et humanum esse donat: spiritus regenerans esse largitur divinum gratiæ ac spiritale."—*Barradius*.

akin to man's fleshly nature, nothing which is subject to decay, nothing corruptible, but is in all things pervaded by the Spirit of holiness and of God. It is impossible that any man who by his nature is wholly carnal should comprehend such a kingdom.

Ferus.

Let us note that Christ here says, *Ye* must be born again, not *we*, though He also was man. He, however, with His manhood, made of the flesh of His virgin mother, though in the reality of His human nature He inherited the weakness of mortal flesh, yet needed no second birth, since in His spirit He was not alienated from the Father. When the Holy Spirit descended upon Him at Jordan, the words of the Father spoken from heaven indicated His approval—*This is My beloved Son*—not the renewal of that soul which knew no taint of sin. For this reason, whilst our Blessed Lord insists on the need which all mankind have of regeneration by the Spirit by the word *ye*, which he makes use of, He excludes Himself.

Matt. iii. 17.

Alford.

Eccles. xi. 5.
1 Cor. ii. 11.

(S) *The wind¹ bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*

¹ τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις.—*Spiritus ubivult spirat, et vocem ejus audis (Vulgate).* The reading of the English version is, *the wind bloweth where it listeth*; and this rendering is supported by the almost unanimous agreement of the Greek Fathers, whose knowledge of the original language of the Gospels gave them a great advantage in the interpretation of such a passage as this. S. Chrysostom argues against the interpretation of these words, τὸ πνεῦμα by *spiritus*, which has been adopted by the Vulgate, and in this he has the support, amongst others, of S. Cyril, Euthymius, Theophylact, and Non-nius; whilst the commentators of the Roman Church, notwithstanding the Vulgate has translated πνεῦμα by *spiritus* and not by *ventus*, as with us, are yet divided as to the soundness of this interpretation. Thomas Aquinas, Cornelius à Lapide, Albertus Magnus, Cardinal Hugo, Guillaud, Barradius, Titelmann, Tirinus, Hardouin, Arias Montanus, Natalis Alex.,

Lamy, Hofmeister, and others, understand this passage in the same way as S. Chrysostom, and the translators of our own Authorized Version. S. Augustine, however, Rupertus, Tole-tus, and others, reject this interpretation, and understand by πνεῦμα the Holy Spirit, with whom Bengel agrees, Stier, Grotius, Kuinoel, and Lampe, however, follow the interpretation which the English version has adopted, and which seems most consonant to the whole scope of the passage, and without which there is no force in the comparison which follows, Οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος. On this Lampe observes, "Particula οὕτως, quæ statim sequitur, comparationem innuit, uti patet ex eadem formula adhibita quando Salvator similitudinem a Se allatarum explicationem addere volebat, Matt. xxiv. 27; Luc. xv. 7, xvii 24. Si vero in προάσει non *ventus* sed *Spiritus Sanctus*, intelligitur, tum comparationis tertium ostendi nequit."

That is, as the wind is not seen by the bodily eye, though its influence is felt and its presence is made known to us by its effects, so also is it with reference to the Spirit of God. We cannot see the life-giving Spirit in His operations, but we can surely trace His presence in what He does to man.¹ Chrysostom. The wind, then, is used by our Lord as an image of the Spirit, since neither can be seen by man, though the effects of both are visible. Hence He shows us that no objection to the reality of the work of the Spirit upon the soul of man can be based upon the fact that we cannot see the Spirit and discern it actually operating on the heart and conscience, since this is equally the case with respect to natural agents. The wind is a lively image of the Spirit—

(1) Because no one can control it, no one can have any share in directing its course: when it comes, it does so freely, and none can be shut out from its influence.

(2) Though this wind is invisible, it is mighty in its operations. Thus the Spirit of God, unseen by man, is powerful enough to break up the rocky soil of the heart of the most obdurate sinner.

(3) As the wind penetrates into all places, so does the Spirit of God reach to all hearts.

(4) As the wind is sometimes laden with death and disease, and at other times with life and health to men, so to those who receive the Spirit He is *the savour of life unto life*, whilst to those who resist His influence He is *the savour of death* 2 Cor. ii. 16. *unto death*.

(5) As the wind is at times tranquil and hushed, and at other times loud and resistless in its course, so the Spirit in a man's heart is at times unheeded and unfelt amidst the tumult of human passions, and at other times is heard above the strife of the world and the importunate clamour of desire.

(6) As the wind does not blow from one quarter only, but from all parts under heaven, and is felt in all corners of the earth, so the Spirit of God moves the heart of man in all places and in different manners.

(7) As the wind cometh and goeth man knows not how nor whither, so we know not the way nor the manner of the Spirit's approach and departure from the heart.² No one, Eccles. xi. 5.

¹ "Si ventus qui est corporeus habet occultam originem, nec potest sciri ejus processus, quomodo miraris, si tu non potes scire processum regenerationis spiritualis?"—*Th. Aquinas*.

² "Nescis unde veniat, id est quomodo hominem introeat, aut quo vadat, id est ad quam perfectionem illud adducat.

Job ix. 11, *Si venerit ad me, non videbo eum. Vel nescis unde veniat, principium spiritualis nativitatis ejus, quod est gratia baptismatis, aut quo vadat, id est quo dignus efficitur, id est vita æterna, quæ tibi adhuc occulta est.*"—*Th. Aquinas*.

indeed, comes to Christ without the drawing of the Spirit ; but no man can see the coming of the Spirit, nor trace Him in His going away from the hardened soul. We know, indeed, that He comes to us in the Word and in the sacraments of Christ's Church, and that He comes in baptism in order that we may be born again, but He comes we know not how, and He comes then, as at all times, invisibly.

*The wind bloweth where it listeth.*¹ Its influences are felt, that is, by those who seek them not ; it comes directed by a higher power than any upon earth. *And thou hearest the sound thereof, but canst not tell whence it cometh*—that is, cannot know the manner in which it comes to man. *So is it with every one that is born of the Spirit.* The heart of man is operated upon by the Spirit in a manner unseen by man ; and transformed from evil to good, not as the mere result of his struggles against temptation and his endeavours after holiness, but by the silent, secret operation of God's sanctifying and transforming Spirit. As with the wind, so with the Spirit, of which the wind is often in Holy Scripture used as the type ; He comes to man and moves on his disordered heart, as at the first He moved on the face of the waters which covered the chaos of the world. He influences some in one way, and approaches others in a totally different manner, as the wind blows upon creation from every quarter under heaven.² But though we see Him not, and though we cannot compel nor control His influences—for He cometh as He *listeth*—yet we hear His sound in the preachers and the prophets who have been sent, and by whom God's message to man has been declared ; and His presence and work may be traced in the lives of those who have been *born of water and of the Spirit*.

John vi. 52,
60.

(9) *Nicodemus answered and said unto Him, How can these things be ?*

Notwithstanding the clearness, as it appears to us, of our Blessed Lord's words, we find this *master* and ruler of *Israel*,

¹ "*Spiritus*—id est, ventus—*spirat ubi vult*—id est, quocunque eum trahit voluntas seu inclinatio naturalis."—*Tirinus*.

² "Christ takes the figure of the mystery from examples, and says, This spirit or wind (*πνεῦμα*), belonging to the world, and of the air, blows throughout the whole earth, and running where it *listeth*, is shown to be present by sound only, and escapeth the eye of all,

yet communicating itself to bodies by the subtlest breath, it infuseth some perception of its natural efficacy. So do thou, saith He, conceive of the new birth also through the Spirit, led on by little examples to what is greater, and by the reasoning brought forward as it were in an image, conceiving of what is above the senses."—*S. Cyril. Alex., Eng. translat.*

who had come sincerely desirous of being instructed in the truths of Christ's kingdom, wholly unable to comprehend their meaning. If, then, the teaching of Christ's Church and ministers seems for a time to be without effect, and to bear no fruit in the lives of those who should be taught and influenced, let us remember that it was so with those who were within the sound of the voice of the Great Teacher Himself; not, as we may well be sure, from any want of skill on His part in presenting Divine truth to the minds of His hearers, but solely from their preconceptions and blindness.

These things. Christ had told Nicodemus three truths, none of which he understood at the first—

(1) That it is necessary to every one who would *see and enter into Christ's kingdom*, that he should be first *born of water and of the Spirit*.

(2) That this birth is the work of God's Holy Spirit operating upon the soul of man.

(3) That this regenerating act of the Holy Spirit cannot be done at men's will; and that His work upon the heart and conscience of men is wholly unseen, and can only be traced in its effects—*thou canst not tell whence it cometh, and whither it goeth.* Jans. Gand.

(10) *Jesus answered and said unto him, Art thou a master (ὁ διδάσκαλος¹) of Israel, and knowest not these things?*

This doctrine of the new birth as necessary for an entrance into the kingdom of God was taught in those rites by which proselytes were admitted into the Jewish Church:² this, therefore, was a doctrine which the Jew ought to have readily accepted; but like other teachings of the law, whilst the forms and ceremonial observances which had once spoken plainly to the spiritually-minded children of the covenant were still

¹ "The teacher of Israel, who has yet the very element of Divine truth to learn."—*Wordsworth*. "It does not appear how Nicodemus was the only teacher of Israel, unless he was remarkable among others; yet the Greek leaves no choice in the rendering."—*Malan*.

² Proselytes "were admitted by the Jews not only by circumcision, and, while the temple stood, by sacrifice, but also with the ceremony or solemnity of washing, *i. e.* ablution of the whole body, done solemnly in a

river, or such other great place or receptacle of waters. So saith the Talmud of Jethro, Moses' father-in-law, בְּהִיירִי בְּמִילָה וּבַטְבִּילָה בְּמֵיִם 'He was made a proselyte by circumcision and immersion in water,' *Tr. Repudii*. Nay, the native Jews themselves were thus baptized: so saith the Talmud, in the place just cited: 'The Israelites do not enter into covenant but by these three things, circumcision and baptism and peace-offerings, and the proselytes likewise.'—*Hammond on St. Matt.* iii. 1.

Hammond.

retained, they had lost their power to convey meaning to many of those who joined in them, and their spirit was lost to a carnal people. The truths which Christ came to declare, He did but recall in great measure to minds which had lost the memory of what was from the first; ¹ and especially this truth of the new birth by *water and the Spirit*, which had been taught by the prophets, and ought, therefore, to have been known by him who was no ordinary teacher, but the *master of Israel*.² Thus—

Dent. xxx. 6.

(1) The need of the spiritual circumcision of the heart was no new doctrine of Christ; it had been declared long before by Moses, when he said, *The Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live*: it was the spiritual circumcision which was required of God in every one who called himself a child of the covenant, and the prophet's cry to the men of Judah was ever, *Circumcise yourselves to the Lord, and take away the foreskins of your hearts*.

Jer. iv. 4.

Jer. xxxi. 33.

(2) The coming of the Holy Spirit and His presence in man's heart had been declared by the prophets: *This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people*. They had, therefore, been prepared for this truth, that the indwelling of God's Spirit should cause them to be the people of God in a higher sense than before. *And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them*. And this gift of the Spirit was expressly united by the prophet with the

Ezek. xi. 19.

Ezek. xxxvi.

27.
Lengel.

¹ "A kind of initiation by water was long in use among the Jews, though it was not sacramental until Christ His institution; yea, therefore, it may seem to have been used by them because they expected it at the coming of the Messiah, as appeareth by their coming unto John, questioning not so much his baptism as his authority, by what authority he baptized: *Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?* (John i. 25.)"—*Godwyn's Moses and Aaron*, book i. chap. 3.

² "Observa, Græcis dicitur, *Tu es*

ille magister Israelis, hoc est, *Tu es ille doctor gentis Israeliticæ, cujus tam celebris est opinio et hæc ignoras?*"—*Guilliaud*.

"Cum dicit *Tu es magister*, non reprehendit eum Dominus ut insultaret ei; sed quia confidebat adhuc de magisterio suo presumens de sua scientia, voluit eum humiliando efficere habitaculum Spiritus Sancti. Isai. ult. 2: *ad quem respiciam, nisi ad pauper-culum et contritum Spiritu?* Et dicit *Tu es magister*: quia si aliquis simplex non potest profunda capere tolerabile est; sed hoc in magistro valde est reprehensibile est."—*Th. Aquinas*.

cleansing by water: *Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you.*

Ezek. xxxvi.
25, 26.

The same truth which had been declared by the sure word of prophecy and by the voice of the lawgiver had been set before the eyes of the Jewish people by signs and types. The passage of the Red Sea and the leading forth of the people by the pillar of fire and of the cloud, the emblems of the Holy Spirit, were amongst these images of spiritual truth; whilst the cleansing power of the water applied at the command of Christ was typified by the water of Jordan in which Naaman was cleansed of his leprosy, the express image of spiritual corruption, and the type of sin.

2 Pet. i. 19.

A master of Israel—the master (ὁ διδάσκαλος),¹ the most learned amongst the teachers, and yet one who knew not this truth. Or the meaning may be, Is it so, that thou, who comest as a master to Me, the one only Master of Israel, should be ignorant of this? How then is Israel become blind, since those who should teach the people have themselves forgotten this truth which has been from ancient times?

Chrysostom.
Ecumenius.

Menochius.
Stier.
Bengel.

(11) *Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.*

Matt. xi. 27.
John i. 18;
iii. 32; vii.
16; viii. 28;
xii. 49; xiv.
24.

Our Blessed Lord came teaching, not as the prophets of old,

¹ “Respondit Jesus et dixit ei, Tu es magister in Israel (τοῦ Ἰσραὴλ, Israelis), et hæc ignoras? Merito arguit Nicodemum ignorantiam; etenim passim apud Judæos dicebatur, qui proselytus factus sit, eum esse sicut parvulum recens natum, *Proselytus quis factus est sicut parvulus jam natus*, ut in tractatu *Talmudis Jevamoth* dicitur. *Ethnicus*, inquit Maimonides, *Issure Biah*. cap. 14, *qui fit proselytus, et servus qui est manu missus, ecce ille est sicut parvulus jam natus; atque omnes cognati quos habuit cum esset ethnicus aut servus, non jam sunt ejus cognati*. Debuerat ergo Nicodemus, Judæus et doctor, non ignorare quomodo quis iterum posset renasci. Præterea aperta sunt Jeremiæ et Ezechielis vaticinia de corde novo creando temporibus Messiae. Sicut

autem tribus initiamenti inierant Israelitæ fœdus cum Deo—nempe circumcissione, baptismo, et sacrificio; pariter Dominus non admisit quemquam in novum fœdus nisi prius baptizatum; sed eo diserimine, quod Judaicum baptisma carnem tantum ablueret; Christianum verò, quod fit non ex aqua sola, sed et ex Spiritu Sancto, etiam purget animi sordes. Sanguis quem pro omnibus fudit Christus jam inutilem circumcissionem et inutilia sacrificia facit; ut sufficiat per baptismum huic conjungi; Christum enim baptizati induimus, ut ait Apostolus, participes sanguinis ejus pretiosioris hocce sanguine quem olim fundebant Judæi ex vulnere circumcissionis et ex pecudum sacrificiis.”—*Lamy*.

Jans. Gand.

Sylveira.

Cyril.
Rupertus.
Ferus.
Stier.

with the words *The Lord saith*, but in His own name and with His own authority, *Verily, verily, I say unto thee*. He came not, moreover, as a mere prophet, revealing those things which he himself but darkly understood, and of which he had been bidden to speak, though he possessed, it may be, no clearer knowledge of their meaning than many to whom he spake. But He, the Great Teacher, spake of those doctrines and of those facts of which He had perfect knowledge, and of which every part was open to His sight, since He was the omniscient God. In this respect the high priest of the Jews was an especial type of Christ, the Great High Priest of the human race. None save the high priest could know what was in the holy of holies, to which he alone had access, and none could declare to the people that which was revealed by God, who spake from the innermost part of His temple, save the high priest, who alone could enter there: so none save Christ, who had come from the holy of holies itself, the bosom of the Eternal Father, could declare the truth of God from his own knowledge, and speak of mysteries hidden from human eyes and known only to the omniscient God.

Hence our Blessed Lord does not say, I speak that I know, but *we speak*; for though He bore testimony of those things of which He had perfect knowledge, yet He bore not that testimony alone: it is a joint witnessing to the truth, it is *our witness*. When He spake, the Father spake in and with Him; and when the Father and Son spake, then also the Holy Ghost joined in this testimony, and spake and bore witness with them. All things done by any Person in the ever-blessed Trinity external to the Trinity itself are, as has been before noted, the joint acts of the whole three Persons in that Trinity.¹

(12) *If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?*

Wisd. ix. 16.

These *earthly things* (ἐπίγεια) which Nicodemus failed to comprehend when the Great Teacher spake of them, were those matters concerning the new birth which are done upon earth, and which concern the children of earth.² *Heavenly*

¹ Hengstenberg thinks that the word οἶδαμεν implies that some of our Lord's disciples were present with Him when this conversation was held with Nicodemus. This, however, is unduly to press the grammatical force of this word, and to assign it a meaning

for which there is no warrant in the narrative.—Guilliaud, in loco, observes, "Quod vidimus in cælo et certo sumus experti, hoc vobis testificamur in terris."

² "Οὐκ εἶπεν Ἰησοῦς, Εἰ τὰ γῆσινα εἶπον ὑμῖν, ἀλλὰ τὰ ἐπίγεια ἐπίγεια

things, which are contrasted with them, are those purely heavenly facts concerning the nature of God, the relationship of the three Persons in the ever-blessed Trinity to each other, and similar truths, which are wholly beyond the reach of our faculties, and which have an existence wholly independent of us. If, then, we do not believe in the soul's birth by baptism which is done upon earth, how can we receive illumination for higher truths than this? how can we believe in the eternal generation of the Son of God? And if those sacramental facts which have an earthly figure, and are therefore the easier to be comprehended by us, are yet not received by us, how can we receive and hold those mysteries of redemption which have no likeness to the things of earth, but are purely spiritual? ¹

Estius.

Theophylact.

Ferus.

This declaration of Christ has therefore a twofold application—

(1) Since we who are of the earth cannot know supernatural things, save as they are made known to us by earthly images, if when the image be presented to us, we yet fail to comprehend the truth prefigured, *how can we believe* spiritual truth without the aid of any earthly image whatever?

Alb. Magnus.

(2) If these *earthly things*—things, that is, which are wrought by the Holy Spirit on earth, and with reference to the people of earth—are not believed in and understood by us, how can we believe in purely spiritual facts respecting the nature of God Himself? *For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things. And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven, who hath searched out? and Thy counsel who hath known, except Thou give wisdom, and send Thy Holy Spirit from above.*²

Luca Brug.
Tirinus.
Jansen Yp.Wisdom ix.
15—17.

(13) *And no man hath ascended up to heaven,*³ *but*

Deut. xxx. 12.
Prov. xxx. 4.
John vi. 33,
38, 51, 62;
xvi. 28.

λέγων ὁ τοῖς ἐπὶ γῆς ἔτι διατρίβουσιν ἀνθρώποις δυνατόν ὑπάρξαι τε καὶ νοηθῆναι."—Origen.

¹ The holding the high and mysterious truth respecting the nature of God seems in a wondrous manner to be dependent upon our recognition of the truth concerning His gracious purposes to man, and there seems to be truth in what Hengstenberg says, that "Experience shows that belief in the Divinity of Christ and His atone-

ment disappeared from the Church directly when it failed in the recognition of human depravity."

² See the fourth chapter of the Second Book of Esdras for an illustration of our Blessed Lord's discourse with Nicodemus, and more especially of this verse.

³ Ἀναβέβηκεν εἰς τὸν οὐρανόν. "Hath ascended into heaven."—*Version of Five Clergymen.*

Acts ii. 34.
1 Cor. xv. 47.
Ephes. iv. 9,
10.

He that came down from heaven, even the Son of Man which is in heaven.

Hitherto our Blessed Lord had taught these two truths to Nicodemus—

(1) That regeneration is necessary to every man who would *enter into the kingdom of heaven*.

(2) That regeneration which is given in baptism is effected by *water and the Spirit*. He now goes on to show him this additional truth, that the Spirit is to be sought from above. Hitherto, He says, heaven has been shut up to all because of sin, nor could any one have *ascended up to heaven* unless the Son of Man had first come down from heaven. Man had shut himself out of heaven through his subjection to those sins from which the Eternal Son came to set us free.

Ferus.

These words are intended to remove a misconception of Nicodemus and the rest of the Jews as to the nature of the Messiah: they who had seen His mighty works, and who recognised in Him *a teacher come from God*, still believed in Christ only as a prophet, who had *not yet ascended into the heavens*, still less was even then *in heaven*, and who therefore could know but imperfectly of heavenly things.

Acts ii. 34.
Toletus.

And. This word connects this verse with those words which had just been spoken. None can unfold to you those heavenly truths of God and of His nature except the Son of Man, since He alone has ascended into heaven. He alone has always known the secrets of eternal wisdom, and can reveal them to the children of God on earth. *No man hath ascended but . . . the Son of Man.* This can be true of none save Christ; He alone can ascend in body or mind—go up, that is—by His own power. Others indeed may be lifted up, or be, as St. Paul, *caught up* into the heavens, or as the servants of God at the resurrection, *caught up to meet the Lord in the air*, and see things unutterable; but of none save our Blessed Lord Himself can it ever be said with perfect propriety, that he had *ascended up to heaven*.

Kuinoel.

2 Cor. xii. 2.

1 Thess. iv.
17.

Beaux-Amis.

He *ascended*. The ascension which is here spoken of is not a material one; it is the ascension of the soul and mind into heaven by the contemplation and knowledge of heavenly things.¹ Thus when we speak of the mind having ascended to spiritual truth, we commonly mean that it has reached

Emmanuel
Sa.

¹ Thus in the collect for Ascension Day we pray, "that like as we do believe Thy only begotten Son, our Lord Jesus Christ, to have ascended into the heavens, so we may also in heart and mind thither ascend." "Con-

cede, quesumus, omnipotens Deus, ut qui hodierna die Unigenitum Tuum, Redemptorem nostrum, ad cœlos ascendisse credimus, ipsi quoque mente in cœlestibus habitemus." — *Missale Romanum*.

to the meaning of and has understood those truths. This is true only of our Blessed Lord, for He alone of men, who was the Son of Man, has knowledge of the secrets of the Godhead. No man hath gone into heaven and there contemplated Divine truth, save the Son, who had first descended from heaven. *He came down from heaven.* He came down, that is, according to His Divinity, not His humanity, for this was of the earth, and this He took in the womb of the blessed Virgin. He is said to *come down*: not that He has left heaven, for to guard us against the error of this supposition He says afterwards *which is in heaven*; for though He descended from heaven when He became the Son of Man, yet He did not leave heaven; since when *the Word was made flesh*, He did not cease to be the Word which dwells eternally in heaven.¹ And that He was ever *in heaven* even whilst on earth is true, since by virtue of the hypostatical union He was both God and Man, and the Godhead cannot be limited to any one place. Nor is it otherwise than true to say of *the Son of Man*—though these words imply His nature as Man—that He *is in heaven*;² for since Christ is one in person, though He is of two natures, the Divine and the human, all things which belong to the man are said of the Eternal Word; and, again, all things belonging to the Word are predicated of the Man; just as we at one time speak of the properties of man's material nature, and at another time of those of man's spiritual nature, and refer both these to the one man. Hence the Son of Man is said to have come down *from heaven*; not, that is, that the flesh of man descended, but that He came down who was the Son of Man. And, again, we say of Him that He is *in heaven*; not meaning that the flesh was then locally in heaven, but that He who is Son of God as well as Son of Man is by virtue of the Godhead ever in heaven.³

Salmeron.

Barradius.

Estius.

John i. 14.

Hilary de
Trinit.

Theophylact.

¹ "Christus dicitur de cœlo descendisse dupliciter, uno modo, ratione divinæ naturæ, non ita quod natura divina in cœlo esse desiderit, sed quia in infimis novo modo esse cepit scilicet secundum naturam assumptam. Alio modo ratione corporis: non quia ipsum corpus Christi secundum suam substantiam de cœlo descendit, sed quia virtute cœlesti, id est, Spiritu Sancto, est ejus corpus formatum."—*Aquinas*, Summa, Pars iii. quest. 5, art. 2.

² "In his verbis illud innuitur quòd ipse sit *via* per quam ascendamus; Ipse *patria* ubi maneamus, *via* scilicet trans-

euntibus, patria pervenientibus. Manens itaque quod erat in natura sua, descendit et ascendit propter nos in nostra: attingens nimirum à fine usque ad finem fortiter, et disponens omnia suaviter. Descendit siquidem quò inferius non decuit; ascendit quò celsius non potuit."—*S. Bernard*, *Serm. de divers.* lx. § 1.

³ "A kind of mutual commutation there is whereby those concrete names, *God* and *man*, when we speak of Christ, do take interchangeably one another's room, so that for truth of speech it skilleth not whether we say

Augustine.

Phil. ii. 9.

Hugo de S.
Charo.

If we would ascend into heaven, it can only be by virtue of His ascension; and all who have ascended have done so only as members of Him who came down, and who again by His own power ascended into heaven. But if we would ascend, let us remember the example set us by our pattern; He was *exalted*, He ascended not only by the way of contemplation, but also in His human nature by descending; so only by humbling ourselves can we be lifted up, for it is God's way of raising us by first abasing us.

Augustine.

The spiritual birth of which our Blessed Lord has been speaking is of such a sort that men from being earthly shall by regeneration ascend and become really heavenly; but this can only be by their becoming members of Christ, and so becoming one with Him who has ascended. Those who are knit to Christ, and have been incorporated into Him, share with their Divine Lord in the joy of His exaltation, for Christ esteems the members of His body one with Himself.¹

Three distinct heresies are overthrown by these words—

(1) That of the Nestorians, who affirm a duality of persons as well as of natures in Christ; for unless our Blessed Lord were one Person, it could not in truth be affirmed that *the Son of Man*, even whilst on earth, was *in heaven*.

(2) That of the Cerinthians and all others who deny the pre-existence and Divinity of Christ; for unless He had been

that the Son of God hath created the world, and the Son of Man by His death hath saved it, or else that the Son of Man did create, and the Son of God die to save, the world. Howbeit, as oft as we attribute to God what the manhood of Christ claimeth, or to man what His Deity hath right unto, we understand by the name of God and the name of man neither the one nor the other nature, but the whole person of Christ, in whom both natures are. When the Apostle saith of the Jews that they crucified the Lord of Glory, and when the Son of Man being on earth affirmeth that the Son of Man was in heaven at the same instant, there is in these two speeches that mutual circulation before mentioned. In the one there is attributed to God or the Lord of Glory death, whereof Divine nature is not capable; in the other ubiquity unto man, which human nature admitteth not. Therefore by the Lord of Glory we must needs understand

the whole person of Christ, who being Lord of Glory was indeed crucified, but not in that nature for which He is termed the Lord of Glory. In like manner by the Son of Man the whole person of Christ must necessarily be meant, who, being man upon earth, filled heaven with His glorious presence, but not according to that nature for which the title of man is given Him." — *Hooker, Ecclesiastical Polity*, book v. c. liii. § 4, ed. Keble.

¹ "Nemo ascendit in cœlum, nisi Christus: qui ergo Illi non fuerit per fidem vivam insitus et membrum ejus factus *in cœlum*, id est, in consortium divinitatis, participationemque eorum quæ vera bona sunt nunquam perveniet . . . Habet hæc sententia rationem et consolationem. Rationem si nemo in cœlum ascendit non est mirum quod homines nequeant capere cœlestia: Consolationem, per Christum possunt homines cœlestia capere et assequi atque in cœlum subduci." — *Gwilliand*.

God, it could not have been said that *He came down from heaven even whilst still in heaven.*

(3) That of the Manichæans, who deny the proper humanity of our Lord; for unless He had been really man, of the substance of His mother, it could not be *the Son of Man.* Toletus.

(14) *And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.* Num. xxi. 9. Matt. xxvi. 54. Mark viii. 31. Luke ix. 22; xvii. 25; xxiv. 7, 26, 46. John viii. 28; xii. 32.

And now, having pointed out what were the benefits of baptism to the Christian, that it was a cleansing from sin and a birth into the family of God, our Blessed Lord goes on to point out the source of the grace given in baptism; that this and all other mercies of redemption come to us by His death upon the cross. And whilst doing so, by the mention of Moses and of the brazen serpent He implies that the Gospel which He came to declare is not contrary to the Law given by Moses, but is rather its fulfilment and perfection. Chrysostom. Theophylact.

As by the lifting up of the brazen serpent the Israelites were healed, so by the lifting up of the Son of Man at His crucifixion, and by His resurrection and exaltation to the right hand of the Father, which was the fruit of His first uplifting, the whole family of man is healed. As the lifting up of the serpent was *in the wilderness*, where there were no other means of healing, so when all other help had failed mankind, and when the whole world was a *wilderness* barren of succour, Christ Himself came, and by His submission to death became the means by which man might be saved. Phil. ii. 9.

The brazen serpent is then, as Christ Himself shows, a type of the Saviour; the children of Israel, wounded and perishing in the wilderness, are an image of humanity in its helplessness and misery; the *fiery serpents* which *bit the people*, so that *much people of Israel died*, are types of those sins which have their source in our nature; and the serpent lifted up was an image of our mortal nature dying in Christ. As the serpents killed, and the serpent healed; so death killed, and again by death—that of Christ—are men healed.¹ For as the cross is the instrument of death, Stier. Num. xxi. 6. Augustine.

¹ *Serpens erectus
Serpentum morsus
Conspectus sanat.*

*Sophia Patris
Medelam cunctis
Ex Se ministrat.*

*Lignis duobus
Christus appensus
De se nos potat.*

*Antiqui virus
Serpentis Christus
Suspensus curat.*

*Prophetæ virga
Silex bis icta
Aqua redundat.*

*Bibit Judæus,
Sed Christianus
Refectus extat.*

Petri Abælardi Carmina.

Æmmerius. so also is it *the fountain of life* to those who are dead in sin. As, moreover, the brazen serpent which Moses lifted up resembled the fiery serpents which destroyed, but had not the venom of those serpents, and as the ruin of the first was counteracted by the harmlessness of the other : so Christ
Chrysostom. was made in the likeness of sinful flesh, but without the taint
Bengel. of sin ; a man without spot of sin, to destroy the works of sin. And as the Israelites who had been bitten by fiery serpents were commanded to look upon the serpent which was not deadly, and they were healed, so are we all commanded to look to *the man Christ Jesus* for salvation ; for as *by man* (the first Adam) *came death*, so by man (the Second Adam) alone can sin be healed, death destroyed, and the sinner saved.

Menochius.
1 Cor. xv. 21.
Maldonatus.

Ferus.

Our Blessed Lord, then, having in the previous part of His discourse with Nicodemus shown how heaven was opened unto us—that is, by the coming down of Him who was in heaven—tells us here how the Spirit should hereafter be given—that is, as a consequence of His being *lifted up* ; that as the Israelites, when bitten by the fiery serpents, and in danger of death, were delivered from that death by looking upon the brazen serpent which was free from all poison, so should corrupted man be healed by the death of Him who is incorrupt ; and the efficacy of His death who is very man be communicated to mankind by the Spirit in baptism. As, then, in the first part of His conversation Christ had compared bodily birth with the birth of the Spirit, so here He adduces this bodily healing as a type of that cure of the soul which was the fruit of His efficacious sacrifice on the cross.¹

The name by which He calls Himself, *the Son of Man*, in connection with this discourse, is used—

(1) Not only because of His incarnation, but also because of the manner of that incarnation. When He came into this world and manifested Himself, so that we were able to see Him who by nature is invisible, He might have taken new flesh and a body created especially for Him, other than that of man. He however took man's flesh, and calls Himself here *the Son of Man*, and so assures us that He was really born of woman ; otherwise He would not be really *the Son of Man*. These words also declare, not only that He took our flesh, for

¹ "Proprium serpentis est habere venenum ; sed serpens æneus venenum non habuit, sed figura fuit serpentis venenosi. Sic et Christus non habuit peccatum, quod est venenosum : quia, cum consummatum fuerit, generat mortem, ut dicitur Iacob. i. 15 : sed habuit

similitudinem peccati. Rom. viii. 3 : *Misit Filium suum in similitudinem carnis peccati*. Ideo Christus habuit effectum serpentis contra motum concupiscentiarum ignitarum." — *Th. Aquinas*.

this alone would not have made Him *the Son of Man*, but that He took it by being born.

(2) These words remind us for our comfort that He is truly our Brother, and that we are all brethren of Christ by virtue of His birth as *the Son of Man*.

(3) He uses these words to certify us of the fulfilment of those promises which declared that He should take our flesh and be man, the Son of David and of Abraham.

(4) Again, He uses these words in confirmation of our being made the sons of God; for if Christ for our sake became *the Son of Man*, we, through His humiliation and incarnation, were therefore made the sons of God.

(5) By using the name, *Son of Man*, the mark of his humiliation, He would teach us humility. Toletus.

In this verse, then, we are told these truths by our Lord Himself—

(1) Who it is that saves those who are wounded by sin; that it is *the man Christ Jesus*.

(2) How it is that we are benefited; that we are so by His crucifixion and exaltation to the right hand of power.

(3) The motive which led to our Lord's incarnation and His submission for us to the death upon the cross is given in a following verse, in which we are told, that *God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life; or, as in the next verse—* Gorranus.
John iii. 16.

(15) *That whosoever believeth in Him should not perish, but have eternal life.* Luke xix. 10.
John iii. 16,
36.
1 John v. 10.

That. He here gives us the reason of His being *lifted up*, namely, *that* He might save those who looked to and believed in Him.¹ *Whosoever believeth*—as the faith teaches us to believe; whosoever loves Christ, obeys and serves Him: no longer the Jew only, but *whosoever*; for faith in Christ is a universal medicine, availing to all mankind. Maldonatus.
Tirinus.
Boys.

: “*In Ipso* dicitur, quia vivæ fidei objectum est Christus, qui justificat et salvat: in quo omnes Dei promissiones sunt, est et Amen. 2 Corinth. i. 20. Deus administros suos habet ad exercenda media quibus communicatur salus et justitia, quæ sunt sacramenta, prædicatio et verbum. Itaque tria sunt in justificatione requisita. *Primum* Christus salutis author qui justificationem dat: *Secundum* media quibus confertur

justitia, qualia sunt sacramenta et prædicatio: quia fides ex auditu est et auditus per verbum. *Tertium* est recipiens, unde dicitur *sed habeat vitam æternam*, quasi diceret Christus, in Me est justitia et salus quam mihi soli non reservo, communico enim eam aliis, ut omnis qui in Me credit, justificetur et mecum in cælum ascendat.” — Guilliand.

Christ had beforehand removed the difficulty which would else have arisen in men's minds as to the possibility of one who had himself died giving life to others who believed in him. If, He tells them, the looking up to that which never had life, the brazen serpent which Moses erected, the likeness of that which had wounded men, should yet avail to heal the Israelites in the wilderness, it is not to be wondered at that faith in Him, the looking up to Him, should be the means of *eternal life*. Not, however, the mere looking at Him; not the having been once regenerated; but the having been grafted into, and remaining in, the good olive-tree.

Chrysostom.
Rom. xi. 20
—24.

The benefits, then, of Christ's death are twofold—

(1) It brings deliverance from evil, heals the wounds and corruption of sin, and saves us from the consequences of past wickedness.

Cajetan

(2) It is the gift not of a few fleeting years, but of an *eternal life* and inheritance with Christ.

The looking at the brazen serpent saved the Israelites in the wilderness from temporal death, but that which is here offered is the mightier deliverance from spiritual and eternal death. Therefore, as the obedience of the Israelites was necessary to their deriving any benefit from the brazen serpent, so we must receive the gift of regeneration in the way which Christ has marked out to us, through the door of baptism, by water and the Spirit. So much more glorious is the antitype than the type: the latter was but the means of salvation from the death of the body; but the lifting up of Christ by His passion and ascension into heaven and our engrafting into Him, save us from eternal death. While, moreover, the brazen serpent was but the unconscious means of healing those who had been bitten by serpents, and who looked to it in faith; the crucified Jesus Himself cured the wounds of sin by His death, and healed the deeper corruption of the soul.¹ This was indeed the recognised type of salvation: thus the author of the Apocryphal book of the Wisdom of Solomon speaks of the brazen serpent as a sign of salvation: *When the horrible fierceness of beasts came upon*

Luca Brug.

Augustine.

Chrysostom.

¹ It was not the mere looking at the brazen serpent that was efficacious, but the looking to it in faith at God's command. Hence the passage in Numb. xxi. 9 is paraphrased in this sense in the Targums. The Targum of Jonathan is in these words: "It was when a serpent had bitten a man, and the serpent of brass was gazed at, and his

heart was intent on the name of the word of the Lord, he lived." The Targum of Jerusalem only varies in expression: "It was when any one had been bitten by a serpent, and his face was uplifted in prayer unto his Father in heaven, and he looked upon the brazen serpent, he lived."

Thy people, and they perished with the stings of crooked serpents, Thy wrath endured not for ever: but they were troubled for a small season, that they might be admonished, having a sign of salvation to put them in remembrance of the commandment of Thy law. For he that turned himself towards it was not saved by the thing that he saw, but by Thee, that art the Saviour of all. For Thou hast power of life and death: Thou leadest to the gates of hell, and bringest up again.

Wisdom xvi.
5—7, 13.

* * * “Domine Jesu Christi, qui à Deo venisti Magister, doce nos uti ratione, separari à malis, vincere prolem spiritualium vitiorum principem, confiteri nomini Tuo, imitari signa Tuæ humilitatis; ut respondeamus duplici nativitati, renascamur et nos ex gratia per aquam baptismi,

verbi, et multiplicium lacrymarum; ut adipiscamur Te, summam sapientiam, pro nobis in deserto exaltatum. Doce nos prudentiam mundi, carnis, et diaboli, per abrenuntiationem rerum, voluptatum, et superbiæ, patibulo pœnitentiæ condemnare. Amen.”—*Albertus Magnus*.

THE FIRST SUNDAY AFTER TRINITY.

ST. LUKE XVI. 19—31.¹

(19) *There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day.*²

Irenæus,
lib. iv. c. 4.
Tertullian de
Anima.
Origen.
Ambrose.
Gregory.
Augustine.
Barradius.
Jansen Yp.
Dion. Carth.
Luca Brug.
and others.

Chrysostom.
Theophylact.
Cyril.
Titus Bost.
Gregory Naz.
and others.

By many commentators this part of the Gospel has been considered a real history; but the chief grounds for so thinking it—the absence of any declaration of our Blessed Lord that it is a parable, and the introduction of the name of the poor man—are hardly sufficient to guide us to this conclusion: others amongst the early commentators, whose names are of great weight, regard it as a genuine parable: whilst some, combining these two distinct, but not necessarily opposing, opinions, think that it is of a mixed character; that it is partly history and partly parable, the narration of a real incident which Christ places before His hearers to convey to their minds spiritual lessons; or that it is, as one has called

¹ “Joannes in hodierna Epistola dicit: *Deus charitas est. In hoc apparuit charitas Dei in nobis, quoniam Filium suum Unigenitum misit Deus in mundum, ut vivamus per Eum, &c.* Hæc hodierna fuit Epistola. Nemo tam simplex est quin intelligat quamobrem hodierno Evangelio assignata sit. Si in divite charitas desiderata fuit, certè æquum est ut nos tanto magis ad charitatem provocemur et admoneamur. Si illum duritia sua in infernum pertraxit, in flammam æterni ignis, in tantam angustiam ut guttulam aquæ peteret, nec illi tamen contingeret; meritò nobis acclamatur, *Diligamus nos.* Quapropter Epistola hæc et Evangelium optimè inter sese consentiunt. Quàm acriter

Evangelium inutilem fastum et immo dicam prodigalitatem culpatur, quam nonnulli in suis divitiis exercent, non obstante magna et manifesta necessitate ac defectu quem in Christianis, fratribus et vicinis suis, quotidie vident; tam nos seriò Joannes hortatur ad charitatem, quæ fons est omnis beneficentiæ erga proximum nostrum.”—*Ferus.*

² On the connection between the parable and verse 13 of the same chapter see Dr. Townson's Works, vol. i. p. 192. The teaching in the interval between these verses seems parenthetical, and to have been occasioned by the derision of the Pharisees, and intended as a rebuke to them for their rejection of His doctrine.

it, parabolic history.¹ But this, after all, is the characteristic of several of the parables of Christ, and may possibly be of all of them—real incidents, from which He draws for us a spiritual lesson—historic or common-life facts, of which He alone could reveal the inner spirit, but which were not less facts because He has presented them to us as lessons also for our instruction, warning, or comfort. His miracles do not cease to be miracles because they were not only miracles but also signs significant of the deepest truth.

This parable was spoken to the *Pharisees, who were covetous*, and who had *derided Him* after they had listened to the parable of the Unjust Steward. It is therefore covetousness or avarice against which our Blessed Lord here warns us; not against riches, but against the dangers of riches, and that spirit of avarice which they naturally foster. His words are directed not against having riches, but against loving them; not against those who use them aright, but against those who heap up riches or spend them solely upon their own gratifications. In the parable which occurs in the early part of the chapter He had shown us that good works are our greatest wisdom, and that they will be amply rewarded hereafter. Here He goes on to point out to us that the neglect of such good works and the abuse of what God has intrusted to us—the selfish appropriation of the goods of our stewardship to ourselves only—will be punished in the next world.

This *rich man*, then, is not accused of any other sin. He does but, as men would say, live according to his means and station of life. There is no intimation that the riches which he possessed had been wrongfully acquired. To think this is to miss the whole teaching of the parable. It is the deadening effect of the selfish use of riches, however gotten, which is pointed out,² the love of wealth and worldly possessions, the using these gifts of God wastefully, and not employing them as those who remember that they are but God's stewards, the disregard of the needs of others, and that unmercifulness which is the effect of self-gratification

Enthymius.
Alb. Magnus.
Maldonatus.
Menochius.
Tirinus.

V. 14, supra.

Jans. Gand.

Königstejn.

Faber Stap.

Stanhope.

Alford.

Ludolph.

Soarez.

¹ "Historia parabolica."—*Albertus Magnus*. "Credo ego nec solam historiam nec solam parabolam esse, sed mixtum quiddam ex utraque."—*Maldonatus*.

² "Non accusatur hic dives rapinæ, nec quod inutili auro incubaret, ut Hesperidum serpens, sed quod deliciis afflueret cum alios consumeret egestas; et accusatur ut veteris, non ut novæ ejusque perfectioris, legis violator.

Quomodo igitur pœnam huic diviti inflictam evadet pars magna Christianorum?"—*Grotius*. "Notandum est tribus modis circa divitias contingit peccare; eas, scilicet — male acquirendo, male expendendo, et avare retinendo. Hic dives abstulisse aliena non reprehenditur, sed propria non dedisse. Nec dicitur quia vi quompam oppresserit, sed quia in habitis rebus se extulit."—*Peraldus*.

Augustine. and self-seeking of all kinds, all of which spring from forgetfulness that riches are goods intrusted indeed to men, but intrusted for others as well as for themselves. It is not the mere possessor of riches who cannot *enter the kingdom of heaven*; it is he who is possessed by riches—the man whose whole soul, whose intellect, whose affections, and whose will, are given up to them; who does not hold them, but whom they hold in their grasp and bend down to earth: he who is numbered among those *that trust in their wealth, and boast themselves in the multitude of their riches*.¹

Lanuza.
Ps. xlix. 6.

The poor man is named by our Blessed Lord; the rich man is merely spoken of as *a certain rich man*. If the parable had its foundation in any real incident, in any fact known to His hearers, we should naturally expect that the name of the sinner would not be recorded—

(1) Because Christ never held any one up to the censure of his fellow-men.

Barradius.

(2) Because, whilst the world chiefly concerns itself with those who are rich and powerful, Christ regards those who live to Him, and who, whether rich or poor in the estimation of men, are *rich in faith*: hence He names the poor man whose patience and faith were evidenced in his suffering poverty.

James ii. 5.

Stella.

The manner of this rich man's living is pointed out by three characteristics—

Soarez.

(1) He is *clothed in purple*; loving outward pomp and splendour, vain of his riches, and using them to minister to that vanity which seems to have been his besetting sin.

Cajetan.

(2) With *fine linen*—the token of ease and effeminacy.

Luca Brug.

(3) He lives delicately—he *fared sumptuously*. He was not a miser, but a profuse man, emphatically one in love with the *good things* of this life. And he *fared* in this way *every day*: it was no occasional indulgence on his part which our Blessed Lord is here reproving, but his habit of luxury—the mark of a soul wholly given up to the pleasures of the world.

Natalis Alex.

He is pointed out as a man abandoned to *the lust of the eyes in the purple and fine linen*, given up to *the lust of the flesh* in his sumptuous living, and betraying *the pride of life* in the constant abuse of riches.

1 John ii. 16.

Gorranus.

¹ “*Facilius est camelum per foramen acus transire, quàm divitem intrare in regnum cœlorum* [Matt. xix. 24]. Non dicit Christus is qui divitias possidet seu habet, sed *dives*; nomen enim divitis propriè de eo dicitur qui totum suum esse habet in divitiis, nullum præter illas habet aliud esse,

et quàm agere de his, quia divitem esse, proprietas ipsi est et attributum, quod totum implet subjectum. . . . *Homo erat dives*. Anima ejus, ejus intellectus, affectio, voluntas, his solum modo intendebant.” — *Lanuza in Homelias Quadragesimales*, t. ii. p. 171.

The character, then, that is presented to us in this parable is that of a man whose whole life was without fruits—one who was useless in God's vineyard, and who, in his habitual indifference to everything save his own gratification, neglected to regard the needs of others. It is not only active wickedness which will shut us out from the kingdom of heaven: passive neglect is as destructive of those purposes for which God has given life to us as positive acts of sin.¹ In the garden of Eden, which our Maker at the first prepared for man, we read that *out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food*, so that every tree therein should yield fruit after his kind; and every tree which bringeth not forth good fruit, John the Baptist tells us, is hewn down, and cast into the fire. In this garden we have a type of God's Church, and an example of God's dealings with men. It is not enough that we should be sterile as to the production of evil, neither is it true that we shall be safe because we are merely cumberers of the ground. The Great Master of the vineyard—this world—has placed us therein in order that we may bear good fruit, that we may be laden with deeds of righteousness, and bring forth the fruits of holiness, to His glory.

Topiarus.

Gen. ii. 9.

Gen. i. 12.

Matt. iii. 10.

Luke xiii. 7.

Lanuza.

As the history of the individual resembles that of the nation, and the life of every man has so great analogy to that of the corporate life of a whole people, it is not to be wondered at that the lessons which are addressed to the one seem equally applicable to the other; nor even that it is at times difficult for us to determine whether a parable has primary reference to a single member of the Church or to the whole body of the faithful. This is the case, in some respects, with this parable. The points of resemblance are of necessity many and close between the rich Jew trusting in his being the child of Abraham, and in his self-sufficiency, and the nation which had grown careless in the same confidence. Hence many have seen in this parable a reference to the two great divisions of the world, the Jewish and the Gentile people: the Jew proud of the riches of grace, wasteful of the blessings which had descended to him, and despising the spiritual poverty and sores of the nations without the covenant; considering all that he possessed his own, and not regarding it as the property of God intrusted to his keeping; while the Gentile at his gate longed for, but was refused, the very crumbs which fell from the rich man's

¹ "La vie qui fait le plus d'horreur aux hommes à cause des crimes grossiers qui sautent aux yeux est quelquefois plus supportable aux yeux de

Dieu, et moins dangereuse, qu'une vie toute payenne, couverte d'un extérieur innocent et d'une honnêteté mondaine."—*Quésnel*.

abundant table. And as the *rich man* of the parable was rejected of God because of his hard-heartedness and self-indulgence, whilst the *beggar* was preferred and received into the kingdom; so was the Jewish nation cut off and destroyed, whilst the Gentile people were called in and made heirs of the promises.

Hugo de S.
Chiaro.

(20) *And there was a certain beggar named Lazarus,¹ which was laid at his gate, full of sores.*

He was a *beggar*, and therefore his wants were known. He was laid at the rich man's *gate*,² the place where those in need sought alms, and was seen by every one passing in or out of his house; therefore the rich man could not avoid knowing his wants: so that here our Blessed Lord points out his inhumanity in neglecting the needs of his suffering brother, thus forced on his notice. Lazarus desired but *the crumbs* and fragments which were wasted at the table of the rich man, so that none could plead that he required more than could be given. He was but one—a *certain beggar*; so that none could excuse the neglect of the rich man, as though the multitude of suppliants was beyond his power to relieve.³

Natalis Alex.

Hofmeister.

Stella.

Though the name of the *rich man* is not mentioned by Christ, He gives that of the poor *beggar*, as though He were reading to us from the book of life, in which only the names of the saints and servants of God are recorded; passing by the name of the rich man, since it was not found written there, and as though he were unworthy of a notice from the mouth of God.

Augustine.

Bengel.

In reading the history or parable of these two men, let us

¹ "All that is said of Lazarus obviously describes only his outward *condition*; it intimates, however, at the same time his *frame of mind*; and both are exhibited to us in the *symbolical*, therefore not historical, but parabolical, *name*. That name is probably a Græcized form of אֱלֵאָזָר [God is my helper]; but it has also the sound of לֹא עֲזָרָה (Chald. לֹא) [without help—*non auxilium*]; and it thus describes by its double meaning both the external appearance and the inner condition of the man so named: before men he is *helpless*, and he is at the same time thrown before the gate of His mercy for God to help."—*Stier*.

Lazar is a contraction of Eleazar, so he who is called Eleazar in the Babylonian Talmud is called in the Jerusalem Talmud times without number רִיבְזִי R. Lazar, and R. Liezar is put for R. Eliezer."—*Gill*.

² "Πυλών—the range of pillars enclosing the court of the palace, through which the door opened to it."—*Olshausen*.

³ "Ad aperiendum cor divitis ait? Petrus Chrysologus totum corpus pauperis vulneribus aperit; ut in admonendo divite tot essent ora vulnera, et quem una esurientis non moverat vox, moverent multis vocibus multa vulnera."—*Novarinus*.

bear in mind what is one point of the parable, and one which underlies the whole account. These two men were equal in spiritual privileges: both were Jews, children of the covenant; both had listened to the teaching of *Moses and the prophets*. The difference of their condition after death arose solely from the different use which they made of the blessings of life, and of the things which they received in this world. Lyserus.

This parable, moreover, incidentally refutes the opinion of the Pharisees, that suffering in an individual was the consequence of his own sin. Olshausen

(21) *And desiring to be fed with the crumbs which fell from the rich man's table:¹ moreover the dogs came and licked his sores.*

Whilst the greatness of the poverty of Lazarus is marked in these few words, we may see also his humility and freedom from worldly desires. The sight of the abundance in the house of the rich man was an aggravation to his wants, and yet we read only that he desired, not clamoured; his piteous estate, not his words, were the claim of the beggar upon his rich brother, and he desired not great gifts, but merely *to be fed with the crumbs which fell from the rich man's table*. Novarinus.
This was his only care, as though his hunger caused him to forget the anguish of his sores.² The nakedness of Lazarus is shown in these words, that *the dogs . . . licked his sores*; whilst his weakness and exhaustion, almost the image of death, of which it was the forerunner, is indicated in his being too powerless to drive away the dogs which gathered about him. This, and not any contrast between the neglect of the rich man and the soothing effect of the dog's tongue,³ seems intended by the introduction of this proof of the beggar's helplessness. Throughout Holy Scripture, indeed, the dog is introduced in an evil sense, as the type of sinners, Bengel.
Cajetan.
Chrysostom.
Euthymius.

¹ The Vulgate here reads, *Et nemo illi dabat*, of which reading Luca Brugensis remarks, "Hoc etsi Græcè et Syriacè non legatur intelligatur oportet." It seems a repetition of part of the sixteenth verse of the previous chapter.

² "Fames est ærumnarum gravissima. Incrustatus uno ulcere Lazarus scatenti dolore corpori solatium flagitans non medicamentum postulabat, sed cupiebat saturari de micis, quæ de mensâ

Epulonis. Inter tanta vulnere non meminit doloris plagarum sed famis S. Chrysost. Hom. de divit."—*Barzia in Serm. lxx. § 1.*

³ Hardouin and Bengel think that the dogs licking the sores would have aggravated the pain which Lazarus suffered; but it is doubtful whether this is true, and if so, it does not seem to have been intended by our Blessed Lord.

1 Kings xvii.
6.
Melancthon
in Stier.

and as the instrument of punishment, rather than as a means of comfort and relief. He, however, who could make the ravens to minister to the needs of the prophet, could soothe the distress of Lazarus by these animals.

Tobit iv. 7.

Bede.

Stier.

Each of these men had his trial. That of the rich man was the sight and knowledge of the wants of Lazarus: this opportunity of good, instead of teaching him charity, was a means of hardening his heart. The trial of the poor beggar was the sight of the abundance, profusion, and waste in the house of the rich man; an opportunity of resisting the temptation to envy and a means of patience which he used to the strengthening of the grace within him. The one increased his condemnation in the next life by turning away his face from the poor man; the other was purified and perfected by the patience with which he endured this aggravation of his sufferings. It seems to have been the beggar's last trial, as the sight of the poverty of Lazarus was probably the last point in the probation of the rich man.¹ He was suffered to remain in this world, and the time of his trial was prolonged, until even this failed to lead him to repentance and a right use of the *good things* of this life; and then, when the mercy of God was only made a means of fresh hardening of the heart, he was taken away from a world in which he had been utterly useless.

(22) *And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried.*

Gorranus.

Bede.

The beggar died—not Lazarus: it was the want, and disease, and wretchedness of *the beggar* which *died*, his body of sores; it was Lazarus who *was carried by the angels into Abraham's bosom*.² He was taken first, released by God's mercy from his trials and sufferings; the rich man was left last, that he might have more time to repent of his hard-heartedness and want of charity. And Lazarus was *carried by angels*—not by one, but by many; for as there is joy with many angels at the repentance of every single sinner, so have many angels charge over each one of God's children.

¹ "Multæ domus erant in Hierusalem, multique viri et mulieres, ad quorum januam si jaceret mendicus Lazarus, et eleemosynam acciperet, et, quoad possent, illi mendicamenta præberent. Sed mira utique providentia Dei ante divitis hujus januam ponitur, ne, qui pauperes non quærebat, conqueretur se non nosse pauperem vel egeum; ante ejus igitur oculos con-

stituatur mendicus, et mendicus ulceribus plenus, ut tanto morbo affectus homo oculos divitis ad pietatem moveret: nihil tamen profuit huic epuloni diviti salus, quam illi Deus ante oculos collocaverat."—*Soarez*.

² Ἀπενεχθῆναι. "He was *carried away* from the place that was strange to him, and in which he was an alien, to his true country."—*Bengel*.

The beggar was carried by angels—*ὑπὸ τῶν ἀγγέλων*, by the angels to whom the ministry is assigned—into Abraham's bosom, into the place of rest and eternal joy, the banquet of happiness,¹ the kingdom of heaven, and the company of the faithful departed from this life.² This place of rest is called Abraham's bosom.

Sylvira.

Estius.

It is so called because he was the father of the faithful; not that he was the first who came there, but this abode of the children of the faith is called by his name, because he is the father of many nations, since in his seed all the nations of the earth were to be blessed. Again, as he was diligent in the duty of hospitality, and receiving strangers, entertained angels unawares, this harbour of rest to which angels bore the soul of Lazarus is called after his name who in this was the example and father of the faithful.³

Stella.

And this place of rest is metaphorically spoken of as a bosom, either—

(1) Because the faithful rest there like the young who are cherished and are at rest on the bosom of their parent;⁴ or,

Luca Brug.

(2) Because of the resemblance which heaven, the haven of the soul, bears to the port or harbour of earth, the bosom of the quiet bay in which the long sea-tossed bark at length finds rest.⁵

Jans. Gand.
Theophylact.

¹ "As it was usual with the Jews to represent the joys of heaven by a feast, and then partaking of them, by sitting down at a table with Abraham, Isaac, and Jacob; see Matt. viii. 12. And as their manner at meals was by lying along on couches at eating; he that lay next another might be said to lie or lean in his bosom: hence Abraham's bosom came to signify the near and internal enjoyment of happiness with him in the other world."—Gill.

² "*Sinus Abrahæ*, qui ante passionem Domini limbus erat, requies nunc est æterna: secundum id quod requies, per absentiam omnis mali, sic fuit limbus; sed, prout dicit, super hoc præsentiam omnis boni, sic est locus gloriæ, ad quem animas defunctorum optamus pervenire."—Topiarius.

³ "Habebat Abraham multum auri, argenti, pecorum, familiæ. Dives erat et in ejus sinu Lazarus pauper sub-latus est. In sinu divitis pauper. An potius ambo Deo divites, ambo cupiditate pauperes?"—Augustine.

⁴ "*Sinus Abrahæ*. Phrasis sumpta vel à puerulis qui parentibus sunt

charissimi, quos illi in sinu sive gremio fovēt, vel à vetusto more accumbentium mensis, in quibus secundus recubabat in sinu primi accumbentis; ut deferri in sinum Abrahæ sit admitti ad discubitu cum Abraham et Isaac et Jacob."—Lamy.

⁵ "Whither did they carry him? Out of this world's tumults and troubles into the port and haven of happiness, here called *Abraham's bosom*—a metaphor taken from sailors, who carry their ships out of the tempestuous waves into the good harbour or quiet bosom of the sea, where they may repose themselves; and it is called *Abraham's bosom*, for that he was the father of all them that believe [Rom. iv. 11]."—Dean Boys.

"Sinus dicuntur loca maris à procellis et ventorum turbine liberrima. Et quidem mundus iste velut mare fluctuat et ventis tentationum agitur maximè. Ante verò Christi adventum justorum animæ à corporibus libere egredientes non perducebantur ad portum cœlestis patriæ, sed interim in regione quietis manebant."—Stella.

Cajetan.

The absence of any word about the burial of Lazarus only implies that no care was taken for his burial, not that he was not buried; whilst the stress laid upon the burial of the rich man would seem to have reference to the pomp which attended his body to the tomb

Augustine.

Hitherto our Blessed Lord had spoken of the condition of these two in this life; now he speaks of their state in the next world. Before we follow them there, let us remember that the rich man's riches were not necessarily the cause of sufferings in the next life, nor was the poor man's poverty the source of his comfort; for this poverty of his would have brought him no whit nearer to the kingdom of heaven had not the evil things which he endured in this life been sanctified to him, and had he not borne with patience his trials, and been purified by enduring. Thus also the warning given us by the history of *the rich man* is against the abuse of riches and of the *good things* of this life. He who uses good things rightfully reaps from such use a large reward. He who uses good things wrongly, who feeds and increases his natural selfishness by perverting the gifts of God, will reap only evil; whilst he who uses evil things rightly, who preserves his faith unshaken in adversity, and increases in patience amidst the sufferings of this life, turns those *evil things* into the materials of reward in the world to come.

Stanhope.

The rich man, we are told, *also died*. His soul had died long before, amidst the profusion of bodily comfort and luxuries; now, after his soul had hopelessly died, and opportunities for good were unheeded, his body *also died*.¹ And as in natural death the soul is separated from the body, so by that death in sin which was the portion of the rich and unmerciful sinner his soul was separated from the joys and glory of which this poor man was partaker, and he lifted up his eyes amidst the gloom and night of hell.

Royard.

Konigsteyn.

(23) *And in hell he lift up his eyes,² being in torments, and seeth Abraham afar off, and Lazarus in his bosom.*

The rich man saw *Abraham afar off* in rest and happiness, and in that sight saw that it was not his riches which had

¹ "Mortuus tunc est corpore, sed erat illi antè anima mortua; nihil enim agebat ex operibus animæ; nam totus fervor qui provenit ex dilectione proximi expiravit, et erat corpore defuncto defunctor."—Royard.

² "Rectè dicitur, *elevans oculos suos*, quos semper defixerat in terram, et ad Christum ac ejus membra clauderbat: verò illi aperientur; nam oculos quos culpa clausit, aperiet poena."—Salmeron.

condemned him, since *Abraham* also was a man who had great possessions. It was the pride, and indifference to the wants of others, which too often indeed come with riches, but which are no part of them, that led to his *torments*. Novarinus.

Neither *Abraham* nor *Lazarus* was *in hell*, in our meaning of this word, since they were in perfect peace and rest. Theirs was no place nor state of torment. *Hades* and *Gehenna* differ—

(1) As a whole differs from its part. *Gehenna* is but a portion of the unseen world or *Hades*.

(2) As things present differ from those which are only about to be.

(3) They differ, again, as the one, *Hades*, is the receptacle of all disembodied souls; the other, *Gehenna*, is the place only of evil souls. Bengel.

The *torments* of the evil in the world to come are two-fold—

(1) That which arises from the sense of the privation of eternal happiness. Hence we are told that the rich man in his *torments* saw *Lazarus* at rest in the bosom of *Abraham*.¹

(2) That which comes from the keen sense of punishment. Natalis Alex.

And it is no one torment which the rich man feels: he is in *torments*, feeling the torture of desires unfulfilled, and the goading of unrestrained envy at the sight of happiness beyond his reach; and, above all this, the knowledge that he was self-exiled from heaven, and that he had made by his sins that hell which he was enduring.² Stier.

(24) *And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.* Mark ix. 44.

He cried to *Abraham*, calling him *father*, as he had trusted to his being a child of the covenant, and had ex-

¹ "Levat oculos in Lazarum, qui prius Lazarum non erat dignatus videre: extorquet à divite pœna, quod non potuit pietas."—*Novarinus*.

² "Le riche réprouvé voit de loin Lazare dans le sein d'*Abraham* revêtu de gloire et d'immortalité, première circonstance de son supplice. Ce mendiant couvert d'ulcères, qu'il n'avait pas même daigné autrefois honorer d'un seul de ses regards, est dans le lieu de paix et de rafraîchissement, tandis que lui-même se sent dévoré par les ardeurs éternelles. Quel parallèle alors! quels désirs de

lui avoir ressemblé! quelle secrète rage de ne lui ressembler pas! Il voit en même temps toute l'étendue des biens qu'il a perdus, et les maux irréparables qu'il s'est préparés. Il regarde cette paix, cette sérénité, ces délices toujours nouvelles, dont jouit Lazare. Il retombe d'une manière affreuse sur lui-même, et d'un coup d'œil s'offre à lui tous ses malheurs. Plus déchiré par l'image toujours présente du bonheur dont il est déchû, que par l'horreur des peines qu'il endure, le ciel, dit un Père, le brûle plus que l'enfer."—*Massillon*.

Jans. Gand. expected salvation from his being a child of Israel. He calls him *father* whose son after the flesh he was, but not after the faith; and whose hospitality and works of mercy he had never imitated. For *if ye were Abraham's children*, is the language of our Blessed Lord, *ye would do the works of Abraham*. The cry of the rich man is the same cry which the beggar had used in his life of suffering, *have mercy on me*; and the rich man's cry is of as little avail now, as the poor man's cry had been. Here the one was not heard; there the other cry cannot be. He who refused a crumb of bread is in turn refused a drop of water.

He asks for a drop of water, even though only so much as could be taken up by the *tip* of the *finger* of Lazarus—that is, for his help; ¹ and he asks for ease for his *tongue*, the instrument of his sin; hence it is put for the memory of his guilt: ease for a reproaching conscience, and deliverance from the racking remembrance of his past covetousness and selfishness. The tongue had been the instrument of his luxury, and thus the chief means of his offence; this is spoken of now as suffering most amidst his torment, for *wherewithal a man sinneth, by the same also shall he be punished*.² As in the pictures of the Saints the instruments of their sufferings are borne as the emblems of their glory, so this instrument of sin became to the sinner the means of his punishment.

The sufferings of the rich man are spoken of as *torments* arising from physical causes, the *flame* of fire, as if they afflicted his body. By such corporeal images alone can spiritual truths be made known to us whose knowledge comes through the means of the senses. It is not meant that he had now a body, for that was in the tomb; and so he could not have a *tongue*, nor can he receive comfort from the *finger* of Lazarus, who equally with himself was no longer in the body. Neither could his *torments* be caused by material fire, for such could not cause pain to an incorporeal substance. The expression of his *torments* implies the greatness of his sufferings, from those desires which had been made a part of his nature during his lifetime, and which could not now be satisfied; and what he prays for is even the slightest intermission of his pains.³

Cajetan.

¹ "Notandum quòd lingua et digitus metaphoricè dicuntur in animabus separatis, quales erant animæ Lazari et divitis; sicut enim in Deo, qui Spiritus est, manus dicitur virtus Ejus operativa, similiter in Lazaro hic per digitum intelligitur virtus ejus auxiliativa, et per linguam divitis virtus conceptus mentis expressiva. Unde non in vera, sed imaginaria,

lingua punitur, dum per imaginationem in memoriam peccata linguæ revocat."—*Ludolph*.

² "Ubi peccatam, ibi pœna."—*Gregory*.

³ "Desire is always a great torment. 'Tis the same to the soul that thirst is to the body."—*Norris on the Beatitudes*, Disc. i.

(25) *But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.*

Joh. xxi. 13.
Luke vi. 24.

This is God's answer to the sinner. He calls him still by the name of *son*, showing us that it is not by any failure of His patience nor of His love that the sinner is *tormented*, but that it is his own act, done in despite of grace and contrary to the will of the Father of all. He says *son*, showing him that though he had lost that to which he was born—that heirship which nature and grace had given to him—it was not God who had cast the sinner off, but that, by the deliberate choice of evil, he had trampled under foot his sonship, and had renounced his birthright.

Gorranus.

Chrysologus.

Remember. It was this act of memory which was in itself the torment and the punishment of the rich man. The remembrance that we were once the children of God, walking in His commandments, and comforted by His presence; that we have freely received of the *good things* of His grace; and that we have, in despite of all the privileges which He has given us, trampled them all under our feet, will be the greatest source of regret and the keenest torment to us in the future state. *Thou in thy lifetime*—that time which has been spent in ease, and revelry, and sin; spent to thyself, and not to God and for thy fellow-men; to thine own gratification, and not to the fulfilment of thy duty to God. Thus *thou receivedst thy good things* from God; things, therefore, which were in themselves good, and which *thou receivedst* lawfully,¹ but which thou, forgetting for what cause they were given thee, didst accept and embrace as thine own, and keep to thyself, instead of distributing them, as thou wast bound, to others. *Thy good things*—those things which thou desiredst and regardedst as good, and which a right use would have made a source of good to thee.²

Stier

Massillon.

Stella.

Jans. Gaepl.

Cajetan.

Good things. The things which God gives to us are good, inasmuch as if we use them aright they become the means to us of doing good, and of becoming good, and so of receiving good in the world to come. But there is a terrible personal application of these words to the rich man. Abra-

¹ "Recepisti dixit, non rapuisti."
—S. Bernard, *Opera*, t. i. p. 6.

² "Ecce dum dicitur, *recepisti bona in vita tua*, indicatur et dives iste boni aliquid habuisse, ex quo in hac vita bona reciperet. Rursumque, dum

de Lazaro dicitur, quia recepit mala, profecto monstratur et Lazarum habuisse malum aliquod, quod purgaretur. Sed mala Lazari purgavit ignis inopiae, et bona divitis remuneravit felicitas transeuntis vitae."—Bede.

ham speaks of *thy good things*—those things which alone the rich man cared for, and which he thought to be good, and to be his own good, to be used as he willed, and for which he was accountable to none. *Good things*—

Gregory.

(1) Those earthly goods—money, and *purple and fine linen*, and delicate food—in which he delighted, as those *good things* which made life joyous.

(2) He had already received upon earth a reward for any measure of good that he might ever have done.

Luke xv. 12,
13.
Corn. & Lap.

(3) *Good things*, the portion which fell to him, and which he, like the prodigal son, could claim, and which, like him, he had already wasted.¹

Those things which he thought *good*, and which might have become good to him, he had turned into evil; whereas Lazarus, who had received *evil things*—poverty, sickness, loneliness—by a patient endurance of suffering had converted these things, which are naturally evil, into the means of eternal blessedness.

Ludolph

All this was recalled to the memory of the rich man; and by it we are taught that we shall carry with us into the next world the memory of the events of this life, perfected doubtless by the absence of the body; and as, on the one hand, the recollection of what we have lost, the sight of joys in which we can have no share, will greatly augment our punishment; so the memory of the sufferings which we have endured in this life, and how we have been perfected by endurance, will increase our thankfulness for His mercy who has laid these tribulations upon us, and has strengthened us to bear them with patience.

Stella.

(26) *And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.*

A *great gulf* or chasm—not, that is, a local boundary, but a separation of condition between the good and the evil; a distinction which is irreversible, since it has been appointed by the decrees of God. And it has been *fixed*, or confirmed, because after death the condition of man cannot be changed; his state is unalterable, so that Abraham was wholly unable, had he been willing, to aid the sinner.

Maldonatus.

Ambrose.

Königsteyn.

¹ "Sed nonnè et Abraham qui hæc dicebat, receperat bona in vita sua: de quo scribitur quod erat dives valde? Respondeo, non ea acceperat tanquam

bona in quibus conquiescerat et ex quibus perciperet consolationem, iis fruendo ad voluptates et lusum, sicut hic dives."—*Estius*.

We have here—

(1) The reason why the rich man ought not to be assisted: he had received his good things, and had wasted them, and turned them to evil.

(2) That, by Divine appointment, there is not to be after this life any passing from one state to another. It is within ourselves that the first reason is to be found for our rejection. We have by our evil living cast ourselves out from our promised possession; we are self-rejected through the abuse of those *good things* which God has given us. The appointment of God is only that which in a secondary sense is the cause of our punishment in the world to come.

Stella.

(26) *Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: (28) for I have five brethren;¹ that he may testify unto them, lest they also come into this place of torment.*

It would appear from this that he who possessed the riches of his *father's house* must have been the eldest son. Yet he leaves *five brethren* behind him; which would seem to indicate that his life had been but a short one, that he had enjoyed his misused riches but for a brief time.

Soarez.

Most commentators form some conjectures as to the motive which dictated this prayer of the rich man, that *Lazarus*² might be sent, and many suppose it to be the shame which he felt at the sight of his brethren, and the aggravation which their presence would be to his sufferings. This, however, is a secret of the unseen world, into which we have no means of penetrating. What we may gather from these words is the assurance that those departed from this life, even though by their own sins they are excluded from happiness, yet remember and are interested in the condition of those whom they have loved, and with whom they have associated in this life; whilst the remembrance

Hugo de S.
Charo.
Ludolph.
Estius.
De Sent. lib.
iv. dist. ult.

¹ "Perhaps these were five Pharisees who had especially *derided* our Lord (verse 14), and who did not hear the law and the prophets so as to obey (verses 16, 29), and who were like the rich feaster, if not externally, at least internally. Certainly the Lord knew the inmost character, and also the number, of such persons (see verse 15). The sixth brother was he who was now crying aloud in hell. In contrast to

those six, one individual, a seventh, viz. Lazarus, who also was of the posterity of Abraham, reached the bosom of Abraham."—*Bengel*.

² "Non simpliciter quempiam ex mortuis mitti, sed Lazarum, rogat, ut videant eum coronatum in gloria et incolumitate qui viderant ante infirmum et contemptum, fiantque testes tanti miraculi et tantæ gloriæ spectatores."—*Königsteyn*.

Konigsteyn.

of their past sins of omission and commission is ever before them, and must needs add to the weight of their punishment. Beyond this certainty, we are perhaps taught by this request of the rich man that the sufferings of the wicked, even though of one so self-indulgent in life as this sinner, teach somewhat of charity and a regard for others.¹

Gregory Mor.
lib. xv. c.31.

Nothing that we meet with in the account of his profuse selfishness would lead us to infer that he was wholly depraved and beyond the reach of all feelings of compassion. Indeed the sinners who are set before us by way of warnings, both in the Old and New Testaments, generally possess the characteristic of softness and natural amiability. There is, therefore, nothing in the account of this rich man which is opposed to the belief that the request which he made arose from genuine regard for those whom he had left behind him in this world.

Massillon.

It is, however, true that the presence of the companions of sin would aggravate the sufferings and increase the punishment of the lost soul. It is so even in this life; it must needs be more so in that world where their presence would be a memorial of the sins of the past existence, and of the hopelessness of present sufferings.²

Let the avaricious remember in this life that they wrong those to whom their riches are left in two ways—

(1) By the taint of their evil example.

Quesnel.

(2) By the curse which ill-gotten and unblest riches bring with them.

Isa. viii. 20;
xxxiv. 16.
John v. 39,
45.
Acts xv. 21;
xvii. 11.

(29) *Abraham saith unto him, They have Moses and the prophets; let them hear them.*

Barradius.

He says not, let them read, though he is speaking of the writings of *Moses and of the prophets*; but he says, *let them hear*, because in Holy Scripture to hear means to obey. *Let them hear Moses*, as the great teacher of morality, whose books contain the precepts and prohibitions which are to be remembered. *Let them hear the prophets*, as the expounders

¹ "When the rich man became hopeless of his own deliverance, the remembrance of his brothers entered into his mind; for the punishment of the wicked very often uselessly stimulates their minds to love, so that they then love their relations, who before in life loved neither themselves nor their kinsmen. He loves not himself who binds himself with sins."—*Elfric's Homilies*.

² "Orat non pro fratrū salute, quā non tangitur reprobis, quamvis eam obtendat, sed pro se, ne tormenta ipsius ex consortio fratrum quos malè educaverat, quibusque prava exempla reliquerat, augeantur; ne, si similiter actā vitā, venirent in eundem locum, ex hujusmodi societate cresceret misero mali sensus."—*Luca Brugensis*.

of the Divine will, whose writings contain the revelation of God's promises and the assurances of His grace.¹

Hugo de S.
Charo.

(30) *And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.*

John xii. 10,
11.

(31) *And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*

The rich man had himself been unmoved by the teaching of *Moses and of the prophets*: he thought, therefore, that his brethren would despise them as he had done, and he asks for what he thinks would be a more effectual instrument of faith. The authority of Holy Scripture, however, is more sure and convincing than the declaration of any one who had been raised from the dead. After speaking of the evidences which the Apostles had through the medium of their senses, St. Peter yet adds, *We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place.*²

Ælfric:

Luca Brug.

2 Pet. i. 19.

They will repent. The blindness and hard-heartedness of the sinner are incredible instances of folly to those who are removed from the midst of the temptations to sin which entangle the men of this world. The poor rich man feels sure that with such evidence his brethren *will repent*, though he in his lifetime despised stronger evidence and louder calls. But the truth of these words, *If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead*, was soon after made evident. Though Lazarus was not sent on this mission, yet another Lazarus was raised by our blessed Lord from the tomb; but the fact of a resurrection from the dead, which seemed to the rich man irresistible, was so far from convincing those who doubted of or denied Christ to be the Messiah, that we read, *Then from that day forth, when Lazarus was raised from the dead in the presence of a great multitude, they took counsel together for to put Him who had wrought this miracle to death.* And when a yet greater evidence of almighty power was given, and Christ Himself rose from the tomb, this fell without effect upon hearts which were not convinced by

Bengel.

John xi. 53.

¹ "*Habent Moysen qui docuit moralia agenda, et prophetas qui docuerunt mystica et credenda, et ista sufficiunt ad salutem.*"—*Lyra*.

² "Sufficientissimè nobis salus per sacras literas nuntiata est, Deique voluntas prædicata . . . ne igitur dicat

Christianus, O si ego viderem Dominum, pœnitentiam agerem. Habes Evangelium ac sanctorum Apostolorum epistolas; vive sicut legis, et salvaberis gratia Domini nostri Jesu Christi."—*Soarez*. See on this passage S. Chrysostom on Galatians i. 8, 9.

Moses and the prophets. So that these words are a prophecy of that heart of unbelief which should be found in mankind, notwithstanding the resurrection of Christ. But Christ introduces Abraham thus speaking, to show that He would have the Scriptures accounted more worthy of belief even than one who had been raised from the dead. Thus also St. Paul, speaking in accordance with the mind of Christ, prefers the Scriptures to *an angel come down from heaven*. And justly so: for the angels, however mighty they may be, are but servants and ministers; but the Scriptures are all written and sent, not by servants, but by God the Lord of all.

Olshausen.

Gal. I. 8.

Chrysostom,
Hom. in Gal.

Ælfric.

Stella.

Neither will they be persuaded. Those who neglect the commandments of the old law—*Moses and the prophets*—and turn away from all moral teaching, can never fulfil the sublime commandments of Christ, who *rose from the dead*.

As the knowledge of God in another world will not come to us through the organs of sense merely, but through the intellect, therefore God has made the knowledge of Himself which we are to acquire during the time of our probation to be dependent, not on the imperfect and uncertain medium of sense, but on the exercise of that faculty which will then be the instrument of spiritual apprehension.

* * * “Domine Jesus Christe, cū sim omninō pauper virtutibus, plenus peccatorum ulceribus, mendicus ante januam Tuæ misericordiæ positus, cupiens saturari de micis exemplorum quæ cadunt de mensa divitum filiorum Tuorum, qui induuntur purpura passionum, et epulantur quotidie splendide ferculis virtutum, veniant canes, doc-

tores Tui, ut lingant vulnera peccatorum meorum, ut moriens mundo, deporter ab angelis in sinum contemplationis cœlestium; audiam Moysen et prophetas, declinando à malo et faciendo bonum, ut ex mortuis operibus resurgens, sperem vitam habere æternam. Amen.”—*Ludolph*.

THE SECOND SUNDAY AFTER TRINITY.

ST. LUKE XIV. 16—24.¹

(16) *A certain man made a great supper, and bade many.*

Isa. xxv. 6.
Matt. xxii. 2.
Rev. xix. 9.

THREE great truths are taught us in this parable—

(1) The bounty of God in this offer of mercy to all mankind.

(2) The perversity of man in preferring the perishable goods of this world to everlasting happiness in the presence of God.

(3) The consequence of that perversity—exclusion from the supper prepared for man. Peraldus.

Our blessed Lord had just before spoken of that recompense which should be given to the charitable man *at the resurrection of the just*. This reference to the reward which should be given in the kingdom of God drew from *one of them that sat at meat with Him* the exclamation, *Blessed is he that shall eat bread in the kingdom of God*. The happiness and rest which shall be the lot of the righteous in the presence of their Father was of old expressed under the figure of an abundant banquet: that, however, which was at the first an expressive figure had become, in a great measure, materialized, as the Jews had lost their hold of the true spiritual nature of Christ's rule and kingdom. The parable which our Blessed Lord spoke in answer to this exclamation shows us that though our Father has indeed prepared good things for us, yet that only they shall share in the blessings of heaven who reply to His call and obey the message which Stella.

V. 14.

V. 15.

Isa. xxv. 6.

¹ "The Gospel and Epistle parallel excellently; for we come to the great supper, commended to the one by faith, and love commanded in the other."—*Boys on the Dominical Epistles and Gospels*. "Dominica præcedenti audi-

vimus de pœnis damnatorum et gloria beatorum; hædierno ostenditur in Evangelio quod propria culpa provenit, et negligentia excludi a gloria et includi in pœna."—*Königsteyn*.

He has sent. At the same time Christ corrects the notion of the great majority of the Jewish people, that only the descendants of Abraham should be admitted to partake of that happiness.¹

Kuinoel.

Cyril.

Isa. xxv. 6.

Matt. Faber,
Heb. iv. 9.

A certain man—that is, God the Father—*made a great supper*. Under this figure of a *feast of fat things* is expressed the whole of the latter days, from the advent of Christ until the consummation of all things, the time of the gospel dispensation together with the period of that *rest* which *remaineth to the people of God*. This feast is—

(1) The incarnation of the Eternal Son, and the happiness which flows to us from the strength which Christ gives us in uniting our flesh with His Divine nature.

(2) The Holy Eucharist, in which the benefit of the incarnation of Christ is conveyed to the souls of the faithful partakers.

(3) The joy of heaven, of which after the resurrection we shall be made partakers, and of which we have been made inheritors through the incarnation and death of Christ.

Salmeron.

These three are but one blessing: it is by virtue of the first that we are able to enter in to the feast; by the other that we are made partakers of its fulness.

Dan. ii. 28.
Hos. iii. 5.

Rev. xiv. 13.

Matt. xxii. 1
—10.

Corn. & Lap.

John ix. 4;
xi. 9.

The Christian dispensation and celestial glory are spoken of by this name, *supper*, since it was in the *latter days* of the world, *in the fulness of time*, that Christ came. It is at the end of our life and of the world that we can receive the full benefit of Christ's resurrection. It is a *supper*, since there is neither toil nor trial after, for we shall then *rest from our labours*. In this consists the difference between the present parable and a similar one in the Gospel of St. Matthew. There our Blessed Lord speaks of a *dinner* given by the King of kings, the feast of the militant Church; here He speaks of the *supper*, the feast and the rest of the Church triumphant. Such rest from the toils of life is appropriately spoken of as a *supper*—

(1) Because it comes after the labours of the day, the time of man's life on earth.²

¹ "Judæi felicitatem in regno Messiano expectandam comparare solebant cum cœna et convivio, atque inter convivas nominabant imprimis majores suos Abrahamum, Isaacum, et Jacobum, quo significarent unice Judæos hujus felicitatis fore participes. V. ad Matt. viii. 11; Luc. xxii. 30. Jesus igitur, hanc Judæorum loquendi consuetudinem retinens, hac data occasione proponebat parabolam, qua docere volebat auditores

suos, cum Judæi maximam partem bona et commoda regni Messiam ipsis oblata repudiarent, alias gentes illorum participes fore."—*Kuinoel*.

² "Mundus suos ad prandium invitat sed ipsos absque cœna relinquit in vita nimias delitias ac voluptates offert, vesperi verò, id est, mortis hora convivas suos fame erectos et absque cœna dimittit."—*Ph. Diez*.

(2) The supper is the meal at the end of the day; the chief meal amongst the ancients, as the happiness of heaven is the chief result of man's life of faith upon the earth. Matt. Faber.

(3) Of this supper the lamb which was slain and sacrificed in the evening by the light of torches was an ever-recurring type; for there, amid the joy of the beatific vision of the *Lamb slain from the foundation of the world*, we are told that in the New Jerusalem there is *no need of the sun, neither of the moon, to shine in it: for the glory of God doth lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it.* Cyril.
Matt. Faber.
Rev. xiii. 8.

And this supper, this feast of joy and rest in heaven, is called a *great supper*—great in respect of the number which shall be there; for, as Christ tells us, *many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.* So that there shall be a *great multitude, which no man can number, of all nations, and kindreds, and people, and tongues.* Great, therefore— Rev. xxi. 23,
24.

(1) Because He who has prepared this supper for mankind is great¹—a *great God, and a great King above all gods.* Matt. viii. 11.

(2) Because it is for the whole world—for those amongst the Jews who were first called, and who obeyed the call, as well as for the Gentiles who were brought in upon the national apostasy of the covenant people of God. Rev. vii. 9.

(3) Great in respect to the company which shall be there—God the Father, the incarnate Saviour, and the Holy Spirit, as well as angels and saints. Ps. xc. 3.

(4) Great because of its duration—it will be an eternal feast. Cyril.

(5) Great because of the place of that joy and rest—heaven. Boys.

(6) Great because of the source of that joy, the greatness of that rest, and the glory of that beatific vision; for *eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him*—the unspeakable fruition of the presence of God Himself. Barradius.

(7) Great because purchased for us at a great price, that of the humiliation and death of the Son of God. Boys.

(8) Great, not only absolutely, but also relatively; great in the mercy and love which has prepared it, compared with

¹ "Est cœna magna, quia Dei est: Deus invitat, Deus cœnam parat, Deus conviva est."—*Stapleton*. Magnam cœnam dicit; quia Deus, quo nil majus, cibi loco erit, solus sufficiens, ac potens animam humanam satiare, quam nulla alia bona saturare possunt aut implere."—*Novarinus*.

Gorranus.

the indifference of mankind and the fewness of those who obey the call of God and who come to that feast.¹

Chrysostom.
Gregory.

Our Blessed Lord here, as in other of His parables, speaks of the Almighty Father as man—a *certain man made a great supper*. Commentators remark that when God is represented as executing judgment upon man for sin, He is usually spoken of under the figure of a raging animal;² but when the Father's love and mercy are the object of Holy Scripture, that then He reveals Himself to us as man, sympathizing with us as man sympathizes, and compassionate towards us above the highest form of man's compassion.³ When man approaches nearest to the perfection of God—nearest in purity, in love, in justice, and in the greatness of his own nature—then he is also nearest to the true nobility of that nature which God has given him, and has made the closest approach to real manliness.

Heb. i. 14.

To this *supper*—to their true happiness—none can come unless they are called by God, who calls all men to Him. He does so at one time by the presence on earth of His incarnate Son, and at another by His angels, who are the ministers of God to man, and the first teachers of His Church. By His angels He announced the incarnation of His Son to the shepherds, and led the wise men from the East by a star. He calls men now at one time by miracles, at another by affliction and sickness. And not only by various ways: He calls us at various times—in the days of infancy and when reason is just dawning with us, in youth, in manhood, and in old age. His call is—

Barradius.

Stella.

(1) At one time the voice of God heard without us—the

¹ "*Cœna magna—Omnia magna sunt; tu solus parvus es et indignus; et tamen te quoque, homo, Deus ad illam invitat. Huc totam famem, sitimque applica; et ne desideres de cibis ejus (mundi et carnis), in quo est panis mendacii, Prov. xxiii. 3.*"—*Avancinus*.

² "Cum Dominus furorem suum atque viam significare vult, in Sacra Scriptura Tigris, Leo, aut Ursus vocatur, sicut apud S. Oseam ubi sic ait [xiii. 7, 8]: *Ego ero eis quasi leœna, sicut pardus in via Assyriorum. Occurram eis quasi ursus raptis catulis, et dirumpam interiora jecoris eorum, et consumam eos ibi quasi leo: bestia agri scindit eos.* Cum autem pietatem suam aut amorem insinuare vult homo appellatur. Atque ita dicitur apud Sanctum Zachariam: *Homo agricola sum* [xiii. 5]; et hîc:

Homo quidem fecit cœnam magnam."—*Ph. Diez*.

³ "Quando Scriptura Dei benignitatem ostendere vult, homini Eum comparat. Unde in Daniele, ubi gratia Novi Testamenti describitur, Deus Pater et Filius Ejus homini comparantur [Dan. ix. 21, x. 5]; nam quales nos sumus talem Se nobis exhibet Deus. Si homines sumus et vivimus sicut rationales creaturæ, Ipse etiam Deus homini comparatur; sin autem belluarum more vivimus, sicut equus et mulus, quibus non est intellectus [Ps. xxxiii. 9], fit nobis Deus fera terribilior. Homo itaque hic vocatur Deus, quia benignè et misericorditer nos vocat et allicit ad epulas vitæ æternæ, vocans nos dulciter et clementer."—*Stella*.

teaching of nature or the language of His messengers, and the preaching of His Word.

(2) At another time the Spirit of God stirring the soul of man to draw near to God, and illuminating the heart of man to understand Him who is the Truth; for He is ever the true Light, which lighteth every man that cometh into the world.

Alb. Magnus.
Joan i. 9.

(3) Again, we are called by sorrow, through trials and temptations, which are fitted to draw us closer to the side of our Lord. When the sinner is not drawn *with cords of a man, with bands of love*, then does God call with a voice which makes the sinner fear, and causes him to tremble, in order that he may return from his sin and seek again his God.

Peraldus.

Hos. xi. 4,
10.

And this supper is said to have been made for many. Many indeed were they who were first called to it—many of God's chosen people, who refused to attend to His call. But though the Jews were those who were first called by our Blessed Lord in the time of His dwelling upon earth, yet it was made for all, and God excludes none from that heavenly feast. Hence the invitation to come, as well as the promise of acceptance, was first given in paradise to the progenitors of the whole human race, and to all mankind in them; and thus it is that when the word *many* is used in one part of Holy Scripture, in other parts *all* is made use of with reference to the same mercy. Thus in one place we read that Christ came to *give His life a ransom for many*; in another place, that He *gave Himself a ransom for all*. And whereas here we read that *many* were bidden to this feast, yet elsewhere we read, *Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price*. So also the very invitation which our Blessed Lord gives us to this feast and to the rest is, *Come unto Me, all ye that labour and are heavy laden, and I will give you rest*.¹

Salmeron.

Matt. xx. 28.
1 Tim. ii. 6.

Isa. lv. 1.

Lyserus.
Matt. xi. 28.

(17) *And sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready*.²

Prov. ix. 2, 5.

¹ "Vocavit multos. Verbum omnes tametsi universalius videatur, alterum tamen multos ampliorem magnificentiam declarat."—Didacius Nissen.

² "I noticed that the friend at whose house we dined last evening sent a serv-

ant to call us when dinner was ready. Is this custom generally observed? Not very strictly among the common people, nor in cities, where Western manners have greatly modified the Oriental; but in Lebanon it still pre-

It was not any *servant* that was sent by the Father of mankind, but it was His own servant (ὁ δοῦλος), His special *servant*, who in the fulness of time came into the world, and who was sent to invite the *lost sheep of the house of Israel* to the feast of good things which had been prepared for them, and from whom all true servants of God derive their power to perform their office and their authority to summon men to the gospel feast, so that when they deliver the message entrusted to them, it is Christ who really declares it.¹ It was the Eternal Son, who took upon Him the form of a servant, and was made in the likeness of men, and came at the end of the day, the last age of the world, at supper time. And all, whether Apostles or Evangelists, who proclaim God's message, speak only with authority because sent by Him. And His Gospel was the proclamation to mankind that *all things are now ready* : *all things*—the forgiveness of sins through His blood, the cleansing from the defilement of sin, the communion of the Holy Ghost, the adoption of sons, and the kingdom of heaven : to partake of all these does our Blessed Lord invite us with this word *Come*, telling us that the way to heaven is now open to us, that redemption has been purchased for us, and that God's Holy Spirit is now given to abide with us, to comfort us, and to *guide us into all truth*.²

Christ came at this time to invite men to the Gospel feast; for though prophets of old had called men from their sins, and had made known God's mercy and love, He was now come to say that all which had been promised of old was fulfilled, and that *all things were now ready*. Though God was ever calling men from the time at which Adam fell, and inviting them to return to Him, yet none were admitted

vails. If a Sheikh, Beg, or Emeer invites, he always sends a servant to call you at the proper time. The servant often repeats the very formula mentioned in Luke—'Tefüddülü, el' asha hâder'—'Come, for the supper is ready.' The fact that the custom is mainly confined to the wealthy and to the nobility, is in strict agreement with the parable, where the *certain man* who made the *great supper* and *bade many*, is supposed to be of this class."—Thomson, *The Land and the Book*.

¹ "Servum suum servos omnes dicit, fors quia, licet plures re ipsâ essent, unus affectu et animorum concordia esse omnes videbantur, ac si in unum prædicatorum mentes charitatis vinculo

coaluisse."—*Novarinus*.

² "He that is all in all hath Himself provided all, and enjoineth His servants to tell this unto all, *Come*; for *all things are now ready*. Paradise was made before man was created, a great supper ordained, the guests as yet not invited. Here, then, is no place for merit; we cannot bring one dish unto the Lord's table, not one dainty to this heavenly banquet; nay, we cannot bring so much as a little sauce to quicken our appetite, not one good thought to stir us up unto a good work; but all our sufficiency is of God; electing alone, creating alone, redeeming alone, glorifying alone."—*Boys*.

to heaven, none saw God and entered into His glory, until after the death of Christ. He first *led captivity captive*, and enabled His saints to enter into the joy and the presence of His Father in heaven.¹ This admission into the glory of God's presence was *now ready*; for the invitation is not given, as formerly, for a future time, but for the present—*all things are now ready*. Behold, now is the accepted time, now is the day of salvation. His banquet stands *ready*—is ever *ready*: it is man that is unprepared; and by reason of the fact of his not being prepared is shut out from the feast of heaven, as those five virgins in the parable, who were found when the bridegroom came without oil in their lamps. The *supper time* (ἡ ὥρα τοῦ δείπνου—the hour of the supper)² is the type of Sabbath rest: and just as the Sabbath on earth, which is an image of heavenly rest, was preceded by a time of *preparation*, so that on the Sabbath there might be no necessity for labour, so also is it with us; before we are called to the banquet by death a time of preparation is given us, which we are bidden to use, so that when *the Son of Man cometh* we may be ready.

Ephes. iv. 8.

Coster.

Stier.

2 Cor. vi. 2.

Matt. xxv. 10.

John xix. 31.

Barradius.

Luke xii. 40.

The greatness of the *supper* which is here spoken of seems to be pointed out as well by the circumstances mentioned before as by this, that He who has come, and who invites us to this *supper*, is no ordinary *servant* or messenger, but the Lord from heaven. He came in all things *not to be ministered unto, but to minister*—to be the Shepherd who should seek the sheep which was lost: He began to bear our infirmities when He took our flesh upon Him: He it is who stands at the door, and knocks for admission into our hearts: He it is who ever guides us in our wanderings; in all things, through His great love for us, approving Himself the *servant* of His Father and the Minister of man.

Matt. xx. 28.

Rev. iii. 20.

Guerricus.

It is God's *servant* who is sent. Here is at once the authority of the messenger and the certainty of the message which He delivers.³ Christ comes to us with this authority,

¹ "Τὸν δοῦλον—*servum*. *Vocatorem*.

Apparet morem fuisse, qui nunc etiam multis in locis viget, ut vocati sub ipsam cœnæ horam iterum appellarentur; quod ipsum observare est apud Josephum in Estheris historia." — *Grotius*.

² "Horâ ipsâ cœnæ vocantur, cum antea possent, ne videntes ipsam horam cœnæ non advenisse, rem in aliud tempus differrent, et moras necerent. Scilicet nihil cunctandum est, cum Deus nos ad se suumque convivium

vocat." — *Novarinus*.

³ "Hic primum intellige. Nemo vocare ad nuptias debet nisi servus regis. Ergo peccator tu, qui diaboli servus es, quare enarras justitias Dei et ad ejus nuptias vocas? Secundò intellige neminem servum Dei manus vocationis debere sibi arrogare nisi mittatur, misit inquit servum suum, quomodo enim prædicabunt nisi mittantur [Rom. x. 15].—*Paulus de Palacio in Matt.*

that He came not of Himself, but that He was sent into the world by the will of the Father, and therefore His whole message was from Him. The parable speaks of the *servant*, not of servants. Though many may be commissioned by the Son to carry His message into the world, yet they are but the messengers of Christ; they have not, like Him, any power or authority of themselves; they are, at the best, but echoes of that one Word by whom the words of the Father were made known to man.¹

(18) *And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.*

The ingratitude of man in general, of human nature in its totality, is pointed out in these words, which tell us that the excuses made were uniform; it was as if they were made in concert, and uttered *with one consent*. We must not suppose, however, that this was the act only of the leaders of the Jewish nation;² the *excuse* which they made is that self-same one which rises from the heart, and is on the lips, of all who reject Christ. *All* (πάντες οἱ κεκλημένοι) —that is, all who were invited and who rejected the invitation did so on the grounds which are here mentioned.

The *excuse* is not that which indicates a scornful rejection of the invitation; it is the language rather of those who neglect or are indifferent to the invitation which is given them. And the source of this indifference is not a hardened heart, wilfully bent upon refusing the mercy of God; not a determination to sin: it is the deadening effect of lawful possession of the good things of this life that is pointed out.³ The parable is directed not against the possession of land, nor the pursuit of trade, nor married life, but against those who make these gifts of God to be snares to their souls and hindrances which keep them from obedience to God.

The three kinds of impediments, or of cares which hinder the slothful heart from yielding ready obedience to the call

¹ "*Servus*. Omnes ministri Evangelici sunt plures et unus: plures, quia per diversas mundi partes sunt diffusi; unus verò, quia ita doctrina, charitate, unione, ac concordia sunt inter se coadunati, ut non plures, sed unus, videantur."—*Sylveira*.

² "*Syræ regnum ex mercede pacta*

mihi debetur; terra Canaan mea est." —*Wicelius*.

³ "*Aurum vel argentum malis malum est, bonis bonum. Non quia eos bonos aurum et argentum facit, sed quia bonos invenit, in ipsum, bonumque convertitur.*"—*Augustine*.

of God, are the possessions of the world, the cares and occupations of traffic, or the anxieties and necessities of domestic life.¹ These obstacles answer to the three classes of snares spoken of by St. John, and which he tells us are *not of the Father, but of the world*—namely, *the lust of the flesh, and the lust of the eyes, and the pride of life*. Thus this *piece of ground*, the earthly possession which is pleaded as the excuse for not coming to the feast, answers to the third class in St. John's enumeration—it is *the pride of life*, the pride produced so commonly through regard for worldly wealth and station. This is the *first* and ever ready *excuse* which is offered for pride and for our slavery to the world. The love of earthly possessions lies at the root of much of our indifference to God.²

1 John ii. 16.

Stella.

Barradius.

Alb. Magnus.

I have bought a piece of ground. This and the next hindrance to the reception of God's mercy are those which the free will of man has interposed. *I have bought.* It is something which man has *bought* himself; something which he has deliberately done which prevents his acceptance of the offers of God. He has *bought* worldly possessions, and the price which he has paid is his own soul. *I must needs go and see it.* This is all the man of the largest possessions can do; he cannot retain them. He can but *see* what holds him in slavery; he cannot himself hold it. He must leave it behind him at last. Here again we seem to have the irrational character of the sinner's conduct pointed out. He is hindered by that which he has not yet seen, for he is not represented as seeing the field, and then buying it: he is losing heaven by his attempt to grasp that about which he as yet knows nothing; rejecting the certain for that which is uncertain, and which must fade away.³ *I pray thee have me excused.* His words are humble,⁴ however decidedly he is giving up the possession of eternal for the sake of temporal riches. And yet his words indicate that he has no wish to offend the giver of the feast. His is the common temper which loses salvation by neglect, and not by any active rejection of the offers of God; and in the midst of his indifference he still hopes for the favour of his lord, like those who have no time for their duties, no convenient season for the

Peraldus.

Konigsteyn.

Stella.

Prov xxxi.
16.

Peraldus.

Corn. & Lap.

¹ "Under these three heads are represented the three forms of care: first, the care of possessions; secondly, the care of traffic; and thirdly, the care of affection or social relations."—*Irving, Sermon*. p. 578.

² "Non ignem, non gladium, sic timeo, sicut libidinem dominandi."—

Bernard.

³ "Post cœnam non licebit videre villam."—*Hofmeister.*

⁴ "*Rogo te, habe me excusatum.* 'Dum dicit, *Rogo te*, et tamen venire contemnit, humilitas sonat in voce, superbia in actione.'"—*Gregory, Hom.* 36 in *Evan.*

Cajetan.

worship of God, but who yet go out of the world trusting in a half-hearted way that they may find mercy at God's hand. *Have me excused.* This man seems, like all sinners, to cling to the belief that there is something in his case different from that of other men; and however little the multitudes may deserve forbearance because of their disobedience, he asks that he may be excused—have *me* excused.

Peraldus.

The perversity of the sinner is shown not so much in the nature of the *excuse* which he offers for his rejection of God's call as in this, that he should make any *excuse* and interpose any delay in the acceptance of that merciful invitation to the *supper* prepared for him.

(19) *And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.*

Cyril.
Gregory.
Augustine.

By the *five yoke of oxen* most commentators understand the five senses, the pursuit and entanglement of the things which are made known to us by the senses, the bustle and employments of active and public life.¹

Coster.

Here the hindrances to a religious life are the daily engrossing occupations and business of earth—the *excuse* which the trader makes to himself for neglecting the call of God—the engagements of life, as distinguished, on the one hand, from the cares of great worldly possessions; and, on the other, from the ease of domestic life. This hindrance is expressed by St. John as *the lust of the eyes*.

Gorranus.

He had *bought* these *five yoke of oxen*, but he had not proved them.² In this he is a type of the great mass of sinners, who blindly sacrifice their place in God's kingdom and give up their hope of eternal happiness for the sake of the world and for the allurements of Satan, without having first proved the reality of the worldly possessions, or the satisfying nature of the pleasures by which Satan tempts them. They barter heaven for the brief enjoyment of

¹ "Per hunc cupidi et avari proprius significantur, qui nimia cupiditate totam vitam in emendis bobus, atque aliis animantibus ad terram subigendam consumunt."—*Ph. Diez*.

² *Five yoke of oxen.* "A bullock unaccustomed to the yoke is of no use: they therefore take the greatest precaution in making purchases of this kind, and will never close the bargain till they have proved the cattle in the

field. Nor will the good man trust to his own judgment; he will have his neighbours and friends to assist him. The animals will be tried in ploughing softly, deeply, strongly, and they will be put on all the required paces, and then sent home. When he who wishes to purchase is fully satisfied, he will fix a day for settling the amount and for fetching the animals away."—*Roberts' Oriental Illustrations of the Scriptures.*

earth; and when they seek to *prove* those things which they have gained, they find that they are unreal, fleeting, and delusory. The end, alas! comes, and the things of time and sense are not yet proved! Happy is he who is delivered from subjection to the heavy *yoke of these oxen*—subjection to the appetites of the flesh and to the things of sense—and has bowed down his neck to the easy yoke and light burden of Christ.¹

Sylvaira.

Hofmeister.

Ant. Patav.

(20) *And another said, I have married a wife, and therefore I cannot come.*

In the similar and, in some respects, corresponding parable which St. Matthew has recorded we have an ascending scale of contumacy in those who rejected the messengers of the king, some neglecting to come, others treating the message with contempt, making *light of it*; whilst others *entreated* the servants *spitefully, and slew them*: so here we have a similar distinction, marked by the way in which those who were bidden to the supper excuse themselves for not coming; the first pleading absolute necessity, *I must needs go and see my possessions, I pray thee have me excused*; the second asking to be excused in the same words, but without any plea of necessity; the third offering no excuse for his neglect, but simply saying, *I cannot*, or *I will not, come*.²

Matt. xxii. 2
—10.

Trench.

In this third refusal we have the fact pointed out, that it is not merely the engrossing cares of worldly possessions, nor the anxieties which attend upon the duties of the present life, which are the hindrances to our entry into the kingdom of God. Domestic comfort and ease, and the calm enjoyments of a life untroubled with such cares as the possession or the pursuit of riches brings with them, are oftentimes as great a hindrance as riches themselves. Indeed there is in ease, and in an untroubled life, oftentimes a special and more subtle temptation than in a more active and anxious career. Sloth and ease deaden the powers of man, and leisure itself is a snare;³ so that there seems a peculiar force and appropriateness in the words of this last, *I cannot come*. I have

Stier.

Basil.

¹ "*Juga boum emi quinque: qui a Christi jugo ac convivio se abjunxerat, quinque suscipit, eaque pretio empta. 'Quale hoc ipsum est? Eligere potius quinque quam unum?' inquit Sanctus Bernardus. Nimirum multos dominos habet, qui unum defugerat.*"—*Novarius*.

² "Deus neminem vocat ad illud quod non potest. Ad hoc dicendum quod ibi ponitur *posse pro velle*, unde *non possum*—id est, *non volo*—ad modum puerorum."—*Gorranus*.

³ "Trop de loisir et trop d'occupations sont tous deux également dangereux pour la salut."—*Quesnel*.

no longer the power, since I have not had the inclination, to accept God's offers. Home and friendship weave their own web of entanglement around a man, so that it is oftentimes harder to break away from these ties, even though they are manifestly hindrances in the way of the soul's salvation, than it is to escape from the snare of riches, and to avoid being choked with the cares and anxieties of life.¹

Arias Mont.

This parable, then, teaches us what those hindrances are which interpose between the message of God and its reception by the man to whom it is directed. These are—

(1) Ambition and the pride of worldly position, and the care which the possession of riches brings with it.

(2) Avarice and the engrossing anxieties of gaining the riches which we desire.²

(3) The ease and comfort, the quiet enjoyments and pleasures of life. Not that any one of these is necessarily evil, or is essentially a hindrance to the Christian. What Christ, however, teaches us is this, that there is nothing so trifling, nothing so innocent, or even laudable, in itself, not even the gifts of God, but may be perverted in our use of it, and be made the means which shall harden the heart of man against God, and in the end exclude him from the happiness which God has prepared for them that love and obey Him. Hence it is that the Church makes use of the warning of this parable in the exhortation to the Holy Communion. In one shape or another these are the excuses which men allege for their refusal to come to the heavenly feast, the type of, as it is also the preparation for, the *marriage supper of the Lamb*.

Estius.
Jans. Gand.

Nicole.

Rev. xix. 9.

As then the Jews, to whom this parable at the first was spoken, were unable to receive the Messiah, were deaf to His message, and blind to the proofs of His Divinity, and thus were excluded, through the deadening influences of material things, from the benefit of that covenant in which they trusted; so are Christians, for whom this parable was written, ever acting over again the sinfulness of these children of the covenant.

Barradius.

As it was in the days of Noah, so was it also in the days

¹ "Non possum venire: quia animus ad voluptates propensus, infirmus est, et invalidus ad exequenda quæ Dei sunt. Cyrill. Alex. lib. iv. de Ador."—*Avancinus*.

² "Mundus facit cœnam, sive potius cœnum, et mittit servum suum appetitum, vocatque homines. Appetitum honoris mittit, et vocat ambitiosos; mittit appetitum divitiarum, et vocat

avaros ac cupidos: mittit appetitum voluptatum, et vocat voluptuarios. Hi tres servi ad cœnum mundi vocant, à cœna Dei revocant. Pauci se excusant, pauci ad cœnam mundi venire recusant. Res caducæ appetitum concitant; concitatus appetitus ad cœnam mundi hominem ducit, et à cœna Dei abducit."—*Barradius*.

of the Son of Man at His first advent; so will it be again at His second advent, when He shall come unexpectedly, and *as a thief in the night*. As then *they did eat, they drank, they married wives, they were given in marriage*, and made these things the hindrances to their obedience; so are the duties and comforts of life now made the excuse and the snare to mankind, as they will cause the day of the Lord to be unexpected and unwelcome to the world.¹

1 Thess. v. 2.
Luke xvii.
27.

(21) *So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.*

Matt. v. 3;
xi. 5.
James ii. 5.

The Pharisees and the rulers of the nation had almost unanimously rejected the Messiah, the *Servant* of mankind, and the Messenger of the Father. Christ now speaks in the language of prophecy of the sending forth of the Apostles and their successors, the servants under Him, who should summon all men to the feast prepared for them. This going out of our Blessed Lord in the person of those whom He had chosen and commissioned to this work is the going out of the Apostles immediately after the Ascension and the giving of the Holy Ghost. This mission of the messengers of Christ was at the first limited to the Jews, and hence the Twelve were bidden to make a *beginning at Jerusalem*. He went out Himself when, ten days after His ascension into heaven, He sent forth the Spirit to prepare His Apostles for this mission, and to make them fit ministers of His word:² they went out when, in obedience to His command, they began to *preach the Gospel to every creature*, but first to those who were the people and children of the city of God.

Luke xxiv.
47.

Salmeron.
Nicole.
Mark xvi. 15.

Go out quickly. In this we have an instance of the mercy of God, which delays not, but is always going forth *into the streets and lanes*, the residences of the common people, calling and drawing men from the ways of sin.³ He had taught

Sylveira.

¹ "Observandum est quod in exclusis et rejectis hospitibus non arguuntur rapinæ vel latrocinia vel fraudes vel luxuria; et tamen horum excusationem non acceptat Dominus. Proinde facile intelligere possumus in quo statu sunt qui non emunt, sed rapiunt; qui non nubunt, sed scortantur," &c. — Hofmeister.

² "Reversus est Christus ad Patrem

per ascensionem, et nunciavit Patri per plagas, efficaciter loquentes, à majoribus Judæorum per Gentiles inflictas." — Salmeron.

³ "Πλατεῖα and ῥύμη stand together, as in the LXX. at Isa. xv. 3. The former expression denotes *valleys, streets, and open places*; the latter *alleys, angiportus*." — Olshausen.

John xi. 8,
53, 57.
John xii. 12.

Mark xii. 37.

Salmeron.

1 Cor. i. 26
—29.
Menochius.
Matt. v. 3.

Cyrl.
Sylveira.

Bellarmino
de Et. Felic.
Cujetan.

Matt. xxi. 41.

His Apostles this by His own actions. When the Pharisees rejected Him, and when the Jewish people, moved by their rulers, sought to stone Him, He turned to the multitude on their way to the feast. When the rich, oppressed by the cares of station and of riches, turned from Him, *the common people heard Him gladly*. And when the rulers of the Jews, the chief priests, and the council of the nation, led Him to Pilate, and ceased not from their malice until they had crucified Him, He desisted not from His call and work of mercy, but bore with Him into paradise the soul of the poor thief. Through their obstinacy and wilful rejection of Him, *not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence*. The poor—those who are destitute of spiritual riches; who are poor in virtue, but who, having nothing to trust in, are also *poor in spirit*; who, if they are sickly and infirm, are *blind* and powerless to do anything of themselves,¹ and are for that reason all the more distrustful of themselves; who know that they are *blind*, and so the more clearly unworthy of being received into the kingdom of God; these, with all their sins, *go into the kingdom of God before the self-trusting and confident Pharisee*.²

Our Blessed Lord says here, *bring in*—not, as with the previous class, *call*; pointing out that those who were to be brought in needed help; and yet He says not, as He does in the case of the next class, *compel*. The poor and destitute, those who have nothing to trust to, need as a class no compulsion. They are poor and know that they are so. They hunger and know that they do hunger, and hence are *filled*. Their poverty has prevented them from being ensnared by the love of earthly possessions; they are free from many of the hindrances which keep back those who are immersed in the pursuit of worldly riches; at the same time, being children of *the city of God*, they are not without all know-

¹ "So *the blind and the lame* in 2 Sam. v. 6, 8, are by the Targum in this place explained of 'Sinners and wicked persons.'—*Gill*.

² "Judæi ad cœnam, ad vitam æternam, quæ dignis datur in fine vitæ, vocati, venire noluerunt: rejicit illos dominus, jubetque Gentiles et ethnicos vocari . . . Gentiles, *pauperes* vocantur

quia fidei et charitatis auro carebant. *Debiles*, quia viribus spiritualibus erant destituti, quibus reprobare malum et eligere bonum cœleste possunt. *Cæci*, quia lumine superno non ducebantur. *Claudi*, quia per viam Divinam præceptorum ambulare nesciebant."—*Piconio*.

ledge of Him, and so are easily brought into the one true fold, and partake of the *supper* prepared for them. Nicole.

In these words Christ shows us—

(1) That He rejects no one; that He calls all mankind to share in His mercy, and to receive of His salvation.

(2) That those who are free from earthly possessions oftentimes obey more easily the *call* of the Gospel than those who have abundance of the possessions and riches of this world.

(3) That none, however laden with sins, however ignorant, though *blind* to His truth, and wretched as to their condition in this world, need despair of His mercy, since He calls such especially to His kingdom. Corn. & Lap.

God is here said to be *angry*¹ with those who were so busied with the cares of this world that they came not to His *supper*. How much more will He be *angry* with those who not only turn away themselves, but who, by their example and evil living, hinder others from coming. In His anger, however, is the abundance of His love towards mankind evidenced, and the rejection of his offer of love by His own people is but the occasion of the display of His more abundant love for all mankind. *Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness.*² Coster.
Rom. xi. 22.

(22) *And the servant said, Lord, it is done as thou hast commanded, and yet there is room.* (23) *And the lord said unto the servant, Go out into the highways and hedges, and compel them³ to come in, that my house may be filled.*

Though the Jewish nation, by their blindness to God's will and their rejection of Christ, lost the privileges which they had as descendants of the father of the faithful, yet God, who willeth not the death of any sinner, here extends

¹ *Iratus*. Non irascitur Deus eo modo quo homines, per passionis aliqujus concitationem, cum immutabilis sit et impassibilis. Sed tunc iratus dicitur, cum nos peccando poenam ab Eo demeremur. Sicut murus dicitur nobis retro, vel ante, propè, vel procul murus, per mutationem nostri, ita quales nos sumus talis dicitur nobis, sine personarum acceptione aut Sui mutatione."—Coster.

² "Non sic Deus irascitur, quin potius inter nos non obliviscitur bene-

facere; iratus in unum sese misericordiam præbat alii. . . . Nulli in ira parcere fragilitatis est humanæ, non fortitudinis divinæ." — *Didacius de Bæza*.

³ "Illud compelle, non vim ad trahendum invitos, sed multitudinem vocatorum et venientium significat; qui tot futuri erant, ut ad intrandum cogendi essent, magna copia ac frequentia, id quod statim exponitur, *ut impleatur domus mea*."—*Arias Montanus*.

Jans. Gand. this call to the whole world, Jew and Gentile. This second going out of the servant to call in guests to the supper prepared for *many* represents the calling in of the Gentiles—
 Cyril. those who were living beyond even the *streets and lanes of*
 Menochius. *the city*, the converts called in from the mass of paganism in
 Bengel. all parts of the world. The servant is bidden to *go out into*
 Alb. Magnus. *the highways*, the broad, well-trodden ways of the world; and to the *hedges*, the neglected rustic population, whose
 Corn. à Lap. long continuance outside of the Christian Church gave a distinctive name to the heathen (*paganī*): the Gentiles, who were without law, not shut in and confined by the bounds of revealed truth, but lawless and disobedient to God's will. He was bidden to call in all from the *highways*, the open notorious sinners: from the *hedges*, the secret offenders against the law of God.¹

And the servant who was sent was to *compel them to come in*. It is no longer sufficient to *call* or to *bring in* those who should be guests at *the supper of the Lamb*. The greater difficulty of the task is expressed by the word which is here used, *compel*.² It was sufficient, or should have been sufficient, to *call in* the Jews who had the witness and the teaching of *Moses and the prophets*, and who possessed in the sacrifices, and in the whole ceremonial law of their nation, a revelation of Divine truth and a clear indication of God's will; but the Gentiles, who had lost almost all trace of the knowledge of Divine things, required greater diligence in those who were sent to gather them in than did the Jews. *And the servant said, Lord it is done*. He says nothing of his labours, of his going out into the highways and hedges at his Lord's command. In this is he the example for all the ministers of Christ. To labour unsparingly, and to have no thought save of Christ's commands and the souls that have not yet obeyed the call and come to the *supper* which He has provided.³ Thus was it from the first. The Apostles and other missionaries to the heathen nations were to *preach*

¹ "*Exire* significat ab oratione ad concionem se dare et animarum subsidia. *Exiit* præterea is qui non in Ecclesia tantum peccatores convertit, sed et extra Ecclesiam, infideles, Judæos, hæreticos, excommunicatos." — *Coster*.

² "*Quos inveneritis vocate*. Indicat non esse deliciosam prædicatoriam functionem sed laboriosam. Vix enim inveniuntur vocandi, nisi lachrymis jejuniis et oratione prædicatorum." — *Paulus de Palacio in Matt*.

³ "*Magno fervet hic servus zelo, multos ad Dominum suum adduxit; sed plures adducere optabat. Laboris, quem subivit, oblitus ad novum se tacite offert, dummodo multos ad Dominum adducat. Hæc vera prædicatorum et pro Christo laborantium nota; ut in animarum salute procurandâ ita laborant, ut præ alienæ salutis zelo, laboris sui obliviscantur et novis se offerant difficultatibus, novi lucri spe.*" — *Novarinus*.

the word with all earnestness; to be instant in season, out of season; and to add to this compulsion—the living force of their example; to urge men both by their ceaseless labours and continued prayers, by the ardour of their zeal, and by the miracles which they were to work in confirmation of the truth of their words. In the sense of that moral compulsion which is produced by the example of the teacher, whether it be good or evil, or by his exhortations, St. Paul uses this word: *If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?*¹

2 Tim. iv. 2.

Barradius.

Corn. & Lap.

Gal. ii. 14.

(24) *For I say unto you, That none of those men which were bidden shall taste of my supper.*

Matt. xxi. 43;

xxii. 8.

Acts xiii. 46.

These words are not a part of the parable, but are the application of it, and our Blessed Lord proceeds from the parable to utter His own warning to those for whom He had spoken. He passes at once from the language of the servant to his lord, and from that of the lord to his servant, and he here warns the obdurate Jews that none of those who had been called from the first, and who should continue unto the end to refuse to obey His call, and to relinquish the temporary riches of this life for the eternal recompense which awaited His true disciples, should *taste of that supper* of which *one of them that sat at meat with Him* had just spoken, *Blessed is he that shall eat bread in the kingdom of God.*

Bengel.

Cajetan.

Lyserus.

V. 15.

This parable, then, teaches us—

(1) That God offers His spiritual gifts to all mankind; but it tells us at the same time, that He will compel no man against his own will to accept His proffered mercy.

(2) That those who fail to receive that mercy which God offers to all men, do so by their own deliberate preference for the perishing possessions and riches of this world.

(3) That no excuse which men offer for the choice of temporal pleasures, and for the rejection of eternal possessions, will be accepted by God.

Fe:us.

¹ *Compelle intrare.* “Non hoc dicit quasi quod vocatione minuatur libertas, solus enim hæreticus hoc astruet, sed hac loquendi methodo utitur ut parabolæ metaphora retineatur, sermo enim erat ad homines tanquam belluinos et sylvestres, et ideo ait, quod more belluarum compellat

intrare in ovile Christi illæsa illorum libertate. *Compelle* vivacitate verborum, efficacia doctrinæ, vita et exemplo tuo, operibus, miraculis, prodigiis, ac ostentationibus à se factis, et etiam poenis et doloribus inflictis, et extremi iudicii ac inferni terroribus injectis.”—*Sylveira.*

* * "O Father of mercy, who art willing that all men should be saved, and come to Thy great supper, exclude me not, I beseech Thee, from Thy trust and favour; but ever guide me with Thy Spirit in Thy way unto Thy kingdom, that I may shun daily more and more the pride of life, the lust of the flesh, the immoderate cares of the world, and all things else which hinder our coming to Thee. Lord, I am *poor*

in merit, but Thou art rich in mercy: *feeble*, but Thou art my strength: *halt*, but Thou canst direct my steps, and make me tread in Thy paths uprightly: *blind*, but Thou art the light of the world. Sweet Jesu, draw me, that I may come to Thee, and run after Thee, that I may taste in this life Thy supper of grace, and be filled in the next with Thy supper of glory. Amen."

—*Boys.*

THE THIRD SUNDAY AFTER TRINITY.

ST. LUKE XV. 1—10.¹

(1) *Then drew near unto Him all the publicans and sinners for to hear Him.*

Matt. ix. 10.
Mark ii. 15.
Luke v. 29.

In last Sunday's Gospel we had the ultimate rejection of those who refused to listen to the call of God and who despised His invitation to the Gospel feast. Here we have the love and mercy of God towards those *sinners* who hearing His voice come to Him for pardon, for instruction, and for guidance.

Königsteyn.

The words, *drew near* (ἤσαν ἐγγίζοντες), imply not only what was done at one particular time and in one special place, but what was usually the case when our Blessed Lord taught: what was the characteristic of His ministry. It was this habit which *sinners* and the despised *publicans* had of frequenting His preaching which caused the murmuring of the *Pharisees and Scribes*. And the word *sinners* is used to express those who were open and notorious offenders against the law of God, as in another place we read of *a woman who was a sinner*—that is, one who was well known as such. These *drew near unto Him*, not merely as the *Scribes and Pharisees* did, for they approached Him not with the body only, but with the heart also—moved to come to Him by

Maldonatus.

Luke vii. 37.

Hugo de S.
Charo.

1 "Divus Petrus in hodierna Epistola indicat quomodo ovis, miser peccator, qui aliquando erravit, cæterum per Christum ad gregem reductus, posthac se gerere debeat. Primo, inquit, *humiliamini sub potenti manu Dei*. Hic incipit Petrus, hic et nos incipere oportet. *Initium superbiæ hominis*, ait sapiens quidam, *apostatare à Deo*. [Ecclus. x. 12.] Contra, humilitas primus gradus est ad Deum. *Superbis enim resistit, humilibus autem dat gratiam*. Alterum est, ut omnem sollicitudinem in Deum projiciamus, quod fit per

veram germanamque fidem et firmam fiduciam. *Tertium* est, ne posthac diabolo rursum locum demus, sed illi resistamus. *Quartum*, ne malis ullis et infortuniis moveamur frangamurque. *Quintum*, ut ferventer ad Deum oremus, ut nos conservet, corroboret, et confirmet. Quinque hæc sunt cuivis bene considerata per Christum à peccatis liberato. Primum est humilitas, alterum fides, tertium prudentia, quartum patientia, quintum oratio."—*Ferus in Evan.*

penitence for their wickedness, and through love for Him who preached deliverance to all the captives of sin. They *drew near* freely, and through the sense of their great need of a Saviour and Redeemer. *All*—without distinction of rank and condition in life; *all* came who really felt that they were *sinners*.¹ For though He came for this end, to call sinners to Him, yet He compelled none; and though He came to heal all manner of sickness of the soul, yet He required that all who wished to be healed of their infirmities should of themselves draw near to Him. And those who did so, though they *drew near*, indeed, as sinners, yet departed having been made whole, and freed by the great Absolver from all their sins.²

But whilst the whole effect of His teaching was this, that *the publicans and sinners* came at all times to Him, yet their coming to Him was but the fruit and effect of His first coming to them, His first seeking them in their life of wandering and of sin; for it was of these very *lost sheep* that He spake in the parable which follows.

But *the publicans and sinners* not only *drew near unto Him*, for this many did who yet went away hardened in their sins, but they came in order *to hear Him*. To listen to the words of Christ, to the call of Christ, and to His doctrines, is the beginning of all true repentance: for to draw near to Christ means to feel the burden of sin, and to confess our iniquities, and to desire and ask deliverance from all our sins at the hand of God. To those who draw near in this way Christ is present, as He was to these *publicans and sinners*, and is present to heal.³ Many were the ways and the motives which led men to draw near to our Blessed Lord during the period of His ministry on earth, as many are the motives which men have for professing themselves Christians now: only one way, however, is acceptable to Him, the drawing near

¹ "Super hoc 1 Reg. xxii. 2 [i. e. 1 Sam. E. V.] dicitur: *Convenerunt ad David omnes qui erant in angustia constituti, et oppressi ere alieno, et amaro animo, et factus est eorum princeps*. David est Christus ad quem peccatores qui in angustia diaboliæ tentationis et carnalis concupiscentiæ sunt constituti, et ære alieno—id est, peccato mortali—à diabolo sunt oppressi, debet convenire; qui si fuerint amaro animo—id est, in amaritudine contritionis pro peccatis—Ipsa Christus erit eorum princeps."—*Ant. Patav.*

² "Admittit sane via sancta pollutum, sed statim abluit admissum."—*Guer-*

ricus, Serm. v. de Adventu.

³ A great preacher, Philip Diez, thus applies these words, "Where is the sick man who does not long for health? Where is the prisoner who desires not to be set at liberty? Where the naked who wishes not to be clothed? Where the servant who wants not her daily food? Oh, hardhearted ones, you are they who turn from the good things thus offered! Would that the Almighty God would make such words so efficacious that your hearts of stone might be changed, so that you might be converted and draw nigh to Christ."

to listen to and to obey Him. Judas, indeed, *drew near* to his Master, but only to his own undoing, since he *drew near* to betray Him. The Scribes and Pharisees, the Sadducees and the Herodians, oftentimes *drew near* to Him, but only that they might *catch Him in His words*, and find occasion to accuse Him. Those only were accepted by Him then, who *drew near* to listen to His teaching; those only will be accepted by Him now, who draw nigh in order to hear and to obey Him.¹

Mark xii. 13.

Ferus.

There are three classes of sinners—

(1) Open and notorious sinners, who are hardened in their sins, and who are deaf to the call of Christ, and who come not near to Him in any way.

(2) Secret sinners, who make a fair show to the world, and who are sometimes even loud in their sanctimonious professions of holiness, and who outwardly seem to be near Him, as these Scribes and Pharisees were.

(3) Penitent sinners, who, feeling their deep need of a Saviour, come to Christ in order to *hear Him*. Christ seeks all; only a part of those, however, who have wandered from Him return to Him in answer to His call, and, through the knowledge of their sinfulness, listen to His teaching, and make to Him the confession of their sins. All such He draws near to His side, and cleanses them from their sinfulness, however great and however long-continued. Those whom He healed during His earthly ministry are but testimonies of His healing mercy now. As then He drew Mary from her notorious sins, as He forgave the penitent thief on the cross, as He looked with pity upon Peter whilst denying Him, and took Saul even whilst he was *breathing out threatenings and slaughter* against His saints; so now does He receive those, however greatly they may have sinned, who sincerely draw nigh to Him and *hear Him*.

Acts ix. 1.

Topiaricus.

The conduct of our Blessed Lord has been recorded as an example for His people, especially for His ministers; for if He, against whose law these sinners had so often trans-

¹ "Propinquare illi est similem illi fieri; recedere ab illo, dissimilem illi fieri. Nonne cum vides duas res propè similes dicis, Propinquat hæc illi? Et quando tibi dissimilia demonstrantur, quamvis uno loco et plerumque una manu teneantur, dicis, Longè est hæc species ab illa?"—*Augustinus in Psalm xxxiv.* "In matching cloth and horses, we say that such are unlike, come not near one to the other, albeit they be in the same

place; but of things that are like we say that they come nigh one another: in like sort this nearness is not in respect of place, for so the most unrepentant wretch is near God, according to that of David, *Whither shall I flee from Thy presence?* but this nearness is in respect of grace, drawing near to God in quality, being *merciful as our Father in heaven is merciful, and perfect as He is perfect.*"—*Dean Boys.*

Luzerne.

gressed, yet received them thus tenderly when they returned to Him, how much more are we bound to receive those who have not at any time sinned against us as they have sinned against our merciful Father.¹

Acts xi. 3.
Gal. ii. 12.

(2) *And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them.*

Matt. xi. 23.

So long as Christ by words invited all sinners to come to Him and declared His readiness to receive *all that labour and are heavy laden*, men accepted His words. Only when He puts His words into actions do we hear of their murmuring. At one time it is, *This man if He were a prophet would have known who and what manner of woman this is that toucheth Him, for she is a sinner.* So here it was the eating with sinners which offended the Pharisees and Scribes. The doctrines of Christianity are less efficacious than the life of Christianity both in persuading men and in moving unto indignation the hearts of opponents.

Luke viii. 39.

Alb. Magnus.

Jansen Yp.

Stier.

The Pharisees, who presumed upon their own righteousness, and the Scribes, who boasted of their knowledge of the law, were offended at the sight of those whom they despised coming to our Blessed Lord. They affected to avoid the company of sinners lest they should be contaminated, and they murmured because, if He were the holy man which He was considered to be, He did not do as they did.² One characteristic of the Pharisaic, or rather of the Jewish, spirit is seen in these words: St. Luke spake of *publicans and sinners* both coming to Him; they make no such distinction; with them all publicans are sinners, to be shrunk from and avoided for their wickedness; showing by their murmuring the wickedness of their own hearts. Out of the good heart proceeds the fruits of goodness; out of the evil, envies and murmurings.³ But whilst they murmured at this,

¹ "Christus Jesus trahit ad Se peccatores ut verbum Ejus audiant, qui primus est ad conversionem gradus. Prima gratiæ medicinalis Salvatoris operatio est ut infirmi quærant medicum; ut cæci accedant ad lucem; ignari ad veritatem; miseri ad misericordiam appropinquent. Nemo appropinquare potest nisi adducatur; nemo venire, nisi trahatur."—*Natalis Alex.*

² "Vera justitia compassionem habet, falsa dedignationem."—*Greg. Mag. in Hom. xxxiv.*

³ "Ex abundantia cordis os loquitur. Bonus homo, de bono thesauro suo profert bona; et malus homo, de malo thesauro suo profert mala, id est ex dispositione cordis bona aut mala locutio per os exit. Improbus ac scelestus homo, cum sit invidus, iracundus, superbus et ambitiosus, atque alia hujus generis scelera habeat, horum omnium thesaurum in corde suo retinet abundantissimum à quo maledicto thesauro verba malitiosa prodeunt. Contra verò bonus ac pius vir in corde suo the-

they only *murmured*; they did not venture to accuse Him openly of this, that He received sinners. The poor who flocked to His teaching, the crowds who were healed, the multitudes who, at least, counted Him a prophet, and who confessed that *never man spake like this man*, made them fear openly to oppose Him, and they were forced to content themselves with murmuring their accusations against Him.

John vii. 46.

Luca Brug.

From this murmuring of the *Pharisees and Scribes*, Christ takes occasion to speak these three parables so full of comfort to all *sinners*. Thus does the wrath of man but manifest more the goodness of God, and the pain of Christ converts the poison of sinful hearts into the wine of joy to His members.¹

Hofmeister.

The attributes of the Redeemer, and the facts upon which the Christian rests with comfort, are proved oftentimes by the testimony of the enemies of Christ and of the cross. The death of Christ was testified by the chief priests who came to Pilate to suggest a guard for His tomb; the resurrection of Christ was witnessed by the soldiers; His sinlessness was confessed by Pilate and by Judas; that He claimed to be God was the accusation of the witnesses at His trial; and now the *Pharisees and Scribes* certify to us that during His life on earth He received freely all sinners who came to Him. They *murmured* against Him for doing that which He came on earth to do, and in their blindness of heart they rejected Christ for that very cause which should have led them to see in Him the Messiah.²

Stella.

The error which led them astray was that which blinded the eyes of the whole Jewish nation; they looked for one who should be surrounded by the marks of earthly greatness, and from whom the poor should be separated by the lowliness of their station, and sinners by the austerity of His life; they saw one of whom it was true not only that He *receiveth sinners*, but also that He *eateth with them*. What offended them was the fact of the incarnation of the Eternal Word; and He who was very God was yet at the same time very man, one who could eat with men.

Sylveira.

Cyril.

We have here both the tenderness of Christ to all sinners and His oneness with the penitent expressed. His arms

saurum virtutum amplissimum retinet, a quo etiam singularia et magnæ ædificationis verba profert."—*Ph. Diez*.

¹ "Quàm preciosum nobis fuit murmur Phariseorum, qui Christum, qui solet malitiam aliorum in suorum fidelium bonum convertere, ad hanc longe

optimam et consolatione plenissimam concionem permovit."—*Hofmeister in Lucam*.

² "Christus peccatores recipit ut desinerent esse peccatores, ut peccata excluderent, quæ exceperant."—*Novarinus*.

Cajetan.

were open to receive, and those whom He did receive He united so closely to Himself as to become their companion and friend, to hallow their common lot, and to enter into their common life, even to eat bread *with them*.¹ But the reality and the identity of that humanity which He took with our flesh is yet further shown in this murmuring of *the Pharisees and Scribes*. When He took our nature, and all the infirmities of our nature, upon Him, He stooped also to this, that His actions should be calumniated and His good deeds evil spoken of by sinners, as the good actions of His saints have ever been by the rest of mankind. He tasted of all our sufferings, and knew by experience all our trials and griefs.

Sylveira.

One practical lesson let us all remember from this part of our Blessed Lord's life. When we avoid the company of sinners from a humble distrust of our own strength, we are doing that which is right. When we shrink from them through pride, and from a belief in our greater goodness, we are following the example of these *Pharisees and Scribes*, and sinning against God and our fellow-men.

Nicole.

Matt. xviii.
12.

(3) *And He spake this parable unto them, saying,*
(4) *What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?*

In the parables recorded by St. Luke in the previous chapter our Divine Master had spoken of the need of repentance,² and of the condition of all true penitents; here and in the two parables which follow, He encourages the sinner to return from the ways of unrighteousness by showing to him the readiness with which God ever receives the truly penitent. And at the same time, in the kindred parables of the wandering sheep, the lost piece of money, and the prodigal son, He points out—

¹ "Spirituali eos cibo reficiebat, a quibus corporeo erat reficiendus."—*Novarinus*.

² "Hæc obmurmuratio Phariseorum facta est post egressum de convivio, scilicet ante præcedentia, quamvis præcedentibus continuata. Et certum est quod Lucas multa continuat mysticè quæ sibi non continuantur historicè, quia, licet non prosequatur ordinem historiæ,

sequitur ordinem mysterii, quia hoc quod hic dicitur quasi per antithesim respondet præcedenti. Prædixit enim de futura ruina justorum, hic autem de erectione peccatorum; quia sicut justus per inertiam potest cadere, et per peccatum repelli à Deo, et fieri sal infatuatum, sic per pœnitentiam peccator resurgens à Deo recipitur, et fit sal Deo acceptum."—*Hugo de S. Charo*.

(1) The state of man at the first—that he was by nature innocent, as the *sheep* of the parable.

(2) The fact that he still, notwithstanding his sins, bears the *image* of God, in whose *likeness* at the first he was made. Gen. i. 26.

(3) The relation which we, each one of us, even though prodigals, bear to our Creator—that of sons. Gorranus.

These two parables, then, show us God actively seeking us with unwearied love; the parable of the prodigal son which succeeds sketches the growth of repentance in man's heart. God first seeks us and shows His love to us, and then, moved by that love, and strengthened by His grace, we are led back to him by the road of penitence.¹ The parables themselves were occasioned by, and spoken partly in reproof of, the pride of the *Pharisees and Scribes*, who looked with scorn upon the *sinners* around them. To them the simple teaching was this—if He who is sinless drew near to the sinner, and rejoiced over his return from the paths of ungodliness, how sinful was the conduct of those who, though fellow-sinners with these penitent ones, yet not only felt no joy at their return, but even *murmured* against Him who received them. He contrasts the conduct of those who scorned, neglected, and reproached their fellow-sinners, with His, who is ever seeking, and with all diligence, for even the first signs of repentance in our heart, and who rejoices over the return of one sinner from the ways of wickedness. Trench. Hugo de S. Charo. Arias Mont.

The care of the shepherd for the sheep is an image of His love for us. He is the *man*: by His incarnation truly man, of the substance of His mother. *The ninety and nine* which He is represented as leaving *in the wilderness*² are those souls which are already at rest, angels and the spirits of just men around the throne of God: these He leaves, not as caring less for them, but because of the security into which they have entered—they *rest from their labours*.³ The *one sheep* is the family of mankind, the children of *one* man, and every sinner of that *one* family, every one who has separated himself from the flock and household of God, and is wandering Cyril. Rev. xiv. 13. Jansen Yp.

¹ "Art thou not as the lost son? Dost thou not break away from God by wilful rebellion? Yet thou mayst be as the lost sheep, and stray away from thy God by a sin of infirmity. If not so, yet who hath not been as the lost goat, and his action hath slipped away out of his hand, betwixt his fingers, as it were, by ignorance and incogitancy?" —*Brownrigg's Sermons*, vol. ii. p. 353.

² "ἐν τῇ ἐρήμῳ." —*Ερημος* is down

or pasture land, woodland, &c., opposed to the city—not necessarily a *barren* wilderness. It is used by the LXX. for the Hebrew מִדְבָּר (*Midbar*), which is a large plain for pasture. See Gesenius *in voce*.—*Wordsworth*.

³ "Itāne tot deserit ut unum quærat? An non deserit, cum tuto eas loco committat ab hominum frequentia remotas." —*Novarinus*.

in the ways of sin. He went *after* this *lost* one when He left the glory of His Father's presence and the company of the angels of God, and took upon Him our nature, and dwelt for a while on this earth in order to recall the sheep which had been *lost*. *The wilderness*—that is, the place where pasture is most abundant, the natural place for the sheep—is a type of heaven, where only the heart and affections of man find their full and fitting satisfaction. And the loss of this sheep arises not from the neglect of the Great Shepherd, but from the freedom of the will and the power to wander in the sheep itself; for *He that keepeth Israel doth neither slumber nor sleep*.

This is the simple interpretation of the parable, which yet falls short of the thing signified, as all earthly images of heavenly truths must needs fail. It is deficient in this one essential: the shepherd follows the *sheep* which he has *lost* because he needs the sheep; but the Good Shepherd seeks us not because He has any need of us, but only because He loves us, and commiserates our lost condition without Him. He loves us so greatly that, though we can add nothing to Him, yet our loss in departing from Him He speaks of and regards as His own loss. He who wanders from God loses Him, and losing Him loses all; yet God so loves him, and seeks for him, as though the loss were that of God rather than that of man. The cause of His going to seek the *lost* one is His love; but the measure of our Blessed Lord's help is not the love which He bears towards us, but the need we have of His assistance. He watches with unwearied love over the prodigal, whom He assists in his way back to the peace of conscious sonship; and He seems to be even more with the penitent in the weakness of his returning faith, and the imperfection of his sanctification, than with those just ones who *rest from their labours*, and who need no longer any repentance.

The ninety and nine, then, which are left *in the wilderness*, and of whom He afterwards speaks as needing no repentance, are not, as some have hastily supposed, the self-righteous, those who falsely believed themselves just;¹ since such persons are greater sinners than the rest of mankind, and

¹ "Quidem dicunt Dominum non loqui de iis qui verè justī sunt sed qui putabant se justos, et pœnitentia non indigere; quales erant Pharisei et Scribæ, ad quos hanc parabolam dicebat. Verùm ista interpretatio non videtur parabolæ congruere; quia revera multò magis aberrat homo superbus

et elatus, qui se justum putat, et alios præ se contemnit, quàm qui versatur in manifestis peccatis carnis. Et Pastor noster Christus etiam simulatè justos ac sibi placentes quærit, ut reducat ad pœnitentiam; et non tantum manifestos peccatores."—*Estius*.

need more than others the tender watchfulness and the constant care of the Saviour, who came *to seek and to save* all that are lost. These *ninety and nine* are the rest of the reasonable beings whom He has created, those sheep who have not wandered, or who have been by His mercy brought back from their wanderings, and are now at rest in His eternal fold—the angels in heaven and the souls of the just who are innocent from sin, as the *sheep* of the parable. Dion. Carth.

Let us note some other lessons which are given to us in this parable. It is God who is ever represented as the source of man's repentance. It is the Father who first loves us before we can love Him. It is He who seeks us, and without His seeking we shall never seek Him. He labours for us, and is busied in the work of our recovery from sin, whilst we are dead to all care for our soul and all desire to escape from the snare of Satan. He labours also continuously. He goes *after that which is lost*, not giving over, not tiring in the work of our restoration, *until He find it*—until His work is accomplished.¹ And He does not entrust this work to His ministers, but He first goes out Himself. As He came into the world by His incarnation, so He comes now Himself in every act of grace by which He recalls us, and by which He strengthens us. Whilst, moreover, in the actions of the Shepherd in this parable we may trace the gracious acts of *the Shepherd and Bishop of our souls*, let us also remark, as to ourselves, that as the wanderings of the sheep arise from some trifling cause, and not from any obstinacy of nature, so oftentimes do the sins of man spring from some little, and, it may be, hardly acknowledged, fault at the first; less from a design of disobeying God, than of pleasing ourselves.² 1 John iv. 19.

The shepherd gives not over searching for the sheep *until he find it*, to teach us all who are seeking Him not to give over our prayers and our struggles against sin, and our search for His rest, until we find Him. Bengel.

One other lesson He leaves His ministers. Their chief work is the care of the sinning, the erring, and the lost. Too commonly pastors think only, or at least chiefly, of the lighter and more agreeable part of their duty, the conversation Sylveira.

¹ "Recte dictum *vadit*, non *misit*, qui *quereret*; *ivit* Ipse, nullius inquisitioni credidit, nullius diligentiae fudit." —*Novarinus*.

² "La perte d'une âme commence souvent par des fautes légères et presque insensibles. Une brebis court après un brin d'herbe qui lui agréé; elle s'y arrête pendant que le pasteur et le troupeau vont d'un autre côté, et c'est par-

là qu'elle commence à s'égarer. C'est ainsi que par des fautes de faiblesse ou de surprise, et presque involontaires, nous commençons à quitter Dieu. Ces fautes légères sont des pronostics de péchés plus grands, qui les suivent, comme les lassitudes précèdent des grandes maladies. Craignons le moins mal."—*Médaille, Médit. sur les Evangiles*.

and the care of those who are living as the faithful children of God, and so neglect their chief work and concern, the reclaiming the wanderer from the paths of sin. The exclusive care of the just is not the fulfilment, but the neglect, of God's commandment, who would have His ministers resemble Him, and leave *the ninety and nine* who have been gathered into His fold, to labour for the conversion and the gathering in of those sheep who are still wandering in the world.

Luzerne.

(5) *And when he hath found it, he layeth it on his shoulders, rejoicing.*

Bengel.

Salmeron.

Soarez.

Stella.

Novarinus.

Coster.

Olshausen.

He layeth it not on the *shoulders* of His ministers, but on *His own shoulders*¹—upon His twofold nature: on that Divinity by which He supports us; on that Humanity by which He sympathizes with us; strengthening the weak and penitent soul by the grace which flows from His whole nature. He bore our sins, laying the burden of our transgressions upon *His shoulders*, when in our flesh He submitted to the death of the cross. But not only then did He bear the sins and endure with patience the evil treatment of those who had departed from Him, and bore on *His shoulders* the cross of our redemption to the mount of Calvary; He bears us still upon *His shoulders*, enduring with us in all our waywardness, and bearing with us in our repeated falls from grace.²

He layeth it on his shoulders rejoicing, not blaming, not threatening, not punishing the wanderer, but *rejoicing* that He has rescued it from its wanderings. His love, free from all reproaches at our wanderings, thinks only of the recovery of the penitent, and rejoices over the accomplishment of His work, the rescue of the soul which He has so long time sought—a contrast this to the murmuring with which the Pharisees regarded His invitation to sinners, and reproached Him for His offers of salvation to harlots, to publicans, and to sinners.

¹ Pet. ii. 10,
25.

(6) *And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.*

The going home of the Good Shepherd is His ascension into

¹ ἐπὶ τοὺς ὤμους ἑαυτοῦ. "Nullus adjuvat, nullus onus Ejus humeris aptat; Ipse sibi superimponit." — Novarinus.

² "Et cum invenerit eam, imposuit in humeros suos, gaudens. Eguimus ad

redemptionem Deitate simul et humanitate, quasi humeris."—Salmeron.

"Humeri Christi crucis brachia sunt, illic peccata mea deposuit, in illa patibuli nobilis cervicis requievi."—Ambrose in Lucam.

heaven, where the angels rejoice with Him in the accomplishment of His work on earth. *He calleth together* the angels, *His friends*,¹ not with His voice, but by His presence; for He is that one living corner-stone which binds together all in one by His person. It is not His coming *home* that is here spoken of as the cause of rejoicing in heaven, but the bringing with Him that *sheep* which He had gone forth to seek; *for when He ascended up on high*, He went not alone, but *He led captivity captive*, carrying with Him the firstfruits of those souls whom He had redeemed from captivity to Satan.

Cajetan.

Hugo de S.
Charo.

Eph. iv. 8.

Rejoice with Me. Not with the *sheep*, but with Him; as though the redemption of the sinner were a cause of greater joy to the Saviour than even to the soul of the penitent: not with the *sheep*, but with Him; since not by any merit on the part of the sinner, but by His death and merits, He has brought us back into His fold, and calls the angels to *rejoice* in the end of His labours. It was a cause of honour, and therefore of rejoicing and congratulation, to the Shepherd, that He had by His labours and perseverance found the *sheep* which had been *lost*, and had brought it back to its fold: it was not a cause of honour, but rather of shame, and therefore not of perfect, but of very mingled joy, that the *sheep* which had wandered of its own will had been saved by another.

Gregory.

Stella.

Salmeron.

*I have found my sheep.*² Even when we are wanderers from God, we are still His; when prodigal, we are still sons; when rebellious, we are still *the people of His pasture, and the sheep of His hand*. However widely men have departed from God, they are still His, and the object of His solicitude and love.

Ps. xciv. 7.

Bengel.

In this parable the great love of God towards man is shown in three particulars—

(1) In the manner of his creation. *He made man upright*, creating him in innocency, from which he has departed and has wandered away from the fold of God by his own will. The confession and prayer of every sinner's heart is this, *I have gone astray like a sheep that is lost; O seek Thy servant; for I do not forget Thy commandments.*

Eccles. vii.
29.

Ps. cxix. 176.

(2) In the work of man's re-creation, since the price of our redemption was *the precious blood of Christ*; by His care in seeking us; by His patience with us in our sins; and by His power in strengthening us when we really turn to Him.

1 Pet. i. 19.

(3) In that glorification which is the rightful inheritance of all whom He has redeemed. The shepherd bears back the

¹ "Non reputat Deus aliquem amicum suum qui de salute animarum non lætatur."—*Peraldus*.

² "Quos labores, inquiringdo, subierit

hic pastor non explicat. Tam magno gaudio inventâ ove affectus est, ut laboris omnis oblitus fuerit."—*No. varinus*.

sheep to his own *home*: the Saviour ceases not from His care for us until He gives us a share in the joy and the happiness of the angels of God, and makes us partakers of the glory of heaven, the *home* of the Eternal.

Gorranus.

To seek the sheep of God which are lost in the desert of the world, is the greatest of all works of mercy, but the work is one which can only be done by much patience and great love.

Luke v. 32.

(7) *I say unto you, that likewise joy shall be in heaven over one sinner that repenteth,¹ more than over ninety and nine just persons, which need no repentance.*

Jansen Yp.

Likewise. As, that is, with shepherds on earth who rejoice over the unexpected discovery of a lost sheep, so *in heaven* shall there be *joy* at the recovery of every sinner, and his return into the ways of holiness. And this joy is something wholly different from the feeling of calm satisfaction which possesses the angels of God at the continued piety and the steadfastness of those who have not so erred, or who have long since returned from a course of sin.

Cajetan.

In these words our Blessed Lord's *joy* is spoken of as well as that of the angels *in heaven*.² He calls upon them to feel joy, and to *rejoice with Him*. Joy is that feeling which springs up in the heart of man at any happy, but unexpected, event, or at the attainment of that which has been in any manner doubtful. If these words are pressed to their literal meaning, they imply that our Redeemer, who is man, and accessible to all manlike feeling, joys over the accomplishment of His work, and the salvation of every wandering sinner, with a feeling wholly different from that which He has when He sees the steadfast perseverance of His faithful disciples. In interpreting this parable, however, let us remember that earthly figures are rarely wholly applicable, and are never complete and adequate, to those heavenly truths which they figure. The picture or the statue may bring before our mind some absent person, but neither the picture nor the statue is that person which it represents; so of the

Corn. à Lap.

¹ "Specialis ratio gaudii est pœnitentia unius peccatoris, quæ specialis ratio non habet locum in justis non egentibus pœnitentiâ. Nec propterea pœnitentia istius præfertur justitiæ illorum; sicut specialis ratio gaudendi de eo qui evasit periculum aut recuperavit

sanitatem non præfert eum aliis qui semper fuerunt sani, qui non fuerunt in periculo: nova siquidem ratio gaudendi significatur, non major."—*Cajetan*.

² "Lachrymæ pœnitentium sunt vinum angelorum."—*S. Bernard*.

parables of our Blessed Lord: they image to us heavenly truths; they are not the very truths which they prefigure. Greater, however, we may well understand the *joy* of angels to be, when they see the work of the incarnation accomplished, than at any other event, however blessed; inasmuch as the incarnation itself is greater than creation, or any other work which concerns mankind.¹ And in the greatness of angelic *joy* at the accomplishment of man's redemption and the leading back of the individual sinner we have the mystery of the freedom of man's will pointed out: there was *joy*, because man has the power of resisting and rejecting the offers of Christ's love, and may frustrate the purposes of the Almighty, who has *no pleasure in the death of the wicked*.²

Gorranus.

Stier.

Ezek. xxxiii.
11.Luca Brug.
Menochius.
Bengel.

But who are they who *need no repentance*? Those who through prior conversion have returned from the ways of sin, and about whom no fear and anxiety arises; those who have already, it may be, long since obtained the grace of penitence; who are not beyond the need of daily care, but who *need* no thorough change, such as those require who are walking unrighteously; not, indeed, free from the common failings of human nature, but who are living under God's eye, are being kept by Him from sinful habits, and who are accepted in His sight.

Whitby.

(8) *Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?*

The first of these two parables has shown us Christ's care of the sheep which is still wandering and seeking rest away from the fold: the present parable exhibits His diligent search and His unwearied effort for that which has been *lost*, which is no longer wandering, but has found rest, such momentary rest as the world can give, apart from God. The first parable teaches us that we are each one of us of the flock,

¹ "Hoc accidit quotidie in domibus patrumfamilias. Si enim duo sint filii, quorum alter, patri dilectior, domi manens quiete et in obedientia patris vitam agat, alter verò, minus dilectus germanus, ab infidelibus capiatur, et in vinculis retineatur; si hic evadat, et in domum patris revertatur, proculdubio majus gaudium oritur patri cum toto domo et familia ex reditu illius, quàm ex altero qui nunquam pericu-

lum incurrit. In hoc autem tantummodo gaudium excedit, quia liberatus est ab infidelium servitute: in hoc solum est ratio specialis gaudendi et specialis lætitia, quia evasit vinculorum poenam et mortis periculum."—*Soarez*.

² "Ah si tantum gaudium habet Deus, te invento, noli te ei iterum subtrahere; imo vero te ipsum denuo illi dona."—*Avancinus*.

Greg. Nyss.
de Virgine,
cxi.
Cyril.

the family of God, and are His property : the second parable reminds us that, however defiled, however much we have fallen away from Him, we still bear His image, as the image of Cæsar remains stamped upon the coin, wherever it may be.¹

Hugo de S.
Charo.

This parable, like the preceding one, is a reproof to the Pharisees and Scribes ; by it our Blessed Lord in effect says, As no one would think of murmuring against a woman who, having lost a piece of money, should search the house until she has found it, still less should you murmur at Me, who am come to seek for that which is far more precious than money, the creatures who are stamped with My own image.

Cajetan.
Gregory.

By the *woman* is prefigured the Divine wisdom and the Second Person in the ever blessed Trinity, *the Sun of Righteousness*. He it was who being *the true Light* took to Himself the Lamp of earth, the nature of man, by which He made Himself visible to mankind ; and who, leaving the rest of His possessions, the angels in heaven, as those who needed not His sacrifice, came upon earth to seek and to find and to restore that image of Himself which had been half defaced by the fall of man. He who was before spoken of as the Good Shepherd is here prefigured as the Wisdom of God ; in His human nature the Shepherd of His people, in His Divine nature as the Wisdom co-eternal with the Father. That Wisdom, the *woman*, is not said to return, for our Blessed Lord abides still with us in the person of His Church, *which is His body* ; and that which in the days of His flesh on earth He did in seeking the piece of money which was lost ; the Church, the offspring of Divine wisdom, or rather Divine wisdom embodied, is ever doing. So that the interpretation which makes the *woman* of the parable to mean the Church, is but another way of stating the same truth that it is Christ, for the Church of Christ is but His body dwelt in and actuated by the Holy Spirit, which at His departure in our flesh Christ promised should take His place. Whom the Church is seeking, it seeks because it is actuated by the spirit of Christ, and therefore Christ Himself seeks in the person of His Church ; whilst the light which is lifted up in the hand of wisdom is Christ Himself, *the true Light* of the world.²

Stier.
Bengel.
Gregory.

¹ "Drachma moneta est non mediocris, in quâ Principis est figura."—*S. Ambrose*.

"Mulier divina est sapientia. Decem drachmæ novem sunt ordines angelorum et humana natura, imaginem habentes Dei ; sicut numismata quæ drachmæ appellantur imaginem habent principis. Drachma perdita est humana natura.

Lucerna accensa mysterium est incarnationis, Verbum in carne, tanquam lux in testa. Amicæ et vicinæ angelicæ mentes sunt."—*Cajetan*.

² So the Syriac hymn quoted by Dr. Pusey in his tract entitled "*Scriptural Views of Holy Baptism*," p. 61, note (3rd edit.) : "The Good Shepherd, who came forth to seek the lost sheep (which

Let us remember that the money is lost which cannot be made use of. As the money which the slothful servant hid in the napkin was lost to his lord, the soul that is unfruitful to God's glory, which is not bringing forth fruit to His honour, is lost to the treasury of God.

Luke xix. 20.

Ferus.

The *candle*, or rather the lamp, which is lighted is, then, the Incarnate Word, of which the word written is but the reflex, and of whom it is said, *Thy word is a lantern unto my feet, and a light unto my path*; for the Church in spreading abroad the Word of God does but carry on and complete the mission of the incarnate unwritten Word. He it is who finds us at the first, and is now present in every ministration of His Church. Nothing short of the Wisdom of God, the Incarnate Word, was able to find out man that was lost. Hence Christ is spoken of, even whilst on earth, as the *light to lighten the Gentiles*; since only when the immaterial light shined upon our souls were we found: and, again, He is figured to us as the Light by which the whole house of God is illuminated; for of heaven we read in the Apocalyptic vision, that *Christ the Lamb is the light thereof*.

Ps. cxix. 105.

Isa. lxii. 1.
2 Pet. i. 19.
John viii. 12.Scarez.
Rev. xxi. 23.

And the house which is searched and penetrated on all sides by this light implies, in the general, the world, into every part of which the light of Christ's Gospel was to be diffused—a *light that shineth in a dark place*. In the particular it means the heart of every man, which must be enlightened by that Gospel which is *a light unto our path*; the soul purged from the darkness of evil, and enlightened by the knowledge of its sinfulness. For the house must not only be penetrated by the light; it must also be swept diligently. It was only by the purging away of sin from the heart and conscience of the sinner by the blood of Christ that the lost piece of money—the image of God in the soul of man—could be at all discovered; it is only by the diligent examination of our life and of our conscience that we can obtain an insight into the sin which is defacing and destroying the trace of God's image within us.¹

Cyril.

2 Pet. i. 19.
Ferus.

Ps. cxix. 105.

Hugo de S.
Charo.

Theophylact.

Alb. Magnus.

through the craft of the rebellious serpent had lost its place among things endued with reason), and lighted a candle, His Holy Flesh, and swept the house of this world from sin, and found the lost coin, the royal image encrusted with passions, and rusted through sin, and purged it and cleansed it in the furnace of Holy Baptism and in the 'washing of regeneration,' and imparted to it the beauty of its first creation. Now also, O God, for Thy good-

ness and the manifoldness of Thy tender mercy, free and redeem all our souls from all filth and rust of sin," &c.

¹ "Si accendas lucernam," inquit Origenes, 'si adhibeas tibi illuminationem Spiritus Sancti, invenies intra te drachmam; intra te namque est colloca imago regni celestis.' Frustra es, si in externis eam rebus quæras."

—Novarinus.

There are three main sources of sin in the Church and in individuals which cause the loss of the soul—

(1) Ignorance of the way of righteousness and of our duty.

(2) The corruption of the moral nature of man—depravity of manners.

(3) Negligence in the pastors of the flock.

So does our Blessed Lord point out to us three sources of amendment for the Church and for individuals—

(1) The removal of spiritual darkness by the faithful preaching of God's word.

(2) The purging out from the Church all that tends to corrupt the members of Christ.

(3) Apostolic zeal in the ministers of God; sanctification of life in the shepherds of the flock of Christ; knowledge of Holy Scripture, and an untiring zeal for God's house and glory in the instructors of the people; pastors who will pray, and watch, and labour until the image of God, which has been defaced by sin, is again conspicuous in the life and actions of the penitent.

Natalis Alex.
Quesnel.

Coster.

The duty of God's ministers is to announce the truths of God, to enlighten the understanding of the ignorant, and to rebuke sin boldly wherever it may lurk. The *candle* of the Word may teach men the truth: but this is not enough; the heart must be probed, and from it all evil affections and all sensual passions must be rooted out, and all sinful habits destroyed, if the image of God is again to be restored, if the coin which bears His superscription is again to be placed in the treasury of heaven.

Luzerne.

(9) *And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.* (10) *Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.*¹

She calleth her neighbours. This is not said when she had lost the *piece* of silver, but when she had found it. Alone the soul will mourn over its loss of grace, but when it has found it, it will strive to make others partakers of its joy.

Novarinus.

I have found the piece which I had lost. Here, as in the previous parable of the lost sheep, our Lord in the tenderness of His love to the sinner speaks not of the drachma as being

¹ On the passage *there is joy in the presence of the angels of God*, see, as to the traditions and parallel sayings of

Jewish writers, Gregory's Notes and Observations on some passages of Scripture, chapter xxx. [pp. 130-1].

lost from the treasury of its owner, but as lost to Him—I *had lost*; as though the loss was God's loss, in the departure of the soul, and not man's, in falling away from God. This is in keeping with the superabundant love and mercy of God in seeking out the sinner before the sinner seeks and draws nigh to Him. Soarez.

I say unto you. With nothing less than this, His own positive declaration, would our Blessed Lord certify us of the *joy* which shall be *in the presence of the angels of God* at the conversion of every sinner, and of the readiness of God at all times to receive the returning penitent. The joy spoken of is that which *the angels of God* feel; not merely the angels in heaven, but those also who do God's service on earth, and who are ever present in their ministrations for us, and who joy in all our conquests over sin, for all our deliverances from evil, for all our victories over the devil. Gorranus.
Stier.

*** "Veni, Domine Jesu, quære servum Tuum: veni, Pastor bone, quære errantem et lassam ovem Tuam: veni, Sponse matris Ecclesiæ, quære drachmam perditam: veni, Pater misericordiæ, recipe filium prodigum ad Te revertentem. Veni non cum virga, sed cum charitate et spiritus mansuetudine: veni ergo, Domine, quia

solus es qui possis errantem revocare, perditum invenire, profugum reconciliare: veni, ut facias salutem in terris gaudium in cœlis: et converte me ad Te, et da mihi veram et perfectam pœnitentiam agere, ut sim angelis occasio lætitiæ, Domine, Deus salutis meæ. Amen."—*Ludolph.*

THE FOURTH SUNDAY AFTER TRINITY.

ST. LUKE VI. 36—42.¹

Matt. v. 48.

(36) *Be ye therefore merciful, as your Father also is merciful.*

In the Gospel for this Sunday we have a general exhortation to mercifulness arising out of the boundlessness of God's love to man, who *is kind unto the unthankful and to the evil.* To this we are exhorted—

Luke vi. 35.

(1) By precept—*Be ye merciful*; and that not only by abstaining from injury in judging others, but also by actively forgiving those that have offended or injured us, and by giving to them that need.

Ps. cxlv. 9.

Ps. c. 5.

(2) By pattern—by the example of our heavenly *Father, who is merciful, and whose tender mercies are over all His works and are everlasting.*

Boys.

(3) By promises of reward to those who are merciful—that they *shall* neither *be judged* nor *condemned*, but that they shall be *forgiven*, and shall receive in mercies according to their bounty to others.

Peraldus.

Our Saviour sets before us a strong motive why we should refrain from that unmercifulness which comes from hasty judgments by reminding us of the sin in ourselves, oftentimes even greater in magnitude than that for which we condemn our brethren, and which He calls the beam in our own eyes.

¹ “Dominica præcedenti in Evangelio audivimus quàm misericorditer Salvator peccatores recipit et pœnitentes commendat: in hodierno ostendit, ut si misericordiam invenire volumus, misericordiam proximis exhibeamus.” —*Konigstejn.*

“Epistola hodierna ostendit quàm necessarium et utile sit pati afflictiones, easque patienter ac æquo animo ferre. Verum nisi charitas et misericordia

afflictis adsint, ipsæ afflictiones nihil omnino prosunt, et nihil utilitatis unquam pariunt; dicit enim B. Paulus, 1 Cor. xiii. 3: *Si dederò corpus meum ut comburam, charitatem autem non habeam, nihil mihi prodest.* Quare, ne afflictionum nobis fructus pereat, comòdè in præsentì Evangelio Dominus ad charitatem et misericordiam hortatur.” —*Topiarius in Evangelia et Epistolæ.*

Be ye *therefore* merciful because Christ came from heaven in His great mercy to seek you who had wandered from His fold, and who calls on you by the memory of that great mercy to be *merciful* to your brethren, not to *judge*, since even He came not to judge the world:¹ to *forgive* others as He has forgiven you, and to *give* to them because of the great gift of Himself of which you have been made partakers.

The word *merciful* (οἰκτίρων) implies a temper of mind and actions, not only such as we generally comprehend under the term mercy, but such as spring from and imply pity and kindness in general.² It is not enough, indeed, that we do acts of mercy; more than this, we are to do them mercifully, and are bidden to show kindness with an ungrudging temper and with the evidences of a loving heart.³ And as the whole misery of mankind is twofold—

(1) The misery caused by sin, and by the faults of the sufferers;

(2) The misery of punishment and of correction, such as bodily suffering, pain, adversity, and want; so are we bidden to show mercy in both these particulars, neither judging nor condemning those who suffer in these various ways, but forgiving those who have in any way injured us, and also by giving to those who need.

Christ says not to His disciples, be ye powerful as your Father is powerful. He says not, be ye wise as your Father who is All-Wisdom is wise, for that was the temptation under which Eve fell, *ye shall be as gods, knowing good and evil*. But singling out the attribute of mercy, as that by which men may best resemble God, as that which God requires most from man, He bids us be merciful *as* our Father is merciful. This is a comparison not of equality, but of similitude: it is not a command to equal the Almighty Father in His mercy, which is impossible, but to resemble Him in the way and spirit of our mercifulness to others. *As He is merci-*

Kuinoel.

Topiarius.

Gen. iii. 5.

Stella.

Chrysostom.

Toletus.

¹ "Nothing is more common in Zobar and the Talmud than to express the Divine Being by no other name than *the Merciful*, as רחמנא אמר *the Merciful* said so and so; that is, God: and so the Arabians generally begin their books and chapters with these words, 'in the name of God, exceeding merciful,' or 'the merciful commiserator.' A saying much like that in the text is this Targum of Tobiathar in Lev. xxii. 28: 'O my people, the children of Israel, as your Father is merciful in heaven, so be ye merciful

on earth.'"—*Gill*.

² "Vocabulum Hebraicum : רחמים quod Alexandrini reddiderunt nomine Græco οἰκτιροῖ, non tantum *miseri-cordiam* indicat, sed etiam *amorem, benignitatem*, cum quamplurimis in locis V. T. respondeat vocabulo רַחֵם h. e. favor, benignitas, benevolentia : Ps. xl. 12, ciii. 4; Hos. ii. 21. Hinc quoque οἰκτιρῶν non tantum notat *miseri-cordem*, sed etiam omnino *benignum*, ut hoc in loco."—*Kuinoel*.

³ "Nulla est beneficentia ubi nulla est benevolentia."—*Ambrose*.

ful according to the measure of His nature, which is infinite, so are we called upon to be merciful according to the measure of our nature, which is finite: *as* He who is Divine *is merciful* in bestowing on those who need Divine gifts, so must we be merciful in bestowing all gifts which humanity can give; and only when we do so, are we fulfilling His commands.¹ When, therefore, we would do good to our brethren, let us fix our eyes upon God, and mark His mercifulness, and remember that we are children of the *Father of mercies*: and let us for this reason not only do good to men, but do so after the pattern, and with the remembrance that we are in the sight, of God; so that our compassion towards our brethren is not to be a mere movement of our natural instinct of pity, but the result of grace in our heart, and the fruit of our sonship and adoption in Christ.

Gorranus.

Athanasius.

Abelly.

In all this, then, we are to do *as* our *Father*. Let us, therefore, imitate Him—

2 Pet. iii. 9.

Luke xiii. 6

—9.

Royard.

Ludolph.

Bonaventura.

Coster.

(1) In His patience with sinners, who *is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance*.

(2) In His readiness to receive the ungrateful upon their repentance.

(3) In showing mercy without reference to any return or benefit to Himself.

(4) In the unlimited character of His mercy, which reaches to all men, to His enemies as well as to His friends.

(5) In the liberality of His mercy, which is not limited by the requests of those who pray to Him; for He giveth more than we desire, as well as more than we deserve.

(6) In the unchangeableness of His mercy; not giving, as men, by impulse, but continually.

(7) In the promptness of that mercy, wherewith He succours those who need His help.²

¹ “Nota quod sicut Patris triplex est misericordia circa teipsum, sic triplex debet esse tua circa proximum. Patris misericordia est speciosa, spatiosa, preciosa. Speciosa est, quia purgat a vitiis; unde Ecclus. xxxv.: *Speciosa est misericordia Dei in tempore tribulationis, quasi nubes pluvie in tempore siccitatis*—id est, dum anima tribulatur pro peccatis infunditur pluvia gratiæ animam refrigerantis et peccata dimittentis. Spatiosa, quia processu temporis dilatat se in operibus bonis. Pretiosa, in vitæ æternæ delitiis. Miseri-

cordia etiam tua debet esse triplex circa proximum. Si in te peccavit, ei dimitte. Si à via veritatis erraverit, instrue. Si esurit, refice.”—*Ant. Patav.*

² “*Estote misericordes sicut et pater vester*—Deus enim relevat misérias nostras non expectando aliquid à nobis sed propter suam bonitatem: sic homo debet moveri ad relevandum miseriam proximi propter amorem bonitatis divinæ.”—*Gloss. Ordin.*

“Misericordia aliquando virtutem, aliquando affectum, quandoque verò utrumque simul comprehendit. Primo

(37) *Judge not, and ye shall not be judged.*

Matt. vii. 1.
Rom. ii. 1.
1 Cor. iv. 5.

Having bidden us be merciful, even as the Father is merciful, Christ shows us here how we are to exercise this most excellent gift, and commands us not to judge our brethren. Stella.

Christ in these words does not forbid—

(1) Our examining and judging our own hearts and actions; 1 Cor. xi. 31.
for if we would judge ourselves, we should not be judged.

(2) Public judgments made by the magistrates, or by one in authority; *for he is the minister of God, a revenger to execute wrath upon him that doeth evil.* Rom. xiii. 4.

(3) Nor all complaining of the injury done to ourselves by others; for the rule of Christ in this matter is, *If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more.* Matt. xviii. 15, 16.

(4) Nor does He forbid us to call open and notorious sins by their proper names: *woe, indeed, unto them that call evil good, and good evil.* Our Blessed Lord is here speaking of private judgments passed upon individuals on account of presumed sins and such as are not manifest; judgment proceeding, not from authority and from duty, but from will and inclination on the part of those who judge. And he condemns all rash judgments; the judging in doubtful matters, more especially as to the motive of our brother; and the looking after sins in others, not to aid them in amending their faults, but in order that we may condemn our brethren.¹ Hence He goes on to speak of the punishment of those who so judge—that is, who condemn. Isa. v. 20.
Estius.
Cujetan.
Ferus in
Evan.
Konigsteyn.

We are, then, by these words forbidden to judge without authority and without sufficient knowledge; and especially Gros.

loco, misericordiam in Deo et beatitudinibus ponimus; quæ sine ullo doloris sensu miseris opitulatur. Misericordia verò, secundo loco, affectus quidam et sensus doloris est, ex aliena miseria in animo nostro contractus. . . Hujusmodi affectus in senibus, in feminis et infirmis hominibus, maximè dominatur. His personis sanctos viros addo, in quibus cum divina gratia non evertat, sed perficit, naturam, hic naturalis misericordiæ affectus longè perfectius deprehenditur.”—Ludov. Grana-

¹ “Judicium temeritatis triplex, definitionis, argutionis, assertionis. Judicium definitionis est, quando de incertis, quasi de certis, quis format sententiam; id est, quando de malo desperat, quod non possit corrigi. Judicium argutionis est, quando quis judicat de aliquo, arguendo quod malus sit, cum ad eum non pertineat. Judicium assertionis est, quando aliquis, ut appareat bonus judicat alios esse malos in eo, in quo ipse malus est.”—Emman. ab Incarnatione.

not in our own cause against others ; but we are bidden to leave all judgment to God ; and in all cases, since the thought of another cannot be known to us, but is seen only by God Himself, we are to cease from judging the heart and the motives of our brother.¹ Christ, to whom alone the Father has committed all judgment, forbids us to execute His office in this respect ; and He to whom alone the secrets of all hearts are open will not sanction our intrusion into His province of judging the hearts of our brethren. But not only does the prohibition reach to motives and those things which are beyond our sight ; we are warned against rash judgments even in things notorious ; for even in the case of leprosy, which was an open and manifest disease, the priest was bidden to wait seven days before he pronounced the man clean or unclean. We are forbidden also to make too curious an inquiry into motives ; for as the men of Beth-shemesh were stricken for looking curiously and irreverently into the ark of God, so much the more are we commanded not to pronounce hastily on the spiritual disease of our brother ; and we are directed to abstain from judging that heart which is farther removed from our sight than the material ark of God was from those who guarded it.² Even in the case of a leper the priest was forbidden to judge hastily, and God commanded that he should be placed apart for seven days, and not until the end of that time might he be judged clean or unclean ; and if this delay and care is prescribed in a case which the eyes can so easily discern, how much more does this rule forbid us to pass judgment on the motives, the actions, and intentions of our brethren !³

¹ "Maxima est copia medicorum. Omnes volunt aliorum infirmitates curare, nemo suas. Omnes volunt in corpore Ecclesiæ oculi esse, nemo manus. Oculi in corpore naturali, quum cætera omnia videant, seipsos non vident. Tales oculi esse volunt qui ad eum locum non vocati, hoc sibi officium usurpant. Sed manus esse, manum bono operi admoveere, pauci volunt. Sic alienos labores celeriter carpunt, qui nihil ipsi laborant."—*Stapleton, Prompt. Morale.*

² "Nolite judicare—id est, accusare vel condemnare."—*Mariana, Scholia in Vet. et Nov. Test.* "Non judicandi licentia aufertur, non justitia prohibetur: temeritas tollitur, ambitio vetatur, et crudelitas interdicitur."—*Eusebius Emisenus.*

³ "Observe quod hæc judicia temeraria ex triplici radici oriri solent. *Primò*, quia aliquis malus est et ideo credit alios ei esse similes: nam homo non potest melius de alio quam de seipso sentire: hoc enim omnis affectus habet, ut in quo homo insanit cogitet et alios omnes insanire. *Secundò*, hæc temeraria judicia resiliunt et odio et mala voluntate: nam solum ob hoc quia quis alium odit, vel invidet ei, vel etiam et levissimis signis malè de illo judicabit, quia unicuique facile persuadetur id quod desideratur. *Tertiò*, hæc temeraria judicia resultant ex longa experientia scilicet, quando quis diu expertus est aliquos homines mala operari, illorum malitiam ex facillimis signis comprehendit."—*Stella.*

The Apostle gives us two reasons why we ought not to judge others, telling us that we are to *judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart.* He tells us—

(1) That this is not the time of judgment.

(2) That only God knows sufficiently to be able to *judge* the heart and the motives of any man. And we have yet another argument presented to us for abstaining from such judgment. Our Blessed Lord points us to the example of the *Father*, thus reminding us, that had He who knows the heart judged us, we should all have perished, because of our sins. It is an instance of His mercifulness, which we are bidden to copy, that He *sent not His Son into the world to condemn the world; but that the world through Him might be saved.* And if the example of our Father's love should fail to keep us from all rash and unauthorized judging, Christ adds by way of warning, and as a promise to us, *Judge not and ye shall not be judged*—shall escape the judgment to which all such rash and uncalled-for acts of judging others expose us. But more than this: a readiness to judge others and rashness in judging go before and nourish hatred of others, and also pride, because of our own presumed freedom from their sin; and these two, hatred and pride, are the most fertile sources of those sins for which we shall be brought into judgment at the last. Let us, therefore, not *judge* our brother, lest we should fall under the judgment of God. This sin will exclude men from the promises of the Gospel, for God will not accept the gift of one who thus sins against his brother. It will drive away the Spirit from their hearts, since He will not dwell in a heart full of envy and disturbed by passion. Indulgence, moreover, in the sin of judging others fills men with a false security as to themselves, which is one of the greatest snares by which Satan compasses their ruin.¹

Although these words primarily refer to the judgments which man rashly passes upon his brother man, yet are they a warning also against our judging of the ways and purposes of God, and concluding that His promises or His threatenings have failed, because we see not how they have been or can be fulfilled.²

¹ "Non est quod ita Deo amabiles faciat ut pietas. Ipsa de diabolo efficacius triumphat; unde super illud Psalmum, *Misericordia mea et refugium meum*, dicit glossa, De nullo sic vincitur diabolus ut de misericordia."

—*Peraldus.*

² "D. Hilarius ait, quod cum Dominus dixisset, *Noliti solliciti esse; scit enim Pater vester, quia his omnibus indigetis* (Matt. vi. 32); et poterat aliquis dicere, videndo interdum plures

1 Cor. iv. 5.

Stapleton.

Toletus.

John iii. 17.

Salmeron.

Maldonatus.

Matt. v. 23, 24.

Wigandus.

Hilary in Rom.

Let the Christian remember these three reasons why he should not judge another—

(1) Our business in this life is to note our own errors, and to struggle against the temptations which beset us, and to correct our own shortcomings and sins.

(2) We are bound, in the case of our brother, at all times to interpret his actions most charitably, and not to exaggerate his failings.

(3) We have been constituted by God the helpers of our brethren, not their judges, which is God's office; and we may not, without sin, usurp His prerogatives.

Jans. Gand.

Condemn not, and ye shall not be condemned.

To *condemn* in Holy Scripture often means the same as *judge*: here, where it is used in addition to *judge*, it clearly means more than the first word. Think them not worthy of punishment; do not be ready to believe that your brother is guilty of an offence against the laws of God and man. By judging we decide as to the goodness or badness of an action; by condemning we determine in our own mind what punishment a person has deserved.¹ As we are bidden to avoid judging another, so much more are we called upon to abstain from judging and condemning.

Toletus.

Bengel.

Let us not forget that we may break this command of our Blessed Lord in more ways than one; and that we condemn others, and shall be punished for so doing, when we injure them by our sinful example, and so cause them to fall into condemnation.

Hugo de S.
Charo.

Forgive, and ye shall be forgiven.

Having warned us against judging the actions and motives of our brethren, Christ here takes away the great hindrance to love and concord by commanding us, even when we have been clearly injured, to *forgive*. These words mean not, if sinners forgive others, that in that act their own sins shall be forgiven, but that, if they forgive others, then, when they ask forgiveness from God's hands for their sin against Him, they shall surely obtain that which they seek.

homines fame ac siti vexari: Ecce quomodo Deus non adimplet promissa sua. Hoc iudicium in præsenti vetat, quia non possumus capere, cur Deus singula facit; et sic non possumus intelligere quando, et quomodo promissiones suas observet; sunt enim inves-

tigabiles viæ ejus. Hæc interpretatio etiam est D. Irenæi, lib. 4, cap. 49, ait enim 'Nolite judicare de divinis dispositionibus.'—*Emman. ab Incarnatione.*

¹ "Misereri debet esse in desiderio; condemnare in necessitate."—*Peraldus.*

We have three motives to forgiveness; one with reference to God Himself, another which is drawn from the precept to *forgive*, and the third respects the wrong-doer.

(1) With reference to God, who commands us to *forgive*.

- a. He has forgiven us more and greater offences than those which our brother has committed against us.¹
- β. When our brother sins against us, he at the same time, by that act, commits a greater offence against God than he does against us. If, then, He against whom the greater wrong is done is ready to *forgive*, much more should he who receives the smaller injury. Nor may we deceive ourselves by pleading that God forgives those who ask pardon, but that our enemy has not sought our forgiveness, and therefore that we are not bound to pardon him; for, though this may be true, still God commands us to *forgive* without this limitation, and Christ Himself, *the express image* of the Father, has set us an example of forgiving those who neither asked nor desired forgiveness at His hands.
- γ. We have this example of Christ left for our imitation, who forgave greater injuries than those we can receive from man.

Heb. i. 3.
Luke xxiii.
34.

(2) With reference to the precept itself.

- a. The command is given not only to us, but to all those against whom we have sinned; and since for these sins we need forgiveness, in all equity we are bound to do our part, and to forgive those who have injured us.
- β. We are bound to do it not for our brother's sake merely, but for God's sake, whose child he is.
- γ. We are called upon freely to forgive, because of the remission of our own sins, which God has made dependent upon our forgiving others.
- δ. Because all His commands are equitable, and He wills us to do that which is right in all things.

(3) With reference to the wrong-doer.

- a. He who sins against another injures his own soul, and is, therefore, a cause of greater wrong to himself than to any other person, and so calls for our compassion.
- β. He is our brother, with whom we hope to share the possession of eternal glory.
- γ. Because, although he may really have done us a

¹ "Qui fit, vult dicere, quòd tam crudelem et tam severum præbeas te fratris tui judicem? An tu nunquam turbasti aliquam aquam? An perpetuè innocenter et angelicè vixisti."—*Hofmeister*.

grievous wrong, yet the patient endurance of injuries is the greatest benefit to our soul, and we ought not to be unforgiving to him who has really benefited us.

Toletus.

Prov. x. 22;
xix. 17.
Matt. vii. 2.

(38) *Give, and it shall be given unto you.*

Hugo de S.
Charo.

Luca Brug.

Gorranus.

Prov. iii. 9,
10.

1 Tim. vi. 17
—19.

It shall be given. Your givings to others shall be the cause why God will give to you.¹ The promise is unlimited. All we can give are those things which we possess; not almsgiving only, though this especially is referred to; but with this is implied all offices of love and compassion to our fellows. Let us remember the promise, and give unsparingly to the needs of others, and God will give us the things of this life, and not these only; for, though we give but temporal things to His poor and for His glory, we shall receive spiritual and eternal blessings in return.² Of old the command and the promise ran, *Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.* Under the new dispensation the command is as direct, and the promise far more abundant: *Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.*

Four things, then, have been commanded the Christian—

(1) That he should not judge his brother rashly; that he should avoid the imputation of evil motives even in thought, and that he should seek to put the best construction on the actions of his fellow-man.

(2) That he should show his mercifulness to his neighbours, in not condemning with bitterness even those whose sins are evident; that he should not exaggerate the manifest faults of others, nor spread abroad the tidings of their fall into sin, but rather seek to hide their guilt.

(3) That he should be merciful towards those who have really injured him in any way, forgiving them for Christ's sake, who has freely forgiven him.

(4) That not only in his thoughts and words, and in his

¹ "Huic simile est quod alibi dicit, *Ut et ipsi recipiant vos in aeterna tabernacula.* Non enim pauperes ipsi, sed Christus mercedem his qui eleemosynam fecere redditurus est."—*Bede.* "Eleemosynæ erunt causa ut Deus det, quia occasio promerendi fuerunt."—*Hugo de*

S. Charo.

² "Date et dabitur vobis scilicet bonum nature, fortunæ, gratiæ, et gloriæ, dum tantum datio fiat ex caritate, et ideo subditur *mensuram bonam.*"—*Gloss. Ordin.*

heart, is he to show mercy to his fellow-man, but that He is freely and liberally to give of his substance to all who need. Natalis Alex.

Good measure, pressed down, and shaken together, and running over, shall men give (δώσουσιν)¹ into your bosom.

The image of an abundant return which shall be given to the liberal man, is taken from the custom of the market.² The *measure* which God gives us is *good*—a full *measure*; and not only *good*, but *pressed down*, so as to fill up all vacancies, *and shaken together*, so that the largest quantity may be put into the vessel; and, more than this, it is to be *running over* with the abundance of the gift.³ Luca Brug.

God's gifts to His children are *good*—that which is just and fitting for them; *pressed down, and shaken together*, being far more than men have deserved; *and running over*, beyond that which the heart of man has even desired: *For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him.* And this gift is to be poured into our *bosom*—not into the garment merely, but into the soul: into our intellect, which shall be filled with the unspeakable glory of His presence; into our affection, which shall be filled with the peaceful joy of His perfect love. This gift shall be given into our *bosom*, as our own possession, as that which cannot be taken away from us.⁴ Stella.
Isa. lxi. 4.
Menochius.

¹ "Impersonaliter 'Hebræi verba activa numero plurali posita pro passivis accipiunt; vid. Luc. xii. 48, αἰτῆσουσι.' Cf. Job vii. 3, xviii. 18; Luke xii. 20; John xv. 6; Rev. xvi. 15. Vorst. de Hebr. p. 577."—Wordsworth.

² "It is said of one [Talm. Bab. Yebamot, fol. 107, 2; Talm. Hieros Yebamot, fol. 13, 3] that 'he measured with measure pressed down, and therefore they measured to him with measure pressed down.'"—Gill.

³ "*Mensuram bonam*: q. d. Dantibus non solum dabitur, sed ad eos redibit magno cum fœnore beneficium; quod exprimit per metaphoram mensuræ frumentariæ. *Mensuram itaque bonam*—id est, plenam, cujus integritati nihil deest; et *confertam*, Græcè περιεσπῖνον, *pressam*—id est, manibus

constipatam; et *coagitatam*, vase scilicet concusso, quo amplius capiat; et *supereffluentem*—id est, ita impletam, ut redundet et undique diffuat; q. d. liberalitati vestræ dabunt mensuram liberalissimam. Omnia hæc epitheta applicat S. Bernardus ipsi Deo, qui futurus est merces omnium. Ipsum vide Serm. v. *De Vigilia Natalis*, et xi. in *Cant.*"—Jansen Yp.

⁴ "Εἰς τὸν κόλπον ὑμῶν.—"Respicitur his verbis ad morem Orientalibus et pluribus gentibus prisce communem, quæ, cum vestibus laxis et sinuosis uterentur, eas incurvabant, et varia in iis portanda suscipiebant. Horat. Serm. ii. iii. 171, *Talos, Aule, nucesque ferre sinu laxo*. Liv. xxi. 18, *Tunc Romanus, sinu ex toga facto, Hic, inquit, vobis pacem et bellum portamus*. V. Raphelius Obsa. Herodott. p. 242, et Kypkius ad

The promise which God here makes us of abundant gifts, graces, and mercies, both temporal and spiritual, refers to the whole four heads of which Christ had already spoken; the promise is made to those who refuse to judge others, to those who shrink from condemning their brethren, to those who forgive injuries, and to those who give of their substance to such as need. The *measure* which they receive will be not merely according to the rigour of justice, but they shall receive a fuller and more abundant *measure* than that which is their just due. And the promise is not confined to the righteous and merciful who receive; the *measure* shall be *running over* from them, and blessing also their brethren.

Toletus.

Schoettgen.

Salmeron.

Six things are to be noted in this promise of a remuneration to those who are *merciful* after the pattern of God's mercy—

(1) In the discrimination of the gift: it is to be made by *measure*.

(2) The quality of the gift: it is to be a *good* gift.

(3) The reality of it: it is no light, transient one; it is to be a *measure pressed down, and shaken together*—secure and firm and abiding for ever.

Konigsteyn.

(4) The largeness of God's bounty: it is *running over* in lavish profusion, like all His gifts of nature and of grace.¹

(5) Its free, unmerited character: it is a gift.

(6) Its permanence: it is given *into* our *bosom*, hidden there from the eye of men, and only to be noted by its precious fruits of peace and of holiness; for *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him*.

Hugo de S.
Charo.
1 Cor. ii. 9.

Some have seen in the varied description of the gifts a reference to the variety of blessings which we receive at God's hands. Thus the *good measure* has been supposed to point to the temporal blessings and the earthly possessions which we have from His bounty. In the *measure pressed down* is figured the strength of mind, the power of the intellect, which is His gift. In the *measure shaken together* the special gifts of grace, the spiritual blessings of the regenerate, seem to be pointed to. And in the *measure running over* we have an image of the unspeakable, the immeasurable, gift of eternal glory.²

Stapleton.

hunc locum. Sensus autem proverbii est: larga remuneratio tibi ab aliis continget, abunde tibi rependetur, si benignus et liberalis fueris."—*Kuinoel*.

¹ "Mensura ista erit sine mensura."
—*Novarinus*.

² "*Plenam universitate creaturarum,*

confertam in interiore homine nostro, *coagitatam* in exteriori, *superfluentem* in Deo ipso. Ibi cumulus felicitatis, ibi supereminens gloria, ibi superfluens beatitudo."—*S. Bernard, In Omnium Sanct. Solemn. Serm. iv.*

But whilst we cherish these promises of blessings to be given to us in this present life, as well as in the world to come, let us not forget the note of warning which is heard even amidst these promises of joy: for if to those who *judge not*, who *condemn not*, who *forgive* their enemies, and who *give* to the needy, God will give a *good* and abundant *measure* of His gifts; we must remember, on the other hand, that to the harsh in judgment, to those who are ready to condemn others, to those who refuse to forgive, and are churlish in withholding from their brethren who need their assistance, the world will give an abundant measure of its censures, visiting upon their heads that wrong which they have shown to others. Stanhope.

For with the same measure that ye mete withal it shall be measured to you again.

The same measure—that is, not an equal, but a proportionate, measure. This is a proverbial expression, and is true of the conduct of man to man on the whole, but is always true of God. If we give little, we shall receive little; little of money, little of assistance, little of compassion, little of love. As the Apostle says, *He which soweth sparingly*—that is, scantily and with a niggard hand—*shall reap also sparingly*—that is, not abundantly; and *he which soweth bountifully shall also reap bountifully*. Estius. Corn. à Lap. Stella. 2 Cor. ix. 6. Cyril.

The assertion is not that we shall receive in as great a measure as to quantity, but *with the same measure*—that is, mercy to him who shows mercy, forgiveness to him who is ready to forgive, earthly sufficiency to him who opens his hands to satisfy the wants of other. If, however, we are ready to judge harshly of our brethren, our fellow-men will do so of us; but if we are merciful and lenient in our judgments, then, as a general rule, and in most instances, men will judge us in the same way. Theophylact. Salmeron.

If, then, we are to receive *the same measure*, let us not forget that in judging and condemning others, in being unforgiving to others, and in all acts of unmercifulness, we are judging and condemning, are unforgiving and unmerciful, towards ourselves.¹ Beaupré Amis.

(39) *And He spake a parable unto them, Can the* Isa. xlii. 19. Matt. xv. 14.

¹ "Si magistrum Jesum sequeris, nihil operis boni omittis, nihil mali committis, omnibus te submittis, nulli te prefers, amas omnes, etiam infimos, quoscunque perditos amice quæres, si magistrum audis, etiam si omnia quod tibi præcepta sunt perstiteris, servum te inutilem dices sic secundum tuam mensuram similis magistro tuo evades." —Wicelius.

blind lead the blind? shall they not both fall into the ditch?

Hugo de S.
Charo.
Dion. Carth.

These words were spoken to the Pharisees, who had constituted themselves the leaders of the people, and in their blindness made others to err. It was a *parable* which He spake to them, since under a common, well-acknowledged earthly figure He taught them a deep spiritual truth. If those to whom authority is committed, whether spiritual or temporal, if those whose duty it is to *lead*, fall into sin and set an evil example, they not only *fall* themselves, but they drag down others with them. Ungodly parents are a sore evil to their children. Priests and pastors who neglect their proper calling, or who err themselves, cause others to err, and make the Church of God to be despised. Magistrates who fail in their duty injure those who are subject to them. The ignorance and the wickedness of the guide is the ruin of those who follow.¹

Wicelius.

Arias Mont.

Tirinus.

Christ had spoken to them of judging others, and of the sins which follow in its train, self-conceit, hatred, anger. Here He points out one of the consequences of indulging in that fault. Such sins blind the eye and cloud the heart of man, rendering him wholly unable to guide others, or even to keep in the right way, perishing himself, and causing all those who have trusted in him to perish likewise.

Matt. x. 24.
John xiii. 16;
xv. 20.

(40) *The disciple is not above his master: but every on that is perfect shall be as his master.*

Hofmeister.

His disciples were about to be made teachers of the truth and to be sent throughout the world, and it was necessary that they should be instructed, not only by the example of their *Master*, who endured with patience the wrongs of His persecutors and prayed for them, but also by precept.² The first disciples of Christ needed to be instructed—

(1) By being illuminated with Divine light, lest they should be blind leaders, to their own destruction, and to that of others.

¹ "Un guide aveugle, un directeur ignorant, un pasteur qui ne connaît point les voies de l'Evangile, que peuvent-ils faire que tout gâter dans les âmes et dans l'Eglise? C'est de l'ignorance des pasteurs que naissent l'ignorance du vrai culte de Dieu, les pratiques superstitieuses, les abus, les dérèglements, &c. L'ignorance est un plus grand fléau de l'Eglise que le

vice, parce qu'elle est plus capable d'en ruiner le fondement, qui est la foi, et qu'elle a de plus grandes suites."—*Quesnel*.

² "Maimonides has an expression much like this—'He that learns shall not be greater than he of whom he learns, but shall be as he.' (Mish. Bava. Kama, cap. ii. § 5)."—*Gill*.

(2) By the removal of self-confidence and boastfulness, lest they should forget that they were disciples of Him who was meek and lowly. Cyril.

He that is a *perfect* disciple, can be but as his master; if therefore the teacher be blind, so also must be the disciple: hence he tells them, if they are evil, they cannot teach and lead others to righteousness. But on the other hand, if they are really *perfect*, and the true disciples of God, then will they forbear to *judge* others, and will be ready to *give*, since their Lord and Master does both. Luca Brug. Stella. Gorranus.

Our Blessed Lord here points out three sins which they are especially to guard against who have the oversight of others committed to them—

(1) Ignorance: they who are ignorant are *blind*.

(2) A want of humility in setting themselves above that which is written and revealed; such a person is not content to *be as his master*.

(3) Hypocrisy: in condemning those sins in others of which they themselves are at the same time guilty. Ca'etan.

(41) *And why beholdest thou the mote (τὸ κάρφος) that is in thy brother's eye, but perceivest not the beam (τὴν δοκὸν) that is in thine own eye?* Matt. vii. 3.

In the previous parable Christ forewarned His disciples that the blind cannot be led by the blind, the sinner set right by the sinner. Having, then, shown us that judging others is an offence in the sight of God, He would here take from us even the wish to do so, by directing us to look into our own hearts.¹ Beale. Cyril.

The custom of looking at *the mote* which we may see, or fancy we see, in another's eye, the hasty judging of another's motives, and the ready condemnation of another's actions, make up *the beam* which blinds our own eye and prevents us seeing aright. For as the eye, which looks only on outward things, is unable to exercise upon itself its power of seeing; so the understanding, which is quick in perceiving the sins of another, is blind to, or makes light of, its own defects. Stier. Basil.

¹ “Βλέπειν and κατανοῖν are used together, with this distinction. One *sees* without himself the mote in the brother's eye, but *marks* not the beam in himself, which lies nearer to him, and is even to be felt. *Katanoῖν* is to be cognizant of, to observe accurately, rightly, to take account of. A

keen and critical eye for the veriest mote, the slightest trifle, in the brother's eye, when there may be no mote present; but the same eye, so keen in looking without it, is obtuse and insensible for self-scrutiny.”—Stier, *The Words of the Lord Jesus*, Eng. transl.

Chemnitz.

Royard.

Prov. xviii.

17.
Rom. ii. 1, 21.

Christ does not say that the hypocrite does not see the sin in himself, but that he does not consider it to be of consequence (*κατανοεῖς*), and makes no account of it. Thus anger and the sins which our Blessed Lord condemns in this part of the Gospel are a *beam* in the eye, but are so little regarded, that men are hardly conscious that they are sins, and scarcely esteem them even as a *mote* in their *own eye*.¹

(42) *Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.*

The *blind* of whom our Blessed Lord speaks in this parable are those—

(1) Who can easily *see* vice in another, but are wholly unable to see it in themselves: *Why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?*

(2) Who are ready at all times to judge and to condemn another, though guilty of the same or greater sins themselves: *How canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye?*

Natalis Alex.

(3) Those who, whilst ready enough to call others to repentance, yet are unable to see any need of repentance in themselves: *Thou hypocrite, cast out first the beam out of thine own eye.*

Cajetan.

Christ does not here condemn our finding out the sin which is in our brother, but here reverses the order of our proceedings. He would have us *first* cleanse ourselves and sanctify our own hearts, *and then* He would have us assist our brother in overcoming evil, because we shall *then* be the better able to do this.¹ *First*, He says, *cast out* from your hearts your own bosom-sin which blinds your eyes and perverts your judgment, but especially all hatred and the love of judging and condemning others, *and then shalt thou see clearly*, and thus

¹ "*Oculus intentio cordis; festuca ira subita: nam non irasci impossibile est cum irascibilis simus naturæ; sed coarctanda est, ne limites excedat — Irascimini, et nolite peccare. Ira autem inveterata convertitur in odium et sit*

trabs, inter quod et homicidium nihil interest."—*Konigsteyn*.

² "*Hic docet Dominus ordinem mundandi alios. Primò munda te, postea munda alios. Aliter non mundas, sed inquinās.*"—*Hugo de S. Charo*.

be better able to aid him whom thou oughtest to love and assist.¹ When we have rooted out from our heart the love of judging others, we shall not then indeed be blind to their faults—the *mote* in their eyes—but we shall see them in a loving spirit, and be the better able to assist them in removing their defects. Rabanus.
Stier.

Our Blessed Lord speaks of those who are blind to their own sins and shortcomings as hypocrites; they are so to themselves, even if not so to others; for a hypocrite is one whose outward appearance is different from his heart and practice. This difference may exist, and the blinded soul may be wholly unconscious of it, and may be deceiving and cheating itself more than it does others. Hence the need we have of not merely looking at ourselves, but of regarding and carefully examining our condition.

We are here reminded not only of the relationship which all men bear to each other, but of the obligation which presses upon us all of taking thought for others. It is of our *brother* that Christ is speaking; of him who is our equal by nature, by his membership of the same family, by having God for his Father, and Christ for his Redeemer. And the moving cause which the Christian, when his own eye is clear, has for seeing the *mote* in his brother's eye is that he may assist in removing it. We read not, Cast out first the mote out of thy brother's eye, and then shalt thou see clearly to pull out the beam that is in thine own eye; but our Lord says, remove the beam first from thyself, and this in order that thou mayest no longer judge and condemn thy brother, but mayest assist in his sanctification.² Alb. Magnus.
Gorranus.

The habit of judging another is that *beam* in the eye, in comparison to which the sin of our *brother* is often but a *mote* in the sight of God.

¹ "Non enim est prius idoneus doctor aliis mederi, nisi prius se sanaverit."—*Gloss. Interlin.*

² "Solet pictor quispiam insignis, egregiam facturum imaginem, hanc primum atro carbone delineare, quam con-

spiciens imperitus contemnit, ignorans quibus coloribus ille sit ab artificis manu decoranda. Potest enim peccator reparari per poenitentiam, potest et qui justus est per negligentiam rucere et per superbiam damnari."—*Royard.*

* * "Domine Jesu Christe, qui propter communem utilitatem, propter damnum singularitatis vitandum, et propter infirmitatem nostram sublevandum, docuisti nos imitari misericordiam Patris Tui, quæ maxime assimilat nos Deo, quæ excellit in omnibus operibus Ejus, quam præcipue requirit à nobis, quæ nobis est via ad misericordiam Ipsius, et quæ redditur in præ-

mium; ejice ab oculo intentionis trabem ambitionis cujuslibet peccati mortalis, ne per cæcitatem humani judicii cadamus in foveam et laqueum diaboli, sed potius in misericordia qua mensi fuimus proximis remetiatur, et nobis secundum genus et qualitatem, non secundum defectus proximi nostri, in commensurabilem proportionem. Amen."—*Albertus Magnus.*

THE FIFTH SUNDAY AFTER TRINITY.

ST. LUKE v. 1—11.¹

Matt. iv. 18.
Mark i. 16;
iv. 1.

(1) *And it came to pass, that, as the people pressed upon Him to hear the word of God, He stood by the lake of Gennesaret.*²

THIS is the narrative of the second call of the four Apostles, St. Peter, St. Andrew, St. James, and St. John. The account of their first call is given by St. Matthew and St. Mark. Our Blessed Lord had already called them to be His disciples; here He selects those of whose faithfulness He had already made trial, and whom having prepared for the duties of their ministry by intercourse with them, He now calls to be continually with Him, and to be His Apostles.

Hugo de S.
Chiaro.

Hofmeister.

Jacob. de
Voragine.

The multitude that flocked around Him, and to whom He preached, and for whom equally with His Apostles He worked this miracle, came with hearts disposed to *hear the word* from His lips. The earnestness and eagerness of the crowd is shown in the words made use of, by the way in which they *pressed upon Him*, by their coming from afar, and without waiting for His invitation, in their eagerness overcoming all obstacles and thronging around Him, because hungering and impatient for *the word*, as the poor and those who are destitute of food are impatient for the distribution of bread in the time of famine. Their hunger for *the word* was the

¹ "Hodierna Epistola, si rectè consideretur atque ei conformiter viveretur, posset non parum inservire, ut et spiritualis piscium captura hoc felicius et egregie magis succederit, et prædicatio uberiorem faceret fructum. *Estote omnes unanimes* (inquit Petrus), *compatientes, fraternitatis amatores, misericordes, humiles, non reddentes malum pro malo, &c.* Sic Petrus docuit. Hoc non solum est pisces capere, sed etiam pisces ad terram sub-

ducere.—*Ferus in Evangeliiis.*

² That which is called the sea of Chinnereth in Numb. xxxiv. 11, Josh. xii. 3, and xiii. 27, is called in the Targums of Onkelos, Jonathan, and Jerusalem, as well as in the Targum and Ezek. xxxix. 11; and in Zobar in Genesis and Exodus, the sea of Genusar or Gennesaret. It is the same as the sea of Galilee and of Tiberias in John vi. 1 and xxi. 1.

gracious gift of God, as a longing for spiritual bread is a sure evidence that He is ever ready to satisfy our desire.¹ Peraldus.

It is of *the people* that we are told they *pressed upon* the Saviour, *to hear the word of God*, as elsewhere we are told *the common people heard Him gladly*. He who came to declare God's message to the poor as well as to the rich, to the simple as well as to the learned, had seldom Scribes and Pharisees to be His auditors, unless they came captiously to seek to entangle Him in His talk.² But though *the people* Stella. *flocked to hear the word*, few were converted and became His disciples. It was then, as it ever has been: many come *to hear*; nay, many come to the sacrament of His body and His blood; few perfect their conversion from sin, and show the reality of that conversion by their perseverance in holiness. Natalis Alex.

(2) *And saw two ships standing by the lake:*³ *but the fishermen were gone out of them, and were washing their nets.* Matt. iv. 18,
22.
Mark i. 16,
20.

The *two ships* in which the men had been toiling throughout *the night* without success are types of the two people, the Jews and Gentiles: the one, in which were the doctors of the law, the Scribes and Pharisees, who had stripped religion of all spiritual meaning, and had hardened their hearts against Divine grace; and the other, in which the various schools of philosophers had vainly endeavoured to respond to the cry of humanity, and to answer the demand for spiritual guidance. The same *two ships* when Christ entered, and *the fishermen* obeyed His voice, became types of the Jewish and the Christian portions of the Church.

They *were washing their nets*, thus showing that they had given up all hope of catching fish: where human labour, however, ends, the work of Divine grace begins. Eusebius
Emiss.

In this call of *the fishermen* of Galilee to be the first Apostles of Christ we have the fulfilment of the prophecy of Jeremiah, *Behold, I will send for many fishers, saith the Lord,*

¹ "Cum turbæ irruerent. Sicut pauperes in distributione eleemosynarum tempore famis irruere consueverunt. In primitiva enim Ecclesia fuit magna famas audiendi verbum Dei; juxta illud: *Mittam famem in terram, non famem panis, nec sitim aquæ, sed audiendi verbum Dei* [Amos viii. 11]. Talis famas attestatur sanitati mentis, sicut famas corporalis attestatur sanitati corporis."—*Jacob. de Voragine.*

² "Si cupis aquam haurire de puteo est opus ut vas inclinetur et submittatur, quia erectum vas non entrat aqua. Sic aqua sapientiæ potavit has turbas Dominus Jesus quia in simplicitate cordis ad Illum veniebant et humiliter audientes verbum refocillati sunt."—*Stella.*

³ "Detained by anchors at the shore of the lake."—*Arabie Version.*

Toletus.
Wordsworth.

Jer. xvi. 16. *and they shall fish them*: the first labourers for the restoration of Israel are spoken as *fishermen*. Again, Ezekiel, prophesying of the same event, the restoration of Israel and the setting up of Christ's spiritual kingdom, uses the same image, and speaks of the *fishers* who shall gather into their nets men, *as the fish of the great sea, exceeding many*. As the destination of David to rule the children of Israel was prefigured in his occupation of a shepherd, so it pleased Divine Providence to shadow out the future calling of the Apostles in the early business of their lives. By means of their ordinary pursuit as *fishermen* our Blessed Lord taught these first disciples, that men may know that His will is almighty, and that the whole creation ministers to His will, and obeys His commands.

They *were washing their nets*—for however expert men may be at fishing, their nets will become foul, and require the washing away of those substances which hinder the taking of fish. So does every fisher of men require leisure to examine his own heart, and to cleanse himself from worldliness and ungodly affections, and to prepare his net for the spiritual work to which he has been called. There are seasons for active labour, and also for quiet and retirement, for meditation, for prayer, and for other acts of devotion; and both active labour and silent meditation are necessary to the ministers of God's word, in order that they may cast from their minds the stains which gather upon them in the business of life and through their intercourse with the world, and which make the net which they have unapt to *catch men*.

(3) *And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship.*

Christ *prayed Peter that he would thrust out a little from the land*. He whose yoke is ever easy *prayed* this man when He might have commanded him to do His bidding,¹ thus showing us that the obedience which He requires from us is that of the will, and that He compels no man to serve Him.²

¹ "*Rogavit eum. Quid est hoc, mi Jesu? Angelis jubes, et piscatorem precaris? Ita prorsus humanitate enim nostra indutus, humanissimus erat.*"—*Bonaventura.*

² "*Imperare potuit, sed rogare voluit: ut intelligamus quàm suave sit jugum Illius, et onus leve. Non enim*

tyrannico nos imperio adigit ad servitutem et eorum executionem quæ mandavit, sed et, ut nostræ salutis amanti-simus, nos sæpius amore, et aliquando quasi precibus, inducit: ut cùm ait, Popule meus, quid feci, aut quid molestus fui, responde mihi. . . . Rogat omnium Dominus, ne quod coac-

He tried the faith and obedience of Peter before He worked this miracle in his sight: and even then He tried Him gradually: first He *prayed him that he would thrust out a little from the land*, and when Peter did this, our Blessed Lord then tried his faith still more by bidding him *launch out into the deep, and let down his nets for a draught*; although Peter's experience told him the uselessness of so doing under ordinary circumstances; and it was only when Christ had thus tried him, and had proved and confirmed his faith, that He rewarded him by working this miracle before his eyes. Bengel.

The Great Head of the Church left to His ministers an example of earnest and unwearied diligence as well as of meekness and love.

(1) Of earnest and unwearied diligence. No time nor place was found by Him unapt for the teaching of men. He taught alike in the synagogue and in the field, in the Temple at Jerusalem and by the Sea of Galilee, drawing men to Himself by all means and at all times: neither His majesty nor the corruption and poverty of man, neither His own weariness and hunger, neither night, nor the strangeness of the place, nor aught else, hindered Him from pursuing the work of His ministry. Cajetan.
Mark viii. 2.

(2) He gave to His ministers an example of the meekness with which they are to fulfil the work of their ministry. He who had power to command, *prayed* Peter to do His bidding.¹ This example of Christ was before the eyes of St. Paul when he wrote to the Corinthians, *Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.* Luke iv. 42.
Boys.
2 Cor. v. 20.

(3) Christ showed by teaching the crowd from the boat, that no time and no place is, of itself, inopportune for declaring His truth and teaching the people. When men come to hear, as these did, then is the fitting time for Christ's ministers to declare His will. Novarinus.

But these words have not only their appropriate lesson for Christ's ministers; they have also their teaching for all His true followers. In them He teaches us all the need which we have of retiring from the crowd of mankind and from the bustle of worldly business, since we cannot without danger to our spiritual life be always implicated in the

tum obsequium illi gratum esse putamus. Voluntatem requirit; cor postulat."—*Beaux Amis*.

¹ "Potuisset Christus tanquam Dominus imperare; sed voluit, suæ humanitatis ac modestiæ cæteris ex-

emplum exhibere, præsertim majoribus; ut in iis quæ consequi humanitate ab inferioribus possunt, imperii ac potestatis vi non facillè utantur."—*Novarinus*.

tumults of active work. And if this is a necessary lesson for all men, still more especially does it apply to all the pastors of His flock. Nothing is more dangerous to the guide of souls than to live always in the world, and surrounded by the disorders of his fellow-men. Intercourse with mankind, however hallowed, without seasons of retirement and of communion with our own hearts, diminishes greatly the sensibility of conscience. To live always contemplating the littleness and follies of the world makes us gradually, but surely, insensible to sin, and lowers the moral tone, and imperceptibly tinges our whole life and conduct. To this spiritual deterioration in the pastor the members of his flock, however full of faults themselves, are very clear-sighted. Hence the need which the minister of God has of thrusting *out a little from the land*, and of correcting the effects of intercourse with the world by closer communion with God and with his own soul, and by undistracted meditation on the solemn truths of Christ's religion.¹

These *two* boats are types of the Jewish and of the Christian Church. The boat of Peter is the image of the Jewish nation and Church, and into this Christ entered,² since He was Himself, according to the flesh, of the tribe of Judah, and was *sent specially unto the lost sheep of the house of Israel*, to whom salvation was first preached and offered, and through them to the Gentiles. These boats, then, are types of the whole Church militant on earth: and in this aspect we have a deep practical truth set before the eyes of the pastors of Christ's flock; for when He, the Great Shepherd of His people, entered into the boat, and commanded that it should be loosened from the land, He reminded every one who was to be called to the ministry of His Church that the pastors should ever be surrounded by greater perils than the other members of His flock, that they should be more liable to be tossed by "the waves of this troublesome world," and that the temptations of their calling and station should be greater than that of any other walk of life.³ The snares which Satan

Nicole.

Bede.
Ludolph.
Hugo de S.
Charo.
Gorranus.
Alb. Magnus.

Matt. xv. 24.

Ferus.

¹ "Si Christum habes in navicula cordis, reducere debes à terra seu terrenis affectibus. Non possunt enim misceri amor Dei et amor mundi."—*Avancinus*.

² "In alteram navem ascendit, genus Abrahæ apprehendens. Siquidem Ipse dicit Se missum ad oves quæ perierant domus Israel. In illa navicula, in terra Judæorum et populo, primum prædicavit; sed non iis solùm qui in navicula—hoc est, in Judaico populo—

erant, sed etiam iis qui extra naviculam in terra stabant. Nam quod Christus Judæis prædicavit, ad nos etiam pertinet qui ex gentilitate oriundi sumus."—*Ferus*.

³ "Duæ naves secus stagnum positæ circumcisionem et præputium figurant. Quas bene Jesus vidisse perhibetur, quia in utroque populo novit Dominus qui sunt Ejus. Eorumque cor a fluctibus seculi hujus ad futuræ vitæ tranquillitatem, quasi ad soliditatem litoris,

spreads in the path of all men are far more dangerous to the ministers of the Church than to others; and we are reminded that men require more from those *that bear the vessels of the Lord* than from others, and when they come to stand before the judgment-seat of God they will have more to answer for than those to whom a lesser charge has been committed.¹

Isa. lii. 11.
Boys.

(4) *Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught.*

John xxi. 6.

He ceased *speaking*. We read not that the multitudes wearied of His instruction. It was He who knew what was good for man who ceased to speak, and having prepared them by His teaching to accept the miracles which He was about to work, gave them proof of His Almighty power.² Our Blessed Lord in this follows the order which we find in so many other miracles which He wrought: He first gave unto the multitudes spiritual food by the teaching of His lips, and then He supplied them with food necessary for the satisfying of the body; confirming His teaching by a miracle, and thus removing from their minds all doubt as to His authority to teach; adding, moreover, to the doctrine which He taught the miracle, which appealed to their senses, so that those who were unmoved by the former might be led to ponder on the latter.

Novarinus.

Boys.

Stella.

Sylveira.

He said to Peter, into whose boat He had gone, *Launch out into the deep*; He bade not Peter alone, but all those who were in the boat with him, to *let down* their *nets*.³

Gorranus.

As our Blessed Lord by His miracles wrought upon the creatures of earth, and by the lessons which He drew from the common events of nature, showed Himself the Creator and Ruler of the world, so He shows us the dignity and the sacredness of our calling in the world by the use which He

videndo—hoc est, misericorditer visitando—provehit.”—*Bede*.

“Navis Simonis est primitiva Ecclesia Judæorum, quorum prædicator Petrus erat, in quam Dominus per fidem ascendens de ea turbas docebat, quia de auctoritate ipsius Ecclesiæ usque ad hodie gentes docet. Alia navis est Ecclesia de gentibus, quibus Paulus doctor est missus.”—*Ludolph*.

¹ “Ex navi Christus docet, ut ostendat periculum in quo prælati et prædicatores sunt constituti. Securius ambulans, qui per terram iter faciunt, quam qui profundum mare ingrediuntur navigaturi. Sic prædicatores majora naufragia patiuntur ambitionis causa, vanæ gloriæ, et humanæ laudis, quam plebs ignara et simplex.”—*Stella*.

² “Post doctrinam, ad opus se confert Christum et ad miraculum: plus quippe ponderis ad persuasionem opera habent, quàm verba. Probum concionatoribus monitum, ut post prædicationem operi manum admoveant, nec otiosi permaneant, sed sanctis operibus vacent.”—*Novarinus*.

³ “Ἐπανάγχε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄβυσσον.”

“Ἐπανάγχε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄβυσσον.”

makes of the circumstances of men's lives. He constantly appeals to them through their worldly calling. To the shepherds He sent His angel as they were keeping watch over their flocks; David He prepared to be the shepherd of His people through his care of his father's sheep; the wise men from the East He led by a star; and here He powerfully speaks to the hearts of those who were hereafter to be His Apostles—the *fishers of men* in His Church—through their simple calling as *fishermen* of Galilee, and by the miraculous draught of fishes which were gathered into their nets by His appointment. And thus it was that, after His teaching, He yet bade them pursue the usual works of their calling, and *launch out into the deep*.¹ The duties of no honest calling in life are opposed to our duties to Him, nor are we called upon to give them up in order to serve Him, but we serve Him in faithfully fulfilling them. It was only when He called them afterwards to be His Apostles and the messengers of His Gospel throughout the world, and made them *fishers of men*, that He suffered them to lay aside their earthly vocation.

Chrysostom.

Chennnitz.

Christ accompanied them Himself, that He might the more surely show that He was the author of the miracle which He was about to work, and that when in after time they should labour in that spiritual fishery to which He was about to call them, in the midst of their success, and when many souls were added to the Church by their instrumentality, they should then work under the remembrance of the truth that He was with them, and should at all times acknowledge that He was the author of that success which had followed upon obedience to His command, and that all fishing to draw men to the Gospel net was useless without the authority and the blessing of Christ. Whilst, then, the unsuccessfulness of their former labours was a convincing testimony to the truth that all human toil without His blessing is useless, by commanding them to *launch out into the deep*, and *let down their nets*, He would teach them that other truth which it is necessary that we should bear in mind, that though the reward is from Him alone, yet He wills us to labour as earnestly as though all depended upon our care. He willed, too, that the fish should be taken in the usual way by the net; for though he could as easily have brought about this capture of the fish without the use of the net, yet He

De Saci.

Natalis Alex.

Ludov.
Granat.

¹ "Ex alto mari Petrus venerat irrito labore; nihil quippe capere potuit. Nunc Christus in eundem locum, unde venerat, navem iterum revehere jubet. Sed cur in eundem? An, ut jubentis virtus magis appareret? Anne, si in

alium locum reduceret, non miraculo, sed casu factum quippiam putaret, quod tanta piscium copia caperetur? Nimirum beneficia auctori Deo tribuenda sunt, non casui."—*Novarinus*.

both wills us to co-operate with Him and to use all ordinary means, even whilst the means without His aid are useless. The means of nature, the ordinary means by which men effect their lawful purpose, are His means as much as those supernatural ones in which we are more accustomed to trace His hand.¹

The whole narrative has its lessons for the individual and also for the the whole church. We are every one of us reminded by these two commands: First, that Peter should *thrust out a little from the land*, and then only that he should *launch out into the deep*, that from small things God calls us to larger, from doing our duty in the family, to doing it to the whole household of the faith. He that is most faithful in a few things is made lord over many things.² But this whole miracle is also a prophecy of the progress of Christ's Church. He taught the multitude, and then He commanded the Apostles to cast out their own net: so after He had ceased to speak with His own lips to the world, He commanded His Apostles to go forth, to labour, and to gather into the Church the various tribes of mankind, bidding them *launch out into the deep*, and spread the tidings of salvation into the most distant parts of the earth; to go not with arms and violence, and thus compel men to come to Him; but He sent them forth with *labours more abundant*, with mildness and patience, to throw the net of the Gospel, and to draw all men into it, saying, *Go ye into all the world, and preach the Gospel to every creature.* "

In these words our Blessed Lord leaves behind Him instruction for every preacher of His word. He bids us—

(1) By holy conversation, by a life spent in heavenly truths, *the deep things of God*, to prepare ourselves for the work of the ministry.

(2) By plain and simple teaching, by unfolding the Gospel truths, *to let down the net.*³

¹ "Post prædicatum verbum, mittit eos ad opus, in hoc morale memorabile nobis exhibens, nempe post auditum verbi, non ad spectacula vana, non ad negotia peccaminosa, non ad otia inerta, non denique ad choreas, ludos, crapulas et luxum abeundum sed ad contemplationem verbi que operationem." —*Topiarus*.

² "In quo apertè insinuavit nos in ejus servitio et obedientia à minoribus ad majora debere procedere: non autem, sicut quamplurimi modò faciunt, qui initio suæ conversationis de magnis contemplationibus, ac de vita illuminativa et unitiva agunt, obliiti operum pœnalium mortificationum sensuales pas-

siones, ac tandem nullam aliarum exercitationem humilium et piissimarum habentes rationem." —*Ph. Diez*.

³ "Tant que les prédicateurs évangéliques ne sont guère éloignés de la terre par leur vie et par leur discours, qu'ils ne tâchent de détourner les hommes que des grands crimes, et de ne les porter qu'à une vertu foible et commune, ils font peu de fruit; et c'est en partie ce qui a empêché les ministres de l'ancienne loi de faire de grands progrès. . . . Plus les prédicateurs se sont avancés dans la pleine mer de la perfection chrétienne, plus ils ont attiré de monde." —*Nicole*.

Sylveira.

Quesnel.

Matt. Faber.

2 Cor. xi. 23.

Abelly.

Mark xvi. 15.

1 Cor. ii. 10.

(3) To do this with the simple intention of benefiting our fellows, and winning souls to God; *to let down the net for a draught*, not for our own reward, not for the praise of men, not for our own advancement in the Church or world, but for the simple fulfilment of the work of our ministry.

Ludolph.

As in the deep sea this wondrous draught of fishes was given, so let the pastor remember that the success which God gives is granted to us when we are farthest from land, when we are least stained by the hues of earth, when in our whole life we are farthest from the world, when the doctrine we teach is less shaped to please the world, when we are in *the deep* amidst the mysteries of God, caring only to approve ourselves to Him, and desirous only of winning souls from the abyss of sin.

Nicole.

(5) *And Simon answering said unto Him, Master,¹ we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net.*

Menochius.

Though they had been engaged in their work *all the night*, which is the more suitable time for fishing, and had been unsuccessful, and had been toiling *all the night* through, yet with strong faith in Christ's power Peter says that he *will let down the net* again.² It is clear from his being engaged

¹ Preceptor—*Vulgate*. “Ἐπιστάρα, used by St. Luke six times (v. 5; viii. 24, 45; ix. 33, 49; xvii. 33) for the Hebrew פאָשטל, which is used by all the other Evangelists, but never used by St. Luke.”—*Wordsworth*. See also Kypke, *Observ. Sac.*

² “In general the fishermen of the East prefer the night to any other time for fishing. Before the sun has gone down, they push off their canoes or *catamarans*, each carrying a lighted torch; and in the course of a few hours multitudes of them may be seen out at sea, or on the rivers, rendering all round like an illuminated city. They swing the lights about over the sides of the boat; which the fish no sooner see than they come to the place, and then the men cast in the hook or the spear, as circumstances may require.”—*Roberts' Oriental Illustrations*, p. 550.

The Persian poet Attar has borrowed this incident in the life of our Blessed Lord. “On raconte qu'un jour le roi Mahmûd avait été accidentellement séparé de son armée. Tout seul, sans

escorte, il poussait en avant son cheval vite comme le vent, lorsqu'il vit un enfant assis au bord d'une rivière, lequel avait jeté son filet au fond de l'eau. Le roi lui fit signe de s'approcher, et le fit mettre devant lui. Or cet enfant était triste: il avait le cœur serré et l'âme froissée. ‘Cher enfant,’ lui dit le roi, ‘quelle est la cause de ton chagrin? je n'ai jamais vu personne aussi affligé que toi.’ L'enfant lui dit, ‘Sire, nous sommes sept enfants sans père. Nous avons encore notre mère, mais elle est fort pauvre et sans appui. Je jette tous les jours mon filet pour pêcher du poisson, afin d'avoir un gîte pour la nuit. C'est seulement quand j'ai pris du poisson, après beaucoup de peine, que nous avons de quoi vivre ce soir-là.’ ‘Veux-tu, pauvre enfant,’ lui dit le roi, ‘que je m'unisse à toi dans ta tâche?’ L'enfant y consentit, et Mahmûd jeta dans la rivière le filet, qui participa au bonheur du roi, et prit ce jour-là cent poissons.”—*Le Langage des Oiseaux*, traduit par M. Garcin de Tassy.

in his usual trade that, though a disciple of Christ, he had not yet been called to be an Apostle, and to be a daily follower of Christ. The call which these *fishermen* received to the dignity of Apostles of Christ was a reward which followed on, and seems to have been given because of, their ready obedience to Christ, and especially because of this proof of their faith in Him.

Cajetan.

Toletus.

As Peter's boat is a type of the synagogue, so is Peter himself an image of the doctors and teachers of the law, labouring *all night*, and without success, in consequence of their ignorance of Christ. The Apostles had to be taught by experience that which their Master declares by His words *without Me ye can do nothing*. Where Christ is not there is *night*. Hence, because of *the night* of sin and ignorance which had gathered on the earth, Christ came *to be a Light to lighten the Gentiles*; for *the Life*, and the Life only, is *the Light of men*. It was not until He came upon earth, and in place of the doctors of the law called to Himself the twelve Apostles, and gave them His blessing and commission, that the net of the Church was abundantly filled.

John xv. 5.
Astrucius.

Konigstejn.

Luke ii. 32.

John i. 4.

Theophylact.

At Thy word I will let down the net is the fitting language of every minister of Christ: *at Thy word*, and in Thy name; that is—

(1) To the glory of God, and not in order that we ourselves may receive a temporal benefit.

(2) According to the will, and in obedience to the command, of God.

(3) By that grace which God gives to every one who seeks it.

Matt. Faber.

Unless God illumine the heart of the hearers, the teacher labours but in *the night*:¹ unless the Gospel net be let down at the word of Christ, so that His blessing goes with it, all man's preaching is but vain; for the command of Christ is the only foundation of assurance in our mission to preach, and in obeying it unreservedly lies our only hope of fishing with success. When in the midst of that toil which we have undertaken in obedience to His word we almost despair of success, then it is that Christ oftentimes interposes and gives more than we expect, so that we may be compelled to own that it is not the result of our own toil, but is His free gift.²

Bede.

Nicole.

¹ "Episcopi et concionatores verbi Dei qui in tenebris versantur et operibus Spiritu Dei destitutis, per noctem significatis, nullos homines intra rete Evangelicum comprehendunt; et nisi nobis adsit Christus, et per nos loquatur, irriti fiunt omnes nostri conatus et

labores, quia, *Nisi Dominus ædificaverit domum, in vanum laboraverunt qui ædificant eam* [Ps. cxlvii. 1]: ubi verò Christus nobis dignatur adesse, multum fructum apud alios facimus."—*Salmeron*.

² "Non est labor, obedire Christo :

They had *toiled all night*; they took this great multitude of fishes in the same spot where they had been toiling without success, and during the day-time. It is not when the times and circumstances seem to us most fitted for success that the work of God's Church is most prosperous, since His ways are never as our ways. So may many a Christian labour through *the night* of this world, and seem to toil uselessly; but when the day of eternity shall dawn upon him he will find his net full, and himself seated in the presence of his Lord. Only let us remember that to toil with a heart darkened by sin and clouded over with sensual lusts, and so without the daylight of Christ's presence, is at all times, whether we be

Branca.

Matt. Faber.

pastors or people, to toil uselessly. He labours in *the night* who hath not that Spirit which illuminates and at the same time sanctifies; for unless God blesses the labour of the teacher, all preaching is but vain, and unless He enlightens the hearts of the hearers, there is only *night* there;—*Except the Lord build the house, their labour is but lost that build it.*

Haymo.
Ps. cxvii. 1.

(6) *And when they had this done, they inclosed a great multitude of fishes: and their net brake.*¹

Here Christ shows that His power was not limited to the souls of men and to spiritual teaching. He is Lord of the unreasoning as well as the reasonable creation, and what He does daily in the ordinary operations of nature He does here and elsewhere in an extraordinary degree, showing that the same God who works at one time supernaturally is ever working wondrously, but naturally.

Olshausen.

Our Blessed Lord seems to have wrought this miracle in order that by a fact seen by all, and by a representation of His power miraculously to bless all labour, they might be fully convinced that no toil of His service should be unrewarded, no zeal displayed by them in letting down the Gospel net should be fruitless; but that as surely as by His power He

est labor non laborare propter Christum. Petrus, totam noctem laborasse se dixit, non dixit se laborasse cum in Christi verbo laxavit rete, magnoque labore, magnis multisque piscibus illud plenum traxit ad littus. Nimirum Christi jussu laborem omnem tollit; animarumque lucra, quæ piscium illa captura significabat, laborem adeo minuunt, ut labor, labor esse, vix videatur."—*Novarinus*.

Talck. "Διεπρήνυτο explicandum est, *pene rumpebatur, parum aberat*: nam si ruptum revere rete fuisset, nihil piscium retinuisset. Sic commate sequenti, ὥστε βυθίζεσθαι αὐτά, *ut fere mergerentur*."—*Elsner*. The imperfect διεπρήνυτο should be translated "began to" or "was on the point of breaking." "So the Arabic version, 'It was within a little that their nets were broke.'"—*Gill*.

¹ "In eo erat, ut suppresseretur."—

now filled the net with fishes, so surely would He hereafter bless their labours, and reward their diligence by the souls which He would, through them, add to His Church. Let the ministers of God learn from this fact this one lesson, not to shrink from any labour for the salvation of mankind because for a time their toil may seem to be thrown away. This *great multitude of fishes* which entered into Peter's net is a type of all spiritual fishing, and is an encouragement to us, though all around be *night*, still to labour, since in His own time God will fill the net, and will reward our toil with great success. But note also, that though Peter and the rest of the Apostles drew up this *great multitude of fishes*, they saw not how the net was filled. Thus is it with the operation of Divine grace, which works unseen; the effect is visible, but the hand which works is hidden from our eyes.

Cyril.

Costar.

Wigandus.

And their net brake—that is, was about to break. It was strong enough to take such fish as might enter it in the common course, but not strong enough for that *multitude of fishes* which were taken by the supernatural power of Christ. The success which attends an effort made by the command of God, and in reliance upon His blessing, comes not from any natural strength and aptness of our faculties, but from the Divine strength given to us, and the direct interposition of God.¹ Without His aid all our industry would fail of attaining its end, and our natural capacity be wholly unable to accomplish anything.² Often at the moment of most seeming weakness in the Church, when, judging according to the opinion of the world, all things seem breaking, and when the Church is tried by schisms, and by every external hindrance, God fills the Gospel net, and brings souls to the communion of His Church.

Ruissant.

Chemnitz.

This miracle teaches us also that it is not persecution from the enemies of God, nor any trials external to the Church, which most endanger her; it is the *multitude* within her own bosom that threatens her with destruction: evil children, and the evil lives of those who profess themselves to be her members, cause the net of the Church to break. And what was here predicted in figure happened literally in the history of Christ's Church. No sooner were multitudes brought within the fold than discipline was relaxed, and the fervour, and with it the holiness of life, of the Church's members

Costar.
Abelly.

¹ "Never man threw out his net at the word of his Saviour and drew it back empty."—*Hall's Contemplations*.

² "The fishers of men catch little when they fish with broken nets; and such are they who teach learnedly and live lewdly; their accurate speech haply

doth inclose many, but their ill example presently maketh holes in the net, and so they seldom draw men out of darkness into light, out of the gulf of the dead sea into the land of the living."—*Dean Boys*.

Ludov.
Granat.

diminished ; so that outward prosperity was then, as so often since, but the cause of the decay of faith and of the rending of unity. Power, and riches, and outward splendour and influence, are not elements of strength to the militant Church, but so many tokens of decay.

(7) *And they beckoned unto their partners, which were in the other ship, that they should come and help them.¹ And they came, and filled both the ships, so that they began to sink.*

Euthymius.

They beckoned—not calling, it may be, in awe at this manifest miracle which Christ had wrought.

Gorranus.

Acts ii. 41

Rom. xv. 19.

Bede.
Dion. Carth.

In these *two ships* most commentators have seen the types of the Jewish and Gentile Churches, represented by St. Peter and by St. Paul, the chief teachers of these Churches, and the Apostles respectively of the circumcision and of the uncircumcision ; so that the *great multitude of fishes* which were now taken was a prophecy of the *three thousand souls* which were added to the Church by St. Peter at the first feast of Pentecost, and of those who were converted by the preaching of St. Paul in his journeys *from Jerusalem, and round about unto Illyricum*. When the Church of the circumcision had ceased, then the two boats were images of the particular Churches which make up the one body of Christ.

Exod. xx. 19.
Judges xiii.
22.
1 Sam. vi. 10.
2 Sam. vi. 9.
Isa. vi. 5.

(8) *When Simon Peter saw it, he fell down at Jesus' knees,² saying, Depart from me ; for I am a sinful man, O Lord.*

John xxi. 6, 7.

Ludolph.

Bede.

Matt. viii. 8.
Luca Brug.

Peter at once recognised in the miraculous draught of fishes the exertion of a power greater than human, and confessed the presence of his God in that carnal fear which arose from the remembrance of his own sinfulness, and the feeling of the great distance between himself and Christ. He prayed in the first moment of his astonishment that Christ would depart from him, moved by a kindred spirit to that which prompted the centurion to acknowledge that he was not worthy that Christ should come under his roof. It argues,

¹ "Ecclesie Presules cum onus soli ferre nequeant, alios à quibus adjuvantur operatores accersant."—*Novarinus*.

² "Notandum quod in hoc, quod Petrus procedit ad genua Jesu capta multitudo piscium, datur intelligi,

quod capta multitudo hominum in prædicatione sine quacunque bona exhortatione, prædicator debet se Deo humiliare et Ei, non sibi, totum attribuere."—*Gorranus*.

indeed, a state of grace for the sinner to see the contradiction which exists between his own living and the standard of holiness which God requires: the sight of this it was that moved Simon to the sudden exclamation, *Depart from me; for I am a sinful man, O Lord.* The miracle revealed to him the presence of Deity, and in the light of that revelation he saw in a moment his past sinfulness; and he feared because of his sin, not knowing that the love of His Saviour, the mercy of Christ, was as infinite as His power.¹ In this act of humiliation he leaves to all the ministers of Christ's Church an example. However great the success which may follow on the letting down of the gospel net, the success comes from God, and glory is to be rendered to Him.

Trench.

In these words of Simon we have—

(1) The remembrance of his former sins, and his shrinking from the presence of Him who is purity itself. Cyril.

(2) Dread lest the sight of God, whom he was unworthy to behold, should cause him to be struck dead. It was the feeling which led Manoah to cry, *We shall surely die, because we have seen God,* and the woman of Zarephath to exclaim to the prophet, *O thou man of God, art thou come unto me to call my sin to remembrance, and to slay my son?*

Chemnitz.
Judges xiii.
23.
1 Kings xvii.
18.

In the words of Simon we have the utterance of his consciousness of sin—*depart from me*; in his casting himself at our Blessed Lord's feet we have his trust in Christ's mercy made evident. These two must be seen in every true penitent—the flying to God for mercy, whilst we throw ourselves at His feet, and, at the same time, the distrusting our own strength, and lamenting our great sinfulness.²

Ant. Ulyss.

(9) *For he was astonished, and all that were with him, at the draught of the fishes which they had taken:* (10) *and so was also James, and John, the sons of Zebedee, which were partners with Simon.*

¹ "Quo facto divini verbi prædicatorum discant, si viderint suis concionibus aliquos converti, ut non extollantur, nam eorum perpolitus sermo, nec verborum ornatus, id non operatur sed gratia Dei. Sed ut Petrus fecit, ad Christi pedes se convertant, videntes multitudinem animarum rete prædicationis capi, et in hæc prorumpant verba, divinis amoris ardore accensi. *Non nobis, Domine, non nobis, sed nomini*

tuo da gloriam. Omnia Deo tribuenda sunt et ad pedes Christi adducenda. Sic Illi viginti quatuor seniores projiciebant coronas suas ante pedes Agni."—*Stella.*

² "Hic unus est ex fructibus, quos homo ex colloquio et conversatione Jesu Christi percipit, seipsum ut abjectum peccatorem cognoscere et summissè ac profundè seipsum prosternere et demittere."—*Ph. Diez.*

Menochius.

All that were with him. Not one or another of the Apostles, but all the four, were present, and joined in taking this draught of fishes. The work committed by our blessed Lord to His Church required the joint labour of all to whom He gave commission.¹ They also all witnessed the miracle, which, like so many other of the miracles of Christ, was wrought in the presence, and for the benefit, of those who could best prove the reality of this wondrous effort of Divine power: He strengthened the faith of these *fishermen* by the miraculous draught of fishes.

He worked this miracle—

(1) In confirmation of that doctrine which he had just taught the crowds from the ship.

(2) In reward of the ready obedience of Peter, and of the rest, in launching forth their boat at His command.

(3) As an encouragement to them, and to us, at all times to cast our whole care upon Him both for temporal and for spiritual blessings.²

Jans. Gand.

(4) As a prophecy of the increase which should follow the faithful preaching of His doctrine and the obedience of His Church to His commands.

Ludov.
Granat.

They were *astonished*; a type of that astonishment which seized the first preachers of the Word, and which ought to seize us, at the sight of the multitudes brought within the pale of the Church by such seemingly inadequate means as that used by the *fishermen* of Galilee, the first Apostles of Christ's Church. They were *astonished*, and were therefore the more ready afterwards to acknowledge that the success which attended their preaching was of God, and not of man.

Though we toil all night without success—and this toil is in no way necessary to that success with which God may bless us on the morrow—yet may this very toil without success be necessary for the preparation of the heart to apprehend the quarter from whence the success at length comes; as the evident fruitlessness of the various false religions of the world, and the failure of men by earthly wisdom to find out God, were in some sort a preparation for the reception of the mystery of the incarnation and of the truths which Christ proclaimed.

¹ "Petrus solus nihil proficit, nisi socios habeat. Sola prædicatio non sufficit, nisi rem urgeat potestas; nec oratio satis est, nisi sequatur emendatio."—*Ferus*.

² "By this miracle the Apostles were significantly taught, that though

they had to relinquish their means of livelihood to follow our Saviour, they need not fear to do so, and that as fishers of men they need not despair, though their efforts might seem long unavailing."—*I. Williams*.

And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. (11) And when they had brought their ships to land, they forsook all, and followed Him.

Jer. xvi. 16.
Ezek. xlvii.
9.
Matt. iv. 19;
xix. 27.
Mark i. 17;
x. 28.

Fear not, though thou shouldst see the vessel almost submerged; only acknowledge thy need and My presence, and all shall be well. *Fear not*, now, for the boat upon the sea; *fear not*, hereafter, for that ship which shall be tossed upon the waves of this world—the Church militant on earth, of which thou shalt be called to be an Apostle.

Menochius.

Thou shalt catch men—shalt take men alive (ζωγῶν):¹ not as fish are caught, for death; not as men are taken in battle, for slavery; from henceforth thou shalt take men for My service, which is perfect freedom; shalt take them to graft them into Me, who am the Life of man, and shalt give unto them true life.² In the call of the four brethren, Peter and Andrew, James and John, we are significantly taught that one mark of Christ's Church shall be that brotherly concord which is to reign in the hearts of all His true disciples.

Cajetan.

In this whole miracle we have—

(1) A symbol of the new call of the Apostles, by which the old calling of *fishermen* is consecrated and exalted by being made a type of their new vocation.

(2) A figurative prophecy of the blessings attaching to the faithful ministry of the Word, of the benediction which shall always rest upon His servants' labours when undertaken in simple obedience to His command, and with reliance upon His presence.³

(3) An antidote to the fear of earthly want, which they might otherwise have felt when called upon to forsake all and to follow Jesus.

Coster.

¹ The Syriac and Persian versions translate this "shall catch men unto life."

² "Ex hoc jam eris homines capiens ad vitam—hæc enim vis est verbi Græci ζωγῶν—qui hucusque cepisti pisces ad mortem: non tibi autem capies, sed Deo."—*Natalis Alex.*

"Homines eris capiens, scilicet ad vitam; Græcum enim ζωγῶν propriè significat vivum capere. Homines capies; non ut ad servitutem tuam et mortem eos capias, sed ut libertati et

vitæ, tanquam ex hostium manibus erepti, serventur."—*Jansen Yp.*

³ "Observe quod in eo, quòd dicit, eris homines capiens, docet prædicatores ut concionibus suis non quærant aurum, nec argentum, non divitias, honores, aut dignitates, nec hominum laudes, sed solum animas. Sic faciebat ille egregius gentium prædicator, cum dixit Corinthis, Ego non quæro quæ vestra sunt, sed vos (2 Cor. xii. 14)."—*Stella.*

* * "Deus qui Ecclesiam, gratiæ Tuæ largitate, ex omni gente multiplicas; intende muneribus ejus, et præsta, ut quæ de multitudine filiorum

lætatur, de eorum sanctificatione et salute glorietur; Per Dominum nostrum Jesum Christum. Amen."—*Miss. Bisuntinum.*

* * Since the separation between the Eastern and Western Churches, and more especially since the divisions in the Western Church itself, this Gospel has been made use of by many Roman controversialists to support the claim of the Bishop of Rome to the possession of supreme power in the Church. With them the incidents of this miracle, the going into Peter's boat, the teaching the people from thence, the command given to him to *launch out into the deep*, and the words afterwards addressed to him, *from henceforth thou shalt catch men*, have been interpreted to mean, that our Blessed Lord abides in that one portion of the Church only which is under the jurisdiction of the Roman pontiff, who is assumed to be the successor of St. Peter; moreover, that Christ intended to give authority to teach exclusively to that part of the Church, and that the promise made to St. Peter, that he should *catch men*, was intended also to apply to the Bishops of Rome, and to them only, or unto others only when subordinate to them. Although this interpretation of the meaning of the miracle is consistent with a portion of it, it is utterly irreconcilable with the rest of the narration: it is one, moreover, which is almost wholly modern, and for which the writings of the earlier commentators and homily writers of the Church afford no sanction.

It is generally assumed that the miracle itself is, so to say, a prophecy of what should take place in the Church, and that in the facts attendant upon the miraculous draught of fishes the eyes of the first Apostles of Christ were directed to the course of events which should make up what we call Church history. Thus the chief ecclesiastical writers of antiquity understood by the two boats, the Church of the circumcision, of which Peter was con-

stituted the Apostle, together with that of the Gentiles, of which Paul was, by the same authority, appointed the Apostle. Dionysius the Carthusian (*Doctor extaticus*) says, "*Naviculæ sunt particulares Ecclesiæ;*" and a later commentator, Gros, remarks, "*A peine a-t-il jeté le filet à la parole de Jésus-Christ, qu'il se trouve rempli de poissons, jusqu'à remplir deux barques. C'est ainsi que dans la prédication de l'Évangile: les Apôtres ont eu un succès prodigieux, et qu'ils ont fait entrer dans l'Église une multitude incroyable d'infidèles convertis, qu'ils ont rempli l'Église grecque et l'Église latine, figurées par les deux barques.*"

The modern Roman view, that the boat of Peter prefigures the Roman see, to which absolute authority has been given over all other Churches, and out of which there is no commission to teach, no promise of salvation, is one, moreover, which is utterly inconsistent with the latter part of this narrative. The fishermen who were called to assist when the net brake were the *partners*, not the servants, of Peter; they were not commanded, but asked, to assist in gathering in the fish; and that not because *their* boat was in danger, but because the net of Peter was breaking: they were called, moreover, to assist whilst remaining in their own boat, and not to come into that of Peter; whilst the fish that were taken filled *both* the boats, and not that of Peter only. In fact, the necessity of brotherly love and concord would seem to be the teaching of the Church, and the reason for the choice of the Epistle which is appointed for this day. In it the Church dissuades from mastership, and exhorts all the members of Christ to be all of one mind, and to love as brethren. And to the whole Church, as much as to individuals, is this lesson given, since, in the words of a preacher,

"In hac mortali vita nullus sibi soli sat est, sed omnes adinvicem auxilio et favore aliorum egemus."—*Ph. Diez in Dom. viii. post pentecost. conc. secunda.*

If this miracle be a prophecy of the fortunes of the Church in later times, then whenever the net of Peter should seem to be breaking, may it not be that the Lord pointed out aforehand that the

safety of that boat required that those within it should *beckon* for assistance to their fellow-labourers and *partners*, the successors of the Apostles in every part of the Catholic Church, in a loving Christian recognition that they are their fellows and *partners* in the work of fishing in the sea of this world?

THE SIXTH SUNDAY AFTER TRINITY.

ST. MATT. v. 20—26.¹

Luke xi. 39;
Rom. ix. 31;
x. 3.

[*Jesus said unto His disciples,*] (20) *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*

OUR Blessed Lord in these words affirms a certain degree of *righteousness* or justice to be possessed by the *Scribes and Pharisees*, and tells us that ours must exceed theirs if we would *enter into the kingdom of heaven*. He does not say, *except your righteousness shall exceed* the hypocrisy of the *Scribes and Pharisees*, but *unless your righteousness shall exceed their righteousness*. He is pointing our eyes to men who possessed a certain degree of *righteousness*, although this was imperfect, outward, and therefore insufficient for those who would *enter into the kingdom of heaven*. What they had we must have, and we must have far more than this: the outward *righteousness* which they had we must possess, but beyond this we must have the *righteousness which is of faith*, and which is known by its work upon the heart and affections of man. Here is not one word as to the inferiority of the law. Had it been the intention of our Divine Master to point out the need of a higher *righteousness* than is implied

Rom. ix. 30.
Jans. Gand.

¹ "Dominica præcedenti audivimus quomodo rete Evangelicum ob multitudinem rumpitur piscium, cum bonos in vasa, malos autem foras, seligendo congreget, Matt. xiii. 48. Quare in hodierno ostendit Evangelio, si boni esse volumus, quomodo nos erga Deum per abundantem justitiam et proximum per delectionem puram habere debemus."—*Konigsteyn*. The connection between the Gospel and Epistle for this day is obvious. In the Epistle the Christian is warned of the error which would make the Sacrament of Baptism

all-sufficient, whereas it is, as St. Paul shows, the call to newness of life, and the means by which we may die daily to sin. Here in the Gospel, we are cautioned against mere outward righteousness without a corresponding life of holiness. Both are needed: the Sacrament in which we die to sin; the life which we are to lead through the power of Christ's resurrection: the outward righteousness exceeding that of the Pharisee, and the inward conformity of the will and affections to the righteousness of God.

in the law, He would have told us of the necessity of our *righteousness* exceeding that of the prophets and priests of the older covenant, or of the law itself, under which they lived; but this is not the object of His words, and the contrast which He presents is between the holiness of the heart and that *righteousness* which consists of outward observances merely.¹ The Scribes and Pharisees were distinguished for their rigid adherence to the letter, to the outward ceremonies, and to the negative commandments of the law; and in these words Christ tells us that this is not sufficient; and since we cannot exceed these punctilious observers of the law as to outward observance, these words call upon us to rigid inward observance, and to the obedience of mind and affection.

Righteousness is that justice which gives what is due to our neighbour and to God;² not a right faith, though this is included, but right actions with reference to men, and also in the sight of God. It comprehends all virtue, all holiness.³ The Pharisees only sought to attain to outward obedience, and neglected the latter—*holiness unto the Lord*. *Righteousness* with reference to man only frees us from the penalties inflicted on the transgressors of human law; *righteousness* before God can alone make us acceptable to Him.

The *righteousness of the Scribes and Pharisees* which our Blessed Lord condemned as imperfect, and in other respects as sinful, was so in many respects—

(1) They said and did not. On the other hand, the whole life of the Christian is to be consistent with his profession of holiness, since good doctrine is not sufficient for salvation, unless accompanied with goodness of life.

(2) They contented themselves with the external observance of the law, esteeming themselves, for instance, innocent of murder so long as they abstained from imbruing their hands in blood; teaching their disciples that the law restrains the hand, not the mind.

(3) They depraved and perverted the spirit of God's law by their interpretations, and by their glosses evaded the law, instead of fulfilling it.

¹ See the treatise, in the "*Select Discourses*" of the Rev. John Smith, on "Legal and Evangelical Righteousness," and that on "The Vanity of a Pharisaical Righteousness." (*Works*, third edition, London, 1821.)

² "Justitia est . . . jus suum unicuique tribuere, et qui facit hanc justitiam, justus est. Sunt autem tres quibus jus suum tribuere debemus, videlicet Deo, nobis et proximis."—*Ph. Dic.*

³ "Δικαιοσύνην τὴν πᾶσαν ἀρετὴν λέγει, ὥσπερ καὶ περὶ τοῦ Ἰωβ διαλεγόμενος ἔλεγε, 'καὶ ἦν ἄνθρωπος ἀμemptos, δίκαιος.'"—*S. Chrysostom*. "Hæc vera justitia est, intrinsecus Deo placere, et extrinsecus proximo exemplum pietatis præferre; intus ardere per fidem in Christum, et exterius per bona opera lucere erga proximum. Per hanc justitiam venit ad regnum cælorum."—*Ferus in Evangelia Dom.*

Ludov.
Granat.

Guilliaud.

Schoettgen.

Chrysostom.
Eccumenius.

Jer. ii. 3.

Ferus.

Lyra.

Dior. Carth.
Alb. Magnus.

Corn. à Lap.
Eusebius
Emiss.

(4) That degree of *righteousness* to which they were able to attain they attributed to themselves, and not to the grace of God.

(5) They attended too exclusively to comparative trifles, to those things which are not essentially good, but are only good in proportion as they lead men to a greater regard for the graver and the weightier matters of God's law. This is one of Satan's most ordinary, but yet most subtle, snares : he weakens the strength of those whom he cannot at once draw into his power by open impiety, and dissipates, and at length destroys, the spiritual life within them through the entanglement of a multitude of little observances.¹

Luzerne.

(6) They rejected the commandments of Christ, which are the commandments of the renewed law, and without keeping which none can *enter into the kingdom of heaven*, which is the realm of Christ.

Faber Stap.

We have, then, here three points for our consideration—

(1) Without *righteousness* none can *enter into the kingdom of God*. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie : and they which do such things shall not inherit the kingdom of God. He, and he only, shall abide in God's tabernacle, and shall dwell in His holy hill, who walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

Rev. xxii. 15.

Galat. v. 21.

Ps. xv. 1, 2.

(2) That *righteousness* must be our own, and not another's. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son : the righteousness of the

¹ "La multiplication des pratiques minutieuses et frivoles est un des pièges que tend le démon aux âmes qu'il voit fortement attachées à la vertu. N'espérant pas de les séduire, il cherche à les égarer. S'il leur présentait des péchés à commettre, elles en rejetteraient avec horreur la pensée. Il emploie vis-à-vis d'elles le moyen contraire ; c'est par leur piété même qu'il les tente. Il met devant leurs yeux des moyens de perfection apparents, mais non réels après lesquels leur ardeur pour le bien les fait courir précipitamment. Comme elles trouvent du charme dans leurs exercices de piété, il leur suggère de les multiplier à l'excès. Chaque jour voit ajouter de nouvelles pratiques aux anciennes ; on se jette dans une multitude de dévotions plus affectueuses que solides. On se

fait des devoirs, des besoins, d'une quantité de choses inutiles, et par là même dangereuses ; car si les exercices d'une piété éclairée procurent de grands avantages, les vaines pratiques d'une piété abusée entraînent beaucoup d'inconvénients. D'abord, elles altèrent la paix de l'âme ; elles troublent l'esprit, et par l'agitation on le met cette recherche continuelle de nouveaux moyens de perfection, et par les scrupules qu'y jette la crainte ou de ne pas faire assez ou de ne pas faire bien. Le désir du salut n'est point une passion, une effervescence de cœur ; il est tout-à-fois vif et tranquille, ardent dans son sentiment, et froid dans la contemplation de ses moyens. Il faut bien se garder de confondre la pétulance du caractère avec la vivacité de la piété."

—Luzerne.

righteous shall be upon him, and the wickedness of the wicked shall be upon him. That righteousness, then, which the Father looks for from us is the righteousness which is born in us by the Spirit of God, making us acknowledge our sin, and converting us to the law of Christ, who is our *Righteousness*, and by whose grace working in us we are made righteous. Not His righteousness imputed to us merely, but His righteousness imparted to us, so that by virtue of His life-giving righteousness we ourselves become righteous before God. Christ says not to His disciples, unless My righteousness, but *except your righteousness exceed that of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.* Of this righteousness in the believer Christ is the source, Christ's merits the foundation, and His Spirit the master-builder. As, however, the foundation is a true foundation, so it is truly laid in our souls, and what is rewarded at the last is our obedience: the superstructure consists of the works of our calling, the fruit of the holiness wrought in us; and the perfection of all is our perseverance unto the end.

(3) This righteousness of ours must *exceed* that of the Scribes and Pharisees.¹ Not only our virtues and goodness in general, but our fulfilment of the law, must *exceed* that of the Scribes and Pharisees, by our obedience to the spirit of God's commands, which they had neglected, as well as by our attention to the letter, which alone they regarded.

This righteousness, however real so far as it went,² was defective, and oftentimes mingled with sin, which is destructive of righteousness itself. It aimed at, or at least was too much influenced by, the approbation and praise of men; it was servile, being dictated by a spirit of fear, rather than of love; it regarded temporal reward, and was wholly unable to make the possessors acceptable in the sight of God. So far as it was real, we are to possess it, and to advance beyond it; for in using the word *exceed* our Blessed Lord clearly implies that our righteousness should both comprehend and go beyond that which the Scribes and Pharisees had, should

Ezek. xviii. 20.

Jer. xxiii. 6.

Guilliaud.

Moliniier.

Boys.

Sylveira.

Jerome.

Royard.

Cjetan.

¹ "Dico—id est, edico et graviter constanterque assevero. *Abundaverit*—abundantior, præstantior, eminentior, plenior, et perfectior fuerit. *Justitia vestra*—id est, vestra legis observatio [Th. Aquinas]."—*Corn. à Lapide*. But S. Chrysostom and Theophylact understand by *righteousness* all virtue. Ἐνταῦθα δικαιοσύνην τὴν πᾶσαν ἀρετὴν λέγει, ὥσπερ καὶ περὶ τοῦ Ἰωβ διαλεγόμενος ἔλεγε καὶ ἦν ἀνθρώπος,

ἀμεμπτος, δικαίος. "Justitia sumitur aliquando pro sanctitate seu pro universitate virtutum."

² "Cum enim dicatur, abundet justitia vestra plus quàm illa, videtur supponi quòd illa reverà sit justitia: aliter non comparasset Christus unam justitiam alteri justitiæ; plus enim et minus ejusdem generis sunt, et comparativum supponit positivum."—*Emman. de Incarnatione*.

Natalis Alex.

consist both of the outward actions and of the inward conformity of the heart and affections to the law of God.

The *righteousness*, indeed, of the Christian is not merely to *excel* the outward *righteousness* of the Scribes and Pharisees, but it must go beyond that of even the saints of the Old Testament dispensation, as our knowledge and privileges are greater than theirs. It must do so—

2 Tim. i. 10.

(1) As it regards our faith. *Extensivè* the Jew of old believed in God, and in Moses, His servant; the Christian, in God the Father, and in Jesus Christ, the Eternal Son of the Father. *In genere* the Jew looked forward to a Messiah yet to come; the Christian trusts to a Messiah who has already come, and has revealed to him the spiritual meaning of the Scriptures of God, and has *brought life and immortality to light through the Gospel*. *Intensivè* the faith of the Christian is a more vivid faith than that of the Old Testament saint, since we have the witness to the truth of the faith in ourselves, by the indwelling of the Holy Spirit.

1 John iv. 9.

(2) As it regards our hope. *Extensivè* we have a good hope and confidence in the remission of our sins, by the grace of the Holy Spirit, and of the reconciliation of mankind to the Father. *In genere* the Christian's hope is not of worldly kingdoms and of national greatness, but of spiritual blessings and of eternal possessions. *Intensivè* through the assurance of the greatness of the Father's love to us in sending us His only begotten Son.

Salmeron.

(3) As it regards our charity. *Extensivè* this is no longer to be confined to the members of one nation, but reaches to all the world, even to our enemies. *In genere* it is not merely a charity which is fulfilled by bestowing temporal alms, but embraces all spiritual works of love and mercy. *Intensivè* it is wrought in us by the indwelling of the Spirit of love, the bond of all charity, the sanctifying Spirit of God.¹

Matt. v. 17.

Our Blessed Lord had just before declared that He came not to *destroy the law, but to fulfil*; here He shows us how He would have us fulfil it, not only by the manifestation of outward holiness, as the Pharisees, but by real, abiding, inward holiness; that true holiness which makes us just in the sight of God and the recipients of that happiness which *righteousness* works in us.² This is not a pharisaical right-

¹ "Universa gloria filiae regis, sive Ecclesiae, est intrinsecus, spiritualis, et in animo. Omnis ejus ornatus non exterior est, in vestimentis corporalibus multi pretii, sed interior, in corde et in animo, ut in fide, caritate, obedientia, fidei subjectione." — *Genebrardus in*

Psalms.

² "Dominus vult, nos justitiam operari, ut Ipse in nos beneficia magnificentissima cum honore conferat: ita ut dicere possit, Do vobis Gloriam meam quoniam vos ipsi eam auxiliis meis et favore adjuti meruistis." — *Ph. Diez.*

eousness which consists only in doing outward works, but that which is wrought within us by the Spirit, and is preserved by our union with Christ, and attests the sincerity of our faith in Him, whilst it is the ground of our hope and the source of our charity, which at the first were wrought in us by Christ. *The king's daughter*, let us remember, *is all glorious within*: all the glory of the Church and of every soul within the Church arises from inward purity; and all the beauty and real worth of outward holiness consists in this, that it is the manifestation and the fruit of inward sanctity. As the life and the beauty of the tree springs from the root hidden in the earth, so from the hidden life and the righteousness of Christ within us come all real holiness and works which are acceptable in the sight of God.

Avendaño.

Ps. xlv. 13.

Almenara.

If Christ rejected those who yet did good works because they did them not from right motives, how much more will He reject those who with greater privileges have not even attained to this *righteousness* of the Pharisees of old, and who do not good works.

Matt. Faber.

Let us remember—

(1) That we have all our *righteousness* from Him who is for this reason called *the Lord our Righteousness*. By Him at the first we are grafted into the body of the Church, and are justified by baptism. This is our primary *righteousness* or justification.¹

Jer. xxiii. 6.

(2) That *righteousness* which we have from Him we have in order to live, and he who is justified by faith is called to be just and holy of life. Where these two are, there is the perfect Christian. And that justification which he at the first received from Christ is made perfect within him by his daily growth in charity, and in every good work.²

Ferus in
Evan.

(21) *Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment.*

Exod. xx. 13.
Deut. v. 17.

The Jewish doctors were wont to say that negative precepts

¹ "The justification which St. Paul discourseth of [Rom. v. 1] seemeth, in his meaning, only or especially to be that act of grace which is dispensed to persons at their baptism, or at their entrance into the Church; when they, openly professing their faith, and undertaking the practice of Christian duty, God most solemnly and formally doth absolve them from all guilt, and accepteth them into a state of favour

with Him."—*Barrow's Sermon of Justification by Faith.*

² "Ramus suapte natura fert fructus suos juxta indolem suæ arboris unde natus est. Nos verò Christo insitimus, tanquam veræ viti: ideo etiam nostri fructus et opera esse debent secundum naturam Christi, qui peccatum non fecit, nec inventus est dolus in ore Ejus [1 Pet. ii. 22]."—*Ferus in Evan. Dom.*

Ludolph.

of the decalogue only prohibited the outward act, and did not extend to the inward motive or desire; and that an evil intention was no sin unless it manifested itself in action. Hence, since the guilt of murder only reached to those who actually imbrued their hands in blood, the Pharisees, when seeking our Blessed Lord's death, did not consider themselves in any way guilty of a breach of the law when urging Pilate to slay Him; and whilst they shrank from the contamination of entering into the judgment-hall at the time of the Passover, they thought that they were free from sin, and were in no way responsible for the shedding of innocent blood. Christ reproves this mere outward view of man's guilt, and lays bare the meaning of the injunction, *Thou shalt not kill*. For what does He mean by *thou*?—the tongue? by no means: the hand? by no means: the feet? by no means: but whatever is thyself, and within thee, hand, and mouth, and heart, and mind; whatever thou art in body, or soul, He says to that, *Thou shalt not kill*.

Guilliaud.

A question has been raised about the right interpretation of the words *them of old time*, as to which commentators are divided. What does our Blessed Lord refer to by His words, *it was said by them*? The words themselves, *thou shalt not kill*, occur in the law of God, and the penalty for the breach of this law is given by Moses substantially in the words which are here made use of: *He that smiteth a man so that he die, shall be surely put to death*.¹ Some suppose, that whereas the letter of the law was given of old on Mount Sinai,² that now for the first time the deeper meaning was revealed by Christ to His disciples, and that He refers to the imperfection of the law which He came both to fulfil and to make perfect. The larger number of commentators, however, interpret these words to refer to the glosses by which the Scribes and Pharisees had narrowed the meaning of the

Exod. xx. 13.

Exod. xxi. 12.

¹ "Ye have hard it hath been said unto old men, you schalt not slee."—Sir John Cheke's Translation. In the Vulgate, as in the older English versions, as, *e. g.*, those of Wycliffe and Tyndale, *τοῖς ἀρχαίοις* is translated to *them of old time*, and not, as in the present English version, by *them of old time*: this latter, however, appears to be the correct rendering of these words. Stier says, "*Τοῖς ἀρχαίοις* must certainly be translated as meaning that it was said by or among them of old time—namely, that it had been handed down by the masters and doctors of Israel, by the

rabbis of a former age, with the false semblance of antiquity, as an immemorial statute." And Kuinoel, in his commentary on this passage, remarks: "*Ἀλλί τοῖς ἀρχαίοις* interpretantur *majoribus nostris dictum est*, πρὸς τοὺς ἀρχαίους; sed tunc Jesus haud dubie dixisset, ὑμῖν δὲ λέγω ἐγὼ: alii denique *τοῖς ἀρχαίοις* positum arbitrantur pro ὑπὸ τῶν ἀρχαίων, a *majoribus traditum est*; et hæc interpretandi ratio reliquis omnibus præferenda mihi videtur."—Vide Schoettgen in loco.

² "*Antiquis*, quibus data est lex [Exod. xx. 13]."—Th. Aquinas.

commandments, and had robbed them of their strength. The Messiah came *to fulfil*, not to do away with, *the law*. He did but recall the meaning and the teaching of the Jewish law which the later doctors had perverted and robbed of its true meaning.¹ When He revealed a fuller knowledge to mankind, it was of those articles of faith by which we may be strengthened to fulfil the law, and not of those facts of practice which from the first were comprised in the law. He says not, then, *unless your righteousness* in this matter exceed what Moses commanded, but what the gloss and interpretation of *them of old time* had put upon the words of Moses; for at the first and in the mind of God the commandment was as extensive as the interpretation of our Lord Himself. He here teaches nothing new, but He removes from the law that veil which the Scribes and Pharisees had cast upon it. Moses had given this commandment in the same sense in which Christ explains it; the Scribes and the Pharisees, the interpreters of the law of Moses to the people, had altered its meaning and taken from it its power. Hence our Blessed Lord, in speaking to the people, says not, it is written, but *it is said*—said by those who interpret the law; and again, *ye have heard*, not read—heard, that is, what your teachers have declared to you.

Th. Aquinas.

Corn. à Lap.

Dion. Carth.

Guilliaud.

Bengel.

Musculus.

Stier.

Shall be in danger of the judgment—that is, shall deserve punishment—

Kuinoel.

(1) Will have to appear before the judges, and show whether the shedding of blood were intentional and of malice, or were accidental merely.

Corn. à Lap.
Dion. Carth.

(2) Will, if the former, be liable to death both bodily and eternally.

Guilliaud.

(22) *But I say unto you, that whosoever is angry with his brother without a cause² shall be in danger*

1 John iii. 15.

¹ “*By them of old time or to the ancients*: not to the Israelites in the time of Moses, but to the ancestors of the Jews, since the times of Ezra: by the elders who were contemporary with them, and who by their false glosses corrupted the law, when they recited any part of it to the people; or *by the ancients*, the ancient doctors and commentators which preceded the times of Christ, whom the Jews often call קדמונינו *our ancients*.”—Gill.

² *Eikē* is absent from some Codices. The evidences for and against its insertion are thus stated by Mr. Forshall :

“*Eikē* rec. D. E. K. L. M. S. U. Y. Δ¹. cu.¹⁴⁰ old L¹⁰ Syr. Syr.-Cur. Copt. Goth. Arm. Orig. Eus. Cypr. Hil. Lucif.; om. B. Δ². Σ. 48, 198, Vulg. Æth. Orig. Jerome, Lachm. Tisch. (Treg.). On such evidence there ought to be no question of admitting the word.” Paulus de Palacio observes: “Notandum autores Græcos omnes legisse illam particulam *sine causa* quam ex textu Hieronymus dicit esse radendam. At Basilius eam legit, Hom. x., quæ de Ira est. Legit et Chrysost. et Euthymius et autor imperf. [Iren. ii. c. 57, Nyss. Œcum. Cyr. Isid. Thdr.

of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Hitherto ye have heard the gloss of the Scribes and Pharisees, who, if the hand be restrained from killing, think that the law of God is fulfilled; but now hear My interpretation of the law; I who take away the veil from all hearts and open all eyes, and am the legislator of all law—evangelical, Mosaical, and natural; I, by whom this law was given, and who give grace to enable you to fulfil it. Christ here opposes His authority, not to that of Moses, which was from Him; nor to the law given by Moses, which was His own law; but to the teaching of the Scribes and Pharisees. Moses and the prophets were accustomed to deliver the message of God in such words as these, *the Lord saith*; but Christ, since He is God, speaks with authority—I say. He spake so because He is Divine, and only when we remember the fact of His Divinity can we comprehend the force of His words.

Brother is used in Holy Scripture in various ways:—

(1) Of those of the same race: those who have the same father and mother, as Esau and Jacob; or those who, without having the same father and mother, are of the same kindred and family, as Lot and Abraham.

(2) Those who are of the same nation: hence in the law the Jews are called brethren.

(3) Possessors of one common Creator, and inheritors of one common grace. In this sense all Christians are our brethren in respect of regeneration, as all men are our brethren in respect of creation. It is in the latter way that our Blessed Lord uses the word *brother*, and in doing so shows us that such anger is spoken of as is injurious to brotherly concord and love. He that *is angry with any man without a cause shall be in danger of the judgment*; by the words *without a cause* (ἐκῆ) limiting these words and this condemnation to unjust, untimely, vindictive, and intemperate anger, and using the word *brother* to remind us that, so far from being angry with him, we are bound to love him as a *brother*.

Theoph.] Quin et D. Aug. de Serm. Domini, c. 19, et Hilarius, cano. iv. Quam verò sententiam magis probem vix scio; nisi quod legum majestas, non addit hasce particulas; nam sim-

pliciter dicitur, *Non occides, non furtum facies, non mœchaberis*; video tamen etiam dictum, *Non assumes nomen Dei frustra*. Quicquid sit, utraque lectio sana est."

And whosoever shall say to his brother, *Raca*, shall be in danger of the council: but whosoever shall say, *Thou fool*,¹ shall be in danger of hell fire. Much difference of opinion has existed both as to the meaning of these words, and as to the different degrees of guilt in those who use them. As to the meaning of *Raca*, this appears to be a mere interjection of scorn or anger, or an expression of contempt, equivalent to the use in the modern Romance languages of the singular pronoun *thou*, a word only used in addressing strangers to one who is poor, and therefore a mark of contempt. *Thou fool* implies a more settled anger in the heart of him who thus reproaches his brother;² a going on from the first sudden feeling of anger in the heart to hasty words of scorn, and at length to contumelious reproach, to separation, and words of hatred. Our Saviour here compares God's righteous judgment with the sentences of various earthly tribunals: but in considering His words we must not forget that parabolic language cannot be pressed to furnish a resemblance in all the minute details of either part of the parallel. It is true that Christ may here be referring to the three kinds of tribunals which existed amongst the Jews; but, be this as it may, we are simply taught by His words that there are degrees of punishment, not of guiltiness, in the case of those who are angry, who suffer their anger to rage unrestrained, and who injure others with the hateful language of contempt.

It may be that beyond this our Blessed Lord would teach us, that he who is angry is guilty before God, and is liable to punishment; whilst he who utters reproachful words may be condemned by the council of human judges as well; whilst he who persists in reproach and false accusation will be cast out as evil, and be rejected from the Church, as the bodies of those criminals which were cast out of Jerusalem, and remained unburied in the valley of Hinnom.³

In opposition, then, to the teaching of the Scribes and Pharisees, Christ tells us—

¹ "Μωρέ. Two interpretations have been given of this word. Either it is (1), as usually understood, a Greek word, *thou fool*, and used by our Blessed Lord Himself of the Scribes and Pharisees, Matt. xxiii. 17, 19; and its equivalent, ἀνόητοι, of the disciples, Luke xxiv. 25; or (2) a Hebrew word, signifying *rebel*, and the very word for uttering which Moses and Aaron were debarred from entering the land of promise, הִכְיִרְם שִׁמְעִי אָנָּה 'hear now, ye rebels,' Numb. xx. 10." *Alford*.

² Μωρός (μωραίνω, μύω), wilfully blind, or utterly worthless.

³ "Adnotaverunt quidam ex Thalmudicis traditionibus tria fuisse apud Hebræos tribunalia. Primum triumvirum, in quo de minutissimis disceptaretur causis. Secundum, in quo viginti tres iudices de causis majoribus, itemque capitalibus, cognoscebant. Tertium, in quo unus et septuaginta lecti viri de rebus gravissimis, maximeque publicis, ut de pace, de bello, de falso propheta, de summo sacerdote, judicabant."—*Maldonatus*.

2 Sam. vi. 20.
James ii. 20.

Jerome.

Chrysostom.
Beaux Amis.

Stier.

Jans. Gand.

Maldonatus.

Stier.

Indolph.
Arias Montanus.

(1) That not merely He who has committed murder, but that he also who *is angry without a cause is in danger of the judgment*, that same Divine judgment to which he is obnoxious who has slain his brother.¹

Corn. à Lap.

(2) That he whose anger has gone on to expressions of hatred, and to the outward marks of an angry soul, will be liable to a greater punishment.

2 Kings xxiii.

4.
Guilliaud.

(3) That he who gives way to the habit of anger, and to words of reproach and contempt, to imprecations and to calumnies against his brother, will be punished with the severest punishment which the law can inflict, that everlasting punishment of which Gehenna and Tophet are but types.²

Luzerne.

Butler,
Serm. viii.

This threatening is not directed against anger in itself, but against all who are angry with their brethren. However difficult it may be to feel resentment, and yet not to allow resentment to go on to sin, yet the Christian's duty is at the same time to be angry at sin, without having anger towards the sinner. Anger at sin is, indeed, compatible with perfect love towards our *brother*. As the love of the father is not diminished by the correction which he gives his child, by which he seeks to check or to remove the sin, and not to pain the child, so may we be angry at sin whilst we love our *brother* as ourselves; we must hate the sin in him as we would hate it in ourselves. Hence David says, *Do not I hate them, O Lord, that hate Thee? and am not I grieved with those that rise up against Thee? I hate them with perfect hatred: I count them mine enemies.* What is this *perfect hatred* but a hate which is free from all feelings of anger against the person, and a calm, settled purpose of indignation against everything that can separate our brother from God. Neither to hate the person of the sinner because of his sins, nor, on the other hand, to love him because of his sins; but by how much the more we love the nature of man, by so much the more to hate those sins which defile and degrade man's nature—this is allowable; this is required in every one who would love his brother as himself. Thus Moses was angry with the children of Israel because of the golden calf which they had made to worship, hating their sin, at the same time that he loved them with so great a love that he prayed unto the Lord, and said, *Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin—; and, if not, blot me, I pray*

Ps. cxxxix.
21, 22.

Augustine.

Exod. xxxii.
31, 32.

¹ “Πῖζα γὰρ τοῦ φόβου θυμός. Ὁ τοίνυν τὴν ρίζαν ἐκκόπτων· πολλῶ μᾶλλον ἀναιρίσει τοὺς κλάδους· μᾶλλον δὲ οὐδὲ φῦναι τὴν ἀρχὴν ἔασι.”—S. Chrysostom.

² “Vitæ Christianæ natura, insti-

tutio, et præcepta sunt amor, viscera misericordiæ, charitas fraternitatis. Qui hæc rejicit, vitam rejicit Christianam—id est, divinam et cœlestem. Excipitur ergo à morte æterna, quæ est Gehenna.”—Paulus de Palatio.

Thee, out of Thy book. Thus also Samuel was angry because of the sin of the people of God in asking a king, when the Lord was their king; and yet he added, *As for me, God forbid that I should sin against the Lord in ceasing to pray for you.* In this way may we have anger or hatred at the sin which is in our brother without any breach of Christian charity, or the diminution of love for him. 1 Sam. viii. 6.

Anger is one of those sins which the world considers venial, but which the Christian knows to be especially dangerous, and which must be carefully watched against and avoided. Little sins, indeed, are at all times exceedingly dangerous, since they draw men insensibly into greater; for *he that contemneth small things shall fall by little and little.*¹ 1 Sam. xii. 23. They who consider only earthly things and earthly opinions may regard this sin as small; they whose eyes are fixed upon God will only remember that He is great, and that it is a great sin to break His laws even in a small matter. The anger of Cain went on speedily to murder; and in this he was but a type of those very Scribes and Pharisees whose anger at the teaching of Christ only waited for an opportunity to slay Him. *Is not this the carpenter's son?* was their word of contempt—their *Raca*. *He hath a devil, and is mad*, was their more grievous word of scorn and reproach, for which they brought upon themselves and the nation, which shared in their guilt, utter destruction. Stapleton.

As many virtues take their rise in charity, so do all manner of vices spring from this one root of anger. This is the beginning of more manifest, though not of more deadly, sins; and hence St. Paul places it first, and speaks of *anger, wrath, malice, blasphemy*, as though this were the genealogy of our sins. Eccles. xiv. 1.

(1) It clouds the mind of man, taking from us all love towards God, and all perception of His presence; *for he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.* As the rays of the sun cannot be seen when the heavens are covered with clouds, so God's light cannot be seen by that heart which is darkened by anger. Matt. Faber.

(2) It is the source of perpetual trouble and unrest to the soul. Matt. xiii. 55.

(3) It not only brings with it torment and distraction of heart in this life, but it is singled out as that sin which God will especially punish. *Rest in the Lord, and wait patiently for Him. . . . Cease from anger, and forsake wrath: fret not thyself in any wise to do evil, for evildoers shall be cut off:* John x. 20;

¹ "Vitanda venalia."—*Matt. Faber*. "Satan's greatest snares are what the world calls little sins."

Ps. xxxvii. 7, *but those that wait upon the Lord, they shall inherit the earth.*¹
8, 9.

Ferns in
Evan.

That He may destroy the whole tree of evil, our Blessed Lord lays the axe to the root of sin. Let us seek all means to repress and to drive from our hearts even the traces of this sin. Foremost amongst the remedies against anger are such means as these—

(1) The resolution of enduring all things for Christ's sake in the same temper that He did, to submit to reproach as He did, to be silent and uncomplaining under contempt and wrong as He was. The predetermination of enduring all things for Christ's sake will cause suffering and wrong to seem light whenever they come, and will enable us easily to bear them.

Gregory.

(2) The remembrance and the perfect knowledge of our own sins and shortcomings. The consideration of our sins against God and our neighbour will greatly diminish our anger at reproaches and wrongs done to ourselves.

Butler,
Serm. ix.

(3) The remembrance that the forgiveness of injuries and the extinction of all feeling of anger against others are necessary, if we would have forgiveness at God's hand. The prayer which our Blessed Lord has taught us is this, *Forgive us our debts, as we forgive our debtors.*

Matt. vi. 12.

(4) The earnest endeavour by all means in our power to extinguish the first motions of anger.

Chrysostom.

Lev. xix. 18.

(5) The putting away the remembrance of the injury done to us. The command given to the Jews in this matter was, *Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself.* And if this was the rule given to the Jew, how much more does it bind those for whom, *whilst yet sinners*, Christ showed His great love by dying for them?

Barradius,
Rom. v. 8.

Matt. viii. 4.

(23) *Therefore if thou bring thy gift to the altar, and there rememberest² that thy brother hath ought*

¹ "Violence is not the effect of anger, but of littleness of mind. Were it the effect of anger, all men, whenever they were angry, would never cease committing acts of violence. We have resentment given us, not that we may commit acts of violence on our neighbours, but that we may correct those that are in sin, that we may bestir ourselves, to prevent our becoming sluggish. Anger is implanted in us as a sort of sting, to make us gnash with our teeth against the devil, to make us thus vehement against him, not to set

us in array against each other. We have arms given us, not to make us at war amongst ourselves, but that we may employ our whole armour against the enemy. Art thou prone to anger? Be so against thine own sins: chastise thy soul, scourge thy conscience, be a severe judge, and merciless in thy sentence against thine own sins. This is the way to turn anger to account. It was for this that God implanted it within us." — *St. Chrysostom on Ephesians*, pp. 119, 120.

² "Recordatio non est actus memo-

against thee; (24) leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift.

Joh xlii. 8.
Matt. xviii.
19.
1 Tim. ii. 8.
1 Pet. iii. 7.

There is no precept here to offer a *gift* to God's house; the duty is assumed as one which is recognised by the followers of Christ. All that is enjoined is the duty of reconciliation in him who is about to offer anything to God. If we offer of our substance, we are *first* to seek reconciliation. If we offer the incense of prayer, as we ask God's love and God's forgiveness, we should manifest *first* our love to our brethren by seeking forgiveness from those whom we have offended, and by forgiving them who have offended us.¹

Paulus de
Palacio.

Emman. de
Incar.

Mark vii. 11.

The Scribes and Pharisees taught their followers to disregard the duty owing to their parents and neighbours in order that they might the better perform their duty to God. They taught also that all sin, and especially the violation of the precept, *thou shalt not kill*, might be expiated by sacrifices and by gifts at the altar, even though no satisfaction was offered to those who were offended, or had been injured. In opposition to this, our Blessed Lord here teaches us first to offer satisfaction, and to be reconciled to our neighbour, before we present our gift to God; and He reproves all idea of our compensating for a lack of charity to man by an increased attention to His worship; for even when about to fulfil the duty enjoined in the first table of the law we are bidden to pause, and if we remember any breach of obedience to the commandment in the second table, to rectify that before we present ourselves at the altar of God.²

Corn. à Lap.
Luca Brug.

Stier.

Chemnitz.

After, then, He had spoken of anger, and had warned His disciples against hatred, contempt, and reproach of their brethren, Christ goes on to speak of one who, notwithstanding such warning, has injured his brother, or who by an injury done to him is alienated from his brother. And to show the absolute necessity of reconciliation He tells us that even at the altar, we are to rise and leave it, and seek *first* a reconciliation with our brother; not as though it were only then

Beaux Amis.

riæ, sed reminiscentiæ, ut dicit philosophus. Reminiscentiæ autem est cum ratione, et est discussio conscientie secundum vitam præteritam. 1 Cor. xi. 31, *Si nosmet ipsos dijudicemus, non utique dijudicemur.* Isa. xxxviii. 15, *Recogitabo tibi omnes annos meos in amaritudine anime meæ.*—*Alb. Magnus.*

interdixit, donec offensum fratrem debita satisfactione placaret."—*Ph. Diez.*

² "Transgressions which are between man and God, the day of atonement expiates: the transgressions which are between a man and his neighbour, the day of atonement does not expiate until he hath reconciled his neighbour."—*Mish. Yoma. cap. viii. § 9.*

¹ "Omni sacrificio et oblatione ei

necessary, but that, if we should have forgotten this duty, and should be even in the midst of the most imperative of our duties to God, and at such a time should remember our alienation, we are to postpone the offering which we are about to make to God until we have sought reconciliation with our brother man.¹ And let us remember that if God's service is to be intermitted in order that we may *be reconciled* to man, so much more must all other things give place; and if we must go even from the altar, in order that we may reconcile ourselves to our brother, much more ought we to have done so before coming thither.

Dengel.

Jans. Gand.

Ferus.

Œcumenius.

Jerome.

Stier.

Sylveira.

Stier.

If thou bring thy gift. He would not have us neglect to offer to God because of our unreconciled state, but He commands us to strive *first to be reconciled*, in order that our gift may be accepted by God. We are to offer, since it is our duty so to do; but before we offer we are to be at peace with our brother. For the truest sacrifice is the sacrifice of anger, and the truest gift that of reconciliation with our brother. And our Blessed Lord does not say, if we have aught against our brother, but if *he has aught against us*, that the harder duty of seeking reconciliation may be laid upon us, and that we may not excuse ourselves by alleging that it is his place and duty to seek reconciliation, and not ours. We are not, then, at liberty to consider what ground of complaint we may have against others, but what they may have against us, and to seek to remove that. *Go thy way* is the language of God: approach not to Me until thou art reconciled. He says, however, *leave there thy gift*; take it not away. He will not refuse to accept it when offered to Him with a pure heart, but He will not accept it until the act of reconciliation has taken place. *Then come*, He says, *and offer thy gift*: here is the promise given to us, and the assurance that then it will be accepted; that no sooner shall we be at peace and in charity with our brother, but God will graciously receive our offering, and our reconciliation with our brother will be our reconciliation with God.²

¹ "Numquid potest dicere, Quid ad me ut homicida sim? Non venenum parasti, non ad percutiendum inimicum cum gladio processisti, non ministerium sceleris præparasti, non locum, non tempus; postremo, ipsum scelus non fecisti; tantum odisti, et prius te quam illum occidisti. *Relinque munus tuum ante altare.* Te quærit Deus magis quam munus tuum: nam si malum animum gerens adversus fratrem tuum advenieris cum munere ad Deum tuum,

respondet tibi: Tu peristi; Mihi quid attulisti? Offers munus tuum, et tu non es munus Dei. Plus quærit Christus quem redemit sanguine suo, quam quod tu invenisti in horreo tuo." —*St. Augustine.*

² "When a man had injured his brother, and repenting of his fault voluntarily acknowledged it, he was first to make restitution, and then to come into the temple presenting his sacrifice and seeking pardon." —*Philo,*

First be reconciled—by asking forgiveness, if you have injured your brother; by banishing from your heart all remembrance of his wrong, if he has injured you. If you have offended in thought, be reconciled in thought; if by word, be reconciled by word; if by deed, make satisfaction to him whom you have offended. Be not merely willing to be reconciled, but seek out and strive to be reconciled with your brother, going to him both with the body, and also with the earnest desire of the soul.¹ And lest any one should deceive himself, and say there is no need for reconciliation, since he has nothing against any one, our Blessed Lord calls each one to the performance of this duty against whom any one else may have ground, or may believe that he has ground, of offence. If our brother has been injured by us, we are not to offer to God until we have been reconciled to him; but if we have aught against him because of his injury to us, and if we have been wronged by him, still in that case we should not offer at the altar of God until we have endeavoured to be reconciled to our brother and have sacrificed our pride and self-will in order to be at peace with him.

The altar here referred to is not merely the material altar in the material temple of God, but still more the spiritual altar of man's heart, for we ourselves are the living temples of God, in which Christ Himself dwells.² We, then, must offer to Him, as *our reasonable service*, our will and our affections. The very word which the Apostle uses, *mortify*—*mortify your members which are upon the earth*—implies that the victim offered is dead. It is not a sacrifice unless slain: so we are not a sacrifice to God unless by the death—in other words, by the mortification—of our evil inclinations, our anger, our wrath, our malice, and all bitterness. And the *gift* which we offer upon the spiritual altar is all service rendered to God, all

Hugo de S.
Chiaro.

Beaux Amis.

Cajetan.

Guilliaud.

Avendaño.

Dion. Carth.

1 Cor. iii. 17.
Ephes. iii. 17.
Rom. xii. 1.

Col. iii. 5.

Guilliaud.

de Sacrif. "An oblation is not offered for a sin, unless that which is wrongfully taken away be first restored either to the owner or the priest."—*Maimonides in Lightfoot*. The precept of Christ goes beyond these maxims, and makes reconciliation with our brother, whatever the ground of difference may be, a necessity to us if we would have our offerings accepted.

¹ "Quod si adhuc reconciliari recusat, vide quàm sapienter dixit Dominus: Vade prius, ut reconcilieris. Non dixit, ne offeras nisi reconciliatus, sed vade, ut quantum in te sit reconcilieris. Si ille renuit, jam ex te reconciliatus

venis, et ideo offerre munera licebit."—*Paulus de Palacio*.

² "*Ad altare*; id est, prope altare, sive coram altari. Quod quadrupliciter sumitur. Primò pro materiali templo: de quo Psal. xxv. 6, *Circumdabo altare tuum Domine*. Secundò pro Christo: de quo Thren. ii. 7, *Repulit Dominus altare suum*, id est, Christum in Passione. Tertiò pro fide: de qua Psal. l. 21, *Tunc imponent super altare tuum vitulos*. Quartò tandem pro cordis contritione, significatà per altare Thymiamatis, Exod. xxx. 1."—*Emman. ab Incarnatione*.

Ferus.

1 Tim. ii. 8.

1 Pet. iii. 7.
Jans. Gand.

Mansi.

Haymo.
Mark ix. 50.

thanksgiving, prayer, fasting, mortification of the will and flesh, all almsgiving, as well as all exterior acts of worship.¹ These are good, but only acceptable when the giver himself is acceptable; and then only are we acceptable to our Father in heaven when we are in brotherly accord with the rest of His children.² No offering which was defective was received at God's material altar, and so long as we lack charity to our brethren we are grievously defective. Hence St. Paul bids us lift up *holy hands without wrath*—hands, that is, free from anger and hatred; and St. Peter warns the early converts to Christ against strife and dishonour towards the wife, anger and wrath, in order *that their prayers be not hindered*. The offering of ourselves, body and soul, to God, and the being in peace and charity with all, is a sacrifice which God will always accept. But let us remember we cannot offer ourselves to God and give Him our heart so long as we nourish anger and an unforgiving temper, and are at variance with any of His children, our brethren.³ *Have salt in yourselves, the salt of self-sacrifice, and have peace one with another.*

Miserable, then, is their error and sin who excuse their want of duty to their parents and to their brethren under pretext of the higher duty of obedience to God. Great duties are only done through lesser.⁴

Up to this point the teaching of our Blessed Lord may be summed up under these heads—

¹ "Notandum quod est quadruplex munus; scilicet, munus à corde, munus ab ore, munus à manu, et munus ab obsequio. Munus à corde est munus amoris, quid in tantum est Deo acceptum, ut sine illo nullum aliud munus Sibi placeat: nihil enim valet offere Deo verba nostra per gratiarum actionem; nec corpora nostra per mortificationem; nec res nostras per elemosynarum largitionem; nisi Sibi offeramus corda nostra per amorem."—*Jacobus à Voragine in Evan. Dom.*

² "Magnum est Deo munus offerre; magnum orare; sed ita demum Deo placens et acceptum si fiat in dilectione."—*Königstejn.*

³ "Si offers munus tuum ante altare Ecclesiæ, vel ante Christum, vel in fide, vel in intimâ cordis devotione, et ibi recordatus fueris quod proximus tuus justam adversus te habet querelam *relinque ibi munus tuum ante altare*, id est, suspende orationes tuas, seu alia

quæcunque religionis opera, et vade prius reconciliari fratri tuo, sive petendo veniam, sive satisfaciendo pro illatâ injuriâ."—*Emman. ab Incarnatione.*

⁴ "Ce n'est pas de faire beaucoup qui rend parfait; c'est de bien faire ce que l'on doit. C'est dans le cercle étroit de vos obligations qu'est circonscrite la perfection que vous cherchez; c'est là que vous la trouverez. L'exercice soutenu des vertus, la pratique non interrompue des devoirs, l'assiduité aux fonctions prescrites; voilà tout le secret des saints; voilà les degrés qui les ont élevés au faite de la sainteté. Cette fidélité continuelle aux plus petites choses qui sont d'obligation, soutenue au milieu des dégoûts et des répugnances qui la traversent, est plus méritoire que les pratiques auxquelles votre goût vous entraîne. Elle a bien plus de difficultés, et n'a pas les mêmes dangers."—*Luzerne.*

(1) Without *righteousness* none can enter into the kingdom of heaven; first justification, and then glory: for unless the justification of the sinner goes before, glory will not follow.

(2) That it is not every act of *righteousness* which will make us meet to be partakers in the glory of our Father's kingdom, since the Scribes and Pharisees possessed some *righteousness*, and yet Christ declared this to be insufficient.

(3) That Christian *righteousness* requires the union of faith and works, since the commandments of God cannot be fulfilled by the mere fact of a right belief, nor, again, by our hands and outward works only; they require the heart and the whole affections of man to be in accord with his actions and profession.

(4) That brotherly love and concord with our brethren is necessary to make our service acceptable to God.

Ferns in
Evan.

(25) *Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.*

Prov. xxv. 8.
Isa. lv. 6.
Luke xii. 58,
59.

Earthly things are a parable of spiritual; and as it happens constantly in matters of strife with reference to worldly possessions and in controversies about temporal matters, so will it happen in spiritual things.

Jans. Gand.

The *adversary* here spoken of is our offended brother, he whom we have injured, or in any way offended, with whom we are to *agree whiles* we are *in the way*—that is, whilst we are in this life, the whole of which is but a passage to our true country, our eternal inheritance.¹ If we persist in anger and hatred to our brother whilst in this life, then we shall go

Paulus de
Palac.

Dion. Carth.

¹ "Frater noster dicitur quilibet proximus, Christus, noster spiritus. Si ergo offers munus tuum orationis ad altare, et ibi recordatus fueris quod frater tuus, proximus tuus, habet aliquid adversum te: si remotus est, vade non pedibus, sed animo humili, te Ei prosternas in conspectu Illius cui oblaturus es; si vero præsens est, vade passibus pedum veniam petendo. Si recordatus fueris quod Christus frater tuus, qui tuam naturam pro te accepit, habet aliquid adversum te—id est, recordaris quod es in mortali peccato dum Ei confiteris vocis sono—relinque

ibi munus tuum, id est, noli confidere de fide mortua, sed vade prius reconciliari per veram penitentiam fratri tuo Jesu Christo. Item, si offers munus penitentiae ad altare—id est, carnis macerationem—et ibi recordatus fueris quod frater, spiritus tuus, habet aliquid adversum te,—corpus affligens recordaris quod spiritus tuus aliquo vitio est maculatus,—relinque ibi munus tuum—id est, noli confidere de carnis affectione—nisi prius mundaveris spiritum tuum ab omni iniquitate, et sic veniens offeres munus tuum."—*Ant. Patav.*

from this world before the judgment-seat of Christ, who is our *judge*, and who will *deliver* to the angels, who are His officers and ministers, the souls which die in their sin.

Beaux-Amis.

Chemnitz.

Hugo de S.
Charo.

Alb. Magnus.

Ludolph.

Chemnitz.

Sylveira.

By some, God has been supposed to be this *adversary*: others, again, have understood by this name our own conscience. But as we may have many against whom we have offended, many against whom we have been angry and have contracted hatred, so may there be many adversaries. He that has anything against us is our *adversary*. Whoever, or whatever, therefore, we have made to be an *adversary* to us, with him we are to *agree*. If God, with Him let us be reconciled; if our brother, with him; if our conscience, with that; lest any of these should be the cause why now we be delivered to the bondage of greater sins, and at last are given over to the *prison* of hell.¹

So long, then, as we are *in the way*, and so long as we live, we have the power of being reconciled, even though, through sinful habits and as a consequence of our slavery to Satan, we may have neither wish nor disposition to be at peace with our brother and with God. And what our Blessed Lord calls us to He warns us to do *quickly*, and without delay, as not knowing how long we may be *in the way*, how long it may be before we are called to God's judgment-bar.

(26) *Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.*

Jansen Yp.

Natalis Alex.

Jerome.

Dion. Carth.

Christ does not here say either that the farthing can or cannot be paid. He signifies by these words that no sin will be left unpunished at the great judgment—*till thou hast paid the uttermost farthing*; or, as we say when we wish to express that nothing is left, "to the very dregs." So these words mean that we shall not come out until we have paid the penalty for the least sin we have committed, and of which we have not repented.

But though Christ, who is to be our Judge, does not here tell us expressly whether the penalty for sin can or cannot be atoned for in the next life, yet we know that these words, *till thou hast paid the uttermost farthing*, imply the con-

¹ Gill thinks that this exhortation, *agree with thine adversary*, was a common proverb among the Jews, and cites a passage from the Babylonian Talmud (Sanhedrim, fol. 95, 2), "Men usually say, whilst thou art in the way with thine adversary, be obedient."

² "*Donec* ponitur hic pro *nunquam*,

ut sit abnegativum omnium temporum sicut quandoque omnium affirmativum." — *Ludolph in Vita Christi*. "*Donec* non significat hic finem pœnæ, sed continuationem miseræ; quasi dicat, Semper solves, nunquam per-solves." — *St. Augustine*.

tinuance of the imprisonment, and that for these reasons:—

(1) Because the debt is infinite: it is one which we cannot pay of ourselves, and these words say that we shall not *come out* of the prison-house until we have *paid*.

(2) Because there can be no satisfaction for sin in the next world: so that these words are therefore equivalent to saying, *thou shalt never come out thence*.

Eusebius
Emiss.

Rupertus.
Hugo de S.
Charo.
Avendaño.
Natalis Alex.

* * Deus cujus oculis fratrum reconciliatio placitum est sacrificium, præsta ut veniam peccatorum quam ad altare Tuum accedentes poscimus, om-

nis injuriæ oblivione mereamur per Dominum nostrum Jesum Christum. Amen."—*Brev. Bituricense*.

THE SEVENTH SUNDAY AFTER TRINITY.

ST. MARK viii. 1—9.¹

Matt. xv. 32.

(1) *In those days the multitude being very great, and having nothing to eat, Jesus called His disciples unto Him.*

John ii. 13—17.

Luke xix. 45.

Mark iv. 37.

Matt. xix. 24

—32.

Mark ii. 4.

John v. 5.

Matt. viii. 2.

Luke xvii. 12.

Matt. ix. 18—25.

Luke vii. 11.

John xi. 44.

Salmeron.

Mark vi. 34

—44.

THIS was the second time at which our Blessed Lord fed a large multitude, and increased a few loaves so that they were able to satisfy those who had followed Him. And this repetition of His miracles is a marked feature in the actions of Christ. Twice He drove out the buyers and the sellers who were profaning the house of His Father; twice He showed His power over the elements of the world by calming the tempest; and twice He healed those who were paralytic: at one time when, in faith, the friends of the sick man let him down in his bed through the roof, before Christ, and at another time when the paralytic lay uncared for by the pool of Bethesda, and unable to move to the healing waters. Twice we read of His curing the leper: at one time a single leper; at another, the ten who were in a company together. Thrice he raised the dead: the daughter of one of the rulers of the synagogue, in her father's house; the son of the widow of Nain, on the bier, as he was being borne forth to his burial; and Lazarus, at the tomb, after he had been dead four days. Here also we have the repetition of that former miracle in which He fed

¹ “Dominica Lætare, quando terra iterum arari et conseri solet, legitur Evangelium Joannis vi., ubi Christus quinque panibus quinque millia hominum miraculosè pavit, sine dubio hoc fine, ut homines commonefierent fertilitatem terræ, panem, et vitæ sustentationem esse dona Dei insigna, neque pendere tantum ex industria et labore hominum. Ideò et orandum esse Deum ut det benedictionem et Ei confidendum.

“Ita etiam hoc Evangelium tempore

mensis legi voluerunt majores, ut iterum homines monerentur de victu, quod sit donum Dei, et quod Deo fidendum, quod possit et velit nos nutrire, et cum mediis et sine mediis. Si Dei benedictionem cernimus ob oculos, gratias Ei agamus, et reverenter Dei donis utamur, sin aliqua adversitas accidit, non desperemus. Nam verbum Dei verissimum et efficacissimum est, *Non ex solo pane vivit homo, sed in omni verbo quod procedit de ore Dei.*”—Wigandus.

the *five thousand*.¹ But though the sign of His almighty power was the same, yet this present miracle has its own individual features, and especially in this, that whereas the first miracle was wrought to satisfy the needs of a Jewish multitude, this present one would seem to have been for the benefit of Gentiles chiefly; for those who had followed Him from the borders of Tyre and Sidon, and who, having witnessed the healing of the daughter of the Syro-Phœnician woman, brought with them the *lame, blind, dumb, maimed, and many others* to be also healed.² Hence St. Mark tells us that *divers of them came from far*—not from Judæa and from amongst the Jews, but beyond, from the land of the Gentiles. Hence also the inability of the disciples to receive the teaching of the first miraculous supply of food to *the multitude*, since that was wrought for the sake of the Jews, the people of God; and in their blindness they were unable to recognize in this any precedent which might lead them to expect that a like miracle would be wrought for the benefit of the despised and outcast Gentiles.³

Our Blessed Lord first heals those who were brought to Him, and then He feeds them with the bread miraculously increased to satisfy their wants. He came that men *might have life*, and hence He removes their sickness; He came also that they might have it *more abundantly* than before, and hence He gave food to them, in order that their strength should not fail them. Thus does He, who is the same merciful Saviour, still deal with us. He heals the sinner; and when He has cleansed him of his leprosy, then He gives him strength to live the rest of his life to the glory of his Lord, and to go on his way without fainting; first removing sin from the soul, and then feeding it, so long as it abides by His side, with the living bread, which is the word of God: in this action, as by His word, encouraging us to *seek first*

Hilary.
Augustine.

Matt. xv. 30.
Mark vii. 31,
32.

Mark viii. 3.

Gerhard.
Trench.

Matt. xv. 30.

John x. 10.

Ferus in
Evan.

Jerome.

Remigius.

¹ "Observe circa istud Evangelium quod Christus non nisi bis populum corporaliter pavit, sæpe autem spiritaliter, pane sui verbi. Quo indicavit Se potissimum animarum salutem quærere. Simulque docere nos voluit, ut animæ cibum plus et diligentius quæramus quàm cibum corporalem; imò, majorem curam animæ quàm corporis gerere debemus, quando *Non in solo pane vivit homo, sed in omni verbo quod procedit de ore Dei.*" [Matt. iv. 4.]—Ferus in Evan. Dom.

² "In hoc significatur quod qui convertuntur ad Dominum, debent offerre

alios Domino; et hoc est quod dicit: *Habentes mutos, cecos, claudos et debiles.*"—Th. Aquinas.

³ "In superiori miraculo soli Judæi collecti fuerunt, ad hoc verò sunt congregati qui ex Decapoli, adeoque ex finibus Tyri et Sidonis, Dominum secuti erant. Idem ergo miraculum exhibet gentibus, quod Judæis: ut sic commonstret, non Judæorum saltim, sed etiam gentium, Se Salvatorem [Rom. iii. 29]; eodem item Se animo erga gentes quo erga Judæos prædictum esse."—Lyserus.

Matt. vi. 33. *the kingdom of God, and his righteousness, and then assuring us that with the possession of spiritual things all other things shall be added.*

He called His disciples unto Him, not as though He Himself knew not what He would do, nor as though He needed earthly aid, but—

Coster. (1) In order that His disciples might recognize and acknowledge the greatness of the multitude, and be forced to confess the absence of all earthly means for feeding them, and that they might be therefore strengthened, amidst their own after-difficulties, to rely with confidence upon His power to aid, and upon His willingness to assist them.

Alb. Magnus. Haymo. Emman. de Lucar. (2) To set an example to the bishops and rulers of His Church, and to teach them to do nothing without deliberation with their presbyters, and without seeking counsel from others to whom, equally with themselves, has been committed the care of the souls of Christ's members.

Let us remark here, that Christ gives food to all who seek Him, and who attest their earnestness in seeking by following Him, to the forgetfulness of their bodily needs and comforts. All those who make His will their first care, and who long to receive the words which come from His mouth, will obtain from Him more than this, those things which they require, even though they seek not for them. Again, let us note that in healing the deaf and dumb man just before, Mark vii. 23. Christ first took him aside from the multitude; so He feeds this large multitude, not in the midst of the cities and villages of Judea, but only in the desert, at a distance from all human means of nourishment. Thus does He deal with the soul of the penitent: He separates the sinner from the world by affliction or by sickness, and then, when His voice is heard, He heals and feeds him with the bread of life.¹

Ambrose.

And saith unto them, (2) I have compassion² on the

¹ "Parmi le grand nombre de ceux qui ne font aucun fruit de la prédication, ni ne daignent suivre la voix de Dieu qui les appelle, sa grace et sa miséricorde en attire toujours quelques-uns au désert et à la solitude d'une récollection intérieure pour se considérer, se reconnaître, et se disposer à une bonne vie—*Ducam eum in solitudinem, et loquar ad cor ejus* [Hosea ii. 14]. Et ceux-ci font trois journées de chemin vers ce désert représentées par les trois jours qui ce peuple emploie à suivre le

Fils de Dieu dans la solitude—*triduo sustinent Me*. Il y a quelque chose de semblable à ceci dans l'Exode, où Moïse est chargé de dire à Pharaon que Dieu leur a commandé de faire trois journées de chemin dans le désert pour Lui aller sacrifier,—*Ibimus viam trium dierum in solitudinem ut sacrificemus Domino Deo nostro* [Exod. v. 3].—Molinier.

² "Intinis visceribus commoveor, ut habet Hebraicus.—*Sylveira*.

multitude, because they have now been with Me three days; and have nothing to eat. Heb. iv. 15.

In this miracle we may recognise both the humanity and the Divinity of our Blessed Lord. His human tenderness was evidenced in that compassion which He felt for *the multitude*, because they were without food, and had nothing to eat—a testimony of the reality of that human nature which He had taken, and a proof that he sympathised in the distress and weakness of His brethren; for because He was really man, He had a heart which could be deeply touched *with the feeling of our infirmities*: whilst His Divinity was made manifest by the miracle which he wrought to supply the need of *the multitude*.¹

Gloss. interlin.

Heb. iv. 15.
Haymo.
Bede.

The motives which are assigned for this miracle, and by which Christ is represented as being moved, are—

(1) The earnestness of those who needed His help: they had been with Him listening to His teaching for *three days*.

(2) The present need of the multitude—they *have nothing to eat*. Th. Aquinas.

(3) The danger to which they were exposed—lest *they faint by the way*.

We have here the same characteristic of the mercifulness of our incarnate Lord as in the case of the widow of Nain, whose son He raised from the dead, and in other instances by which He showed His love for mankind, and His sympathy for their distress; it was no word of entreaty, no moving prayer, which called forth His act of graciousness, but only the sight of man's need. This it is which He points to in the case of that perfect type of Himself, the good Samaritan, who was moved to assist the wounded man, not by his entreaties who was hardly conscious of his need, but by the sight of human suffering. This it was which drew Him from heaven; because of this He became incarnate; and this it is which is still calling forth His compassion for us. He did not wait for *the multitude* to ask Him, but without their seeking the food which they required, He provided *a table for them in the wilderness*. They had forgotten their

John Faber.

Ps. lxxviii.
19.

¹ "It may confirm our belief concerning Christ's humanity and Divinity, both together, against Eutyches. His compassion is a demonstration of His manhood, for God is not compassionate *secundum affectum*, but only *secundum effectum*. The reason is because pity is a grief for another's misery, — *misericorditer dicitur, qui*

miserum cor facit,—and that is not properly competent to God. So that Christ, *being touched with the feeling of our infirmity* [Hebrews iv. 15], evidently showed Himself to be very man; and His feeding of so many people with so little provision is an argument of His Divinity."—Dean Boys.

need; He remembered them.¹ As He had of old promised by the prophet, so now He fulfilled His own words: *Before they call, I will answer; and while they are yet speaking, I will hear.* But though He gives before they ask, yet, as in His first miracle in Cana of Galilee, He does not supply food until that which the people had brought with them had wholly failed.² He wills that we should know our need, and that we should not trust to any earthly means for the supply of our wants; for when the help of man fails us, then it is that God stretches forth His hand to sustain us, and satisfies our necessities.

They had followed Him for *three days*, listening to His teaching, and bearing with them the sick and the maimed in full faith in His power of healing them; and when they had, as it would seem, eaten what they had brought with them,³ He then worked this miracle. They sought *first the kingdom of God, and His righteousness*, and then according to His own promise, He *added* all things necessary for satisfying their temporal wants; first nourishing them with His living word, and thus supplying food for their souls; and then, in reward for their faith and patience, giving them also bodily food. We have the same lesson taught us in the Lord's Prayer which Christ gave us. First we are bidden to pray, *Thy kingdom come*, and not until after that are we directed to pray for *our daily bread*. The very coming from far was a proof of the reality and of the earnestness of the desire of the *great multitude* to receive blessings from Christ. But it was more than this; it prepared them for those very blessings. Desire after God in itself makes the man who so longs for Him apt, and in some sort fit, to receive that blessing which he desires. All hungering and thirsting after God is therefore an assurance that we *shall be filled*.

This period of *three days* during which the crowd had followed Christ, until they had *nothing to eat* and were ready to faint, is a type of the time before Christ, the living bread,

¹ "On ne sauroit faire assez remarquer avec quel soin, quelle tendresse, Jésus s'occupe des besoins du peuple, que le peuple lui-même oublie pour se rassasier de la parole qui nourrit l'âme: double exemple qu'il faut méditer."—*Lemennais*.

² "Non est putandum illos triduo jejunasse; sed consumpsisse quicquid habebant alimenti duobus diebus, et tertio die nihil habuisse ad manducandum."—*Cajetan*.

³ *Mariana* (*Scholia in Vet. et Nov.*

Test.) remarks: "*Ecce jam triduo. In calidis regionibus homines diutius famem et inedium patiuntur.*" But nothing is said here, nor in the corresponding account by St. Matthew, about their having fasted for so long a time as three days. They had many of them come from a great distance (Matt. iii. 7, 8, and viii. 3); and had they returned without food, they would have been destitute for a long time. All we are here told is, that their food was now exhausted.

Rainssant.
Isa. lxxv. 24.

Ludolph.

Chrysostom.
Euthymius.
Alb. Magnus.
Matt. vi. 33.

Quesnel.

Stella de
Concion.

Th. Aquinas,
p. i. q. 12,
art. 6.

gave Himself for mankind. Before the giving of the law, and during the time of the law, the old saints of God had followed Him, desiring greatly that bread which was angels' food: this, indeed, the mere carnal Jew had not, for he had made the law itself to be at length only a *shadow of good things to come*; and this also the Gentile who vainly sought spiritual food in the multitude of his idols, could not taste.¹ When men hungered most, and when *their soul fainted in them*, and they knew that spiritual food had failed them, and they could no longer be satisfied with what the world offered instead of food and refreshment for the soul, then He, on the third day of the world, came down to satisfy all needs.

Heb. x. 1.

Ps. cvii. 5.

Ecumenius.

Natalis Alex.

And yet let us for our comfort amidst temptation and distress lay to heart the lesson which our Blessed Lord teaches every one of us in these words, *they have now been with Me three days*. Though for awhile our prayers may seem to be unanswered, and though we may appear to be alone, and may feel that we have none to witness our struggles against sin, yet God does record every act of His children, and marks every endeavour on their part to fulfil His will; and everything that He records He will reward or punish. He remembers all our days; He marks every hour of our lives; nay, He records every moment of every day in the life of His saints.² He knows those who have been with Him, earnestly and patiently listening, and ready to obey; and these, if only *they faint not by the way*, He will infallibly bless and strengthen. Wherever the servants of God are, there will God Himself be; and where He is, there also will be all things necessary to their subsistence. Let none, then, who love God fear, though all help seem to fail them, since in the midst of the desert itself, where no natural means are to be found, from the very centre of those things which appear to

Barradius.

Oleaster.

¹ "Tres dies, tria sæculi tempora sunt; ante legem scilicet, sub lege, et sub gratia. Tribus igitur diebus turbæ cum Domino perseverant, quia totis his tribus temporibus viri Sancti Spiritu Dei pleni in Christum credunt, Christum expectant, Ejusque panibus et doctrina magno desiderio refici cupiunt; et non habent quod manducarent, quia panis vivus qui de cælo descendit nondum eis appositus fuerat, nondum Leo de tribu Juda librum aperuerat, neque septem signacula ejus solveret. Tertio igitur die,—id est, hoc tertio suæ incarnationis tempore turbas reficit, neque ulterius eas fame perire patitur."—

Eusebius Emis.

² "Considérez que notre divin Sauveur nous fait connaître par ces paroles qu'il prend garde à tout ce que nous faisons ou endurons pour Lui. Il compte les jours, et même les heures et les moments, qui nous employons à Lui rendre un fidèle service: Il se souvient jusqu'à un verre d'eau froide donné en son nom: les moindres actions de patience, d'humilité, d'obéissance, de charité, et autres vertus pratiquées par les justes, sont écrites dans le livre de vie, pour être éternellement récompensées dans le ciel."—*Abelly*.

be but hindrances, God will supply all the needs of all His people.¹

In that He had *compassion*, Christ leaves us the comforting assurance that His nature is full of love and of *compassion* for all who need. In that this *compassion* was felt for *the multitude*, we have the object of His incarnation set before us. He came not for one or another, for some few amongst the fallen children of Adam, but for *the multitude*, for the whole race of mankind, and for every sinner in the human family; having *compassion*, not on a select number merely, not on the rich and the noble only, but on the poor especially, on those who know themselves to be poor; for *His tender mercies are over all His works*. In that He had *compassion because the multitude had nothing to eat*, He shows His care for the temporal and bodily wants of mankind, as well as for their eternal and spiritual need. Formerly, indeed, this *compassion* of our Maker was only seen in the acts of His providence, and assured to us by His word from heaven. The incarnation of our Blessed Lord, however, was beyond this, the manifestation upon earth of the mercy of God to *the multitude* of men. Hence the fact of the great crowds who pressed upon our Saviour, who desired to be healed, and who received that which their souls longed for, is an invitation until the world's end to every one who is blind by passion, and sick through sin, to come to the same Saviour for healing,² and an assurance, moreover, that all who come in faith like that of this *multitude* shall, like them, be healed of whatsoever manner of disease they have, and shall be fed and strengthened by His hand.

We see also in this miracle how greatly Christ considers the poor and the needy, and, therefore, how great a blessedness it is for those who are His stewards, to whom He has entrusted earthly goods for this end, but more especially how blessed it is for the ministers of His word and sacraments, to care for and to aid the poor in their poverty and distress. Hence the injunction which *James, Cephas, and John*, the *pillars* of the Church, gave to Paul and Barnabas on their departing to minister to the Gentiles, especially regarded this duty. Thus the Apostle to the Gentiles sums up the command given him by telling us, *Only they would that*

¹ "Perseveremus cum Christo, neque deseramus Illum, etiam in deserto, in dolore, in cruce; ut nostri misereatur dicatque, Misereor super vos quia perseverastis mecum."—*Barradius*.

² "Satiat illos qui cum Illo triduo

perseverant nota: verbum *cum Illo*. Profectò multi videntur sibi cum Christo perseverare: at non cum Christo perseverant sed cum sua voluntate."—*Paulus de Palacio*.

Ferus in
Evan.

Ps. cxlv. 9.

Coster.

Voragine.

Ludov.
Granat.

we should remember the poor ; the same which I also was forward to do, as mindful of the example of his Divine Master.

Gal. ii. 10.
Avendaño.

(3) *And if I send them away fasting to their own houses, they will faint by the way : for divers of them came from far.*

Christ sends none away who are brought to Him, or who come needing and seeking that grace which He alone can give : all who come really to Him in the way which He has appointed receive from Him spiritual gifts.¹ All who come to Him for baptism receive of His Spirit ; all who come in real penitence receive of Him forgiveness ; all who come rightly to the communion of His body and blood receive that blessing which they seek. Men may abuse His gifts of grace by after-neglect, or by deeds of wilful sin ; but if when they come they really seek a mercy from Him, they do receive. Doubtless many of those whom He fed in the desert did not spend the rest of their lives in His service ; but this hindered not His giving.

Angelus de
Paz.

Many of them came from far, from distant places, many from Tyre and Sidon, from whence He came last, and from a distance from Him—from striving after Him through the ceremonial law ; or rather, from the midst of the observances of the ceremonial law, which had hidden Him from them ; from the realms of idolatry, and from the wilderness of utter unbelief ; as well as those whose wanderings were wholly caused by earthly passions and sensual desires ; so that unless He should give them food, they would yet wander in a barren and dry land, and so faint by the way.² In this compassion to those who had come thus far we have a promise of His readiness now to receive those who, like the prodigal, have wandered from their father's house into a far country, and who have placed themselves far off from God by wicked works, and have fallen into grievous sin. For their encouragement especially does our Blessed Lord seem to lay more than wonted emphasis upon these words, that He had compassion upon those who came from far.

Ps. lxxiii. 2.
Haymo.

Luke xv. 13.

Angelus de
Paz.

Barradius.

And what He gives them is for the supply of their needs, not for the delight of the senses, or to minister to the gratification of their luxury : He gives them food that they may

Simon de Cassia.

¹ "Si aliquis ab Eo recedit jejunos, non est parcitas dantis, sed negligentia non accipientis. Inebriabuntur ab ubertate domus Tuæ ; torrente voluptatis Tuæ potabis eos [Ps. xxxvi. 8]."—

² "Ne deficiant in via : deficiant enim in via qui Verbo Dei non reficiuntur [Deut. viii. 3]."—*Th. Aquinas.*

have strength for their journey. So now His earthly gifts are ever for this end, to strengthen the Christian on his journey, and to preserve him from fainting on his way towards heaven.¹ It is only because God is *gracious and full of compassion*, and His mercies fail not, that we are kept from fainting in the way.

Coster.

Ps. cxi. 4.

Barradius.

(4) *And His disciples answered Him, From whence can a man satisfy² these men with bread here in the wilderness?*

Christ did not ask this question of *His disciples* in order that they should tell Him that of which He was ignorant, but that they might be forced to acknowledge the absence of all human and ordinary means, and might afterwards confess that it was by His Divine power alone that this great *multitude* had been fed.³

Angelus de Paz.

We see in this answer of the disciples how hard a thing it is to trust ourselves to God when we are in the midst of dangers, how at such moments we lose the memory of past deliverances and mercies, and how great need there is for all of us to pray with these same disciples on another occasion, Lord, *increase our faith*.⁴ Though they had but a short time before seen the greatness of their Master's power in feeding a still larger multitude with smaller means than were now at hand, yet, forgetful of this, or, in their Jewish narrowness

Avendaño.

Luke xvii. 5.

¹ "In verbo, *Si dimiserit eos jejunos deficient in via, nobis ostenditur ac docemur uti ex nobismet nihil omnino possimus, nisi Deus faveat nobis: nec in his temporalibus, quæ ad hujus molis victum spectant quanto minus in spiritualibus poterimus? Nam quesit Deus manum suam auferat à nobis, perimus.*"—*Stella de Mod. Concionandi*.

² "Res terrenæ, temporales, et caducae cor hominis sustentare, sanare, satiare non possunt. Illud sustentat Spiritus Sanctus virtute sua, septemque donis, quasi septem panibus: sanat illud Christus gratia sua: satiabit Deus gloria sua. Animam Dei capacem quicquid Deo minus est non implebit. Fecisti nos, Domine, ad Te, et inquietum est cor nostrum donec requiescit in Te. *Satiabor cum apparuerit gloria Tua. Solus Christus cibus animam satiare potest.*"—*Natalis Alex.*

³ "In St. Matthew's Gospel we have

the words of the Apostles, '*Whence should we have so much bread in this wilderness, as to fill so great a multitude?*' The question is big with objections, and is put with some vehemency and astonishment: the people that are to be fed were *a multitude, a great multitude, a very great multitude* (ποσούτοι), and these, too, had had but little, or no food, for a great while; and therefore would require the more to fill and satisfy them: and besides, it was a wilderness where they were, and where no provisions were to be had; and if they could have been got for money, they had not stock enough to purchase such a large number of loaves as were necessary to feed so great a company with."—*Gill*.

⁴ "Præsentia mala immittit Deus ut admoneat præteritorum beneficiorum, ut sic ex præteritis beneficiis discamus sperare etiam præsentia."—*Ferus*.

of mind, not seeing in Him one whose *mercies were over all His works*, and who was the Father both of the Jew and also of the Gentile, they despaired of His power now. Thus is it with us; not even the sight and the memory of God's past mercies to others, or even to ourselves, are sufficient to strengthen the faithless heart, and to impress us with full trust and confidence in His power and love towards us when we are again threatened by the smallest danger.

Ps. cxlv. 9.

Ferus in
Evan.

We are astonished at the forgetfulness of the Apostles, in whose minds the memory of the first miracle ought to have been engraven. It is the nature of temptation, however, to blot out the remembrance of God's past benefits; and we are ever forgetting the way in which He has delivered us, and in the midst of every fresh danger we despair of salvation.

Ferus in
Matt.

(5) *And He asked them, How many loaves have ye? And they said, Seven.*¹

Matt. xv. 34.
Mark vi. 38.

The Apostles were to be the witnesses of their Master after His resurrection and ascension into heaven; the witnesses of man's wants as well as of that Divine grace by which those wants were satisfied; hence Christ's frequent appeals to them. Our Blessed Lord did this and other miracles of His mercy, not of His own will only, and as an exhibition of His power, but because of man's needs; and to this He required His disciples to testify. Hence, He asked them, *How many loaves have ye?* in order to compel them to see and to acknowledge the greatness and the urgency of the want, and the inadequacy of all ordinary means.

Tostatus.

In the former miracle, when He fed a larger crowd than the present one, we find that Christ had fewer loaves to multiply than on the present occasion. He thus shows us that He is in no way subject to those laws which He has imposed upon nature, and that His actions bear no relation to the means by which He may choose to work. All He considers is the need of His creatures; and however great the natural hindrances, and however deficient the natural means, may be, He can supply all the needs of man, and can overcome all difficulties.

Matt. xiv. 17,
21.

Lycerus.

(6) *And He commanded the people to sit down on*

Matt. xiv. 19.
Mark vi. 41.

¹ "Prompto animo Apostoli panes quos habebant Domino obtulerunt; non negarunt se habere panes, non sunt tergiversati, neque verò aiunt, Si panes turbæ præbemus, quid nos manducabimus? Si pauper elemosynam petit, imo Christus in paupere: ne neges, ne tergiverseris, ne hæsites, aut dicas, Quid mihi supererit? Alacriter quod potes tribue."—*Barradius*.

the ground :¹ and He took the seven loaves, and gave thanks, and brake, and gave to His disciples to set before them ; and they did set them before the people. (7) And they had a few small fishes : and He blessed, and commanded to set them also before them.

He commanded the people to sit down. Their faith in doing so, and the humility of this act, are intended to teach us that faith and humility are necessary for the reception of any of God's gifts. And these *loaves* He gave to His disciples for the multitude : all things which He gives us are the bounties of His grace ; He gives to all men liberally, without money and without price : not as the natural reward for their merit, but because of His love ; giving us not *seven loaves* merely, but those seven gifts of the Spirit which these *loaves* typified, and which, at His departure, He left as the perpetual endowment of His Church.²

In order that He might show Himself to be the Maker of the world, and of all things in it, He takes that natural food which at the first He had provided, and respecting which He had said to Adam, *In the sweat of thy face shalt thou eat bread* ; and He uses this food to satisfy this multitude. To show, however, that it was no natural virtue of the food itself which could satisfy the needs of so large a number, He multiplied the bread until it was sufficient for all ; as of old He multiplied the cruse of oil and the handful of meal in reward for the obedience and charity of the poor woman of Sarepta. He is not limited by means, and He works yet for us the same miracle, but by different means ; for it is not our labour which procures food, but God's power working by human strength. For the like purpose, to do honour to the means which He has Himself appointed, He makes use of the hands of His Apostles, though all virtue and all miraculous power can come from Him only.

¹ "In priori miraculo observarunt Evangelistæ turbam recubuisse super viride fenum, quod multum erat in eo loco [John vi. 10] : cùm igitur hîc dicant super terram consedissee, licet cogitare fuisse arentem, quia scilicet sub finem æstatis, vel jam incipiente autumno, res ista contigerit, quando omni suo fœno terra exuta est, vel etiam nimis caloribus exusta, ut referunt qui in hisce regionibus peregrinati sunt." — *Lamy.*

² "Dabat discipulis suis. Videlicet, panum fragmenta ; integros postquam

ad Eum venerant nulli tradit ; quoniam universa mysteria, etiam quæ Deus novit, si credimus Scoto, solum ad Christum hominem spectat agnoscere, tametsi illa sit solius Dei comprehendere. Cæteris autem à Christo fragmenta tantum committuntur, ut unus sic et alius sic, vel habeat ex gratiis datis, vel alia atque alia penetret, atque idem diversimodè ab ejusdem scholæ Christi discipulis intelligatur. Dividit enim Spiritus per meritum Christi singulis prout vult. [1 Cor. xii. 11.]" — *Angelus de Paz.*

Abelly.

James i. 5.

Isa. lv. 1.

Hugo de S.
Charo.
Theophylact.

Gen. iii. 19.

1 Kings xvii.
14.
Ferus in
Evan.

Ferus in
Matt.

He took the seven loaves—sanctifying them by the touch of His hand, and increasing them by the virtue of His flesh. So are all blessings which we receive in Christ's Church but the effects of His hand. The sacraments have no virtue save from Him; and all other means of grace are barren unless He be present with them, and His life-giving Spirit make them efficacious. All spiritual gifts, indeed, are still conveyed to us by the same almighty hand which multiplied and sanctified the loaves in the desert. *He gave thanks* that the gift had been given to Him of multiplying the bread; for though He had not yet multiplied the bread, so that it sufficed for *the multitude*, yet He knew that the Father had given this power to Him, and thus *He gave thanks* even before the miracle was performed.¹ *He blessed* the food according to the usage of the Jews,² and by His blessing increased it to the satisfying of the large crowd which followed Him.³

Angelus de Paz.

Enm. de Incur.

Sylveira.

He multiplied the bread when He *brake* it for the use of others, as we may multiply our bread by breaking and giving it, for His sake, to the poor and needy. And when He *brake* and increased it, *He gave thanks* to His Father; thus teaching us that opportunities of almsgiving and of mercy to Christ's poor should be occasions of rejoicing, and not, as too frequently, of grudging regret.⁴ And this bread He distributed to *the multitude* by the hands of *His disciples*, constituting them the ministers of His bounties and the dispensers of that bread which He should give for the sustenance of the multitudes who should follow Him and abide in His Church,⁵ and teaching them at the same time to rely in all their necessities upon His love and care for them.

Voragine.

Avendaño.

Eusebius Emiss.

He *brake* the bread of life when He declared to the *multitude* the will of God. When we break anything, we lay open that which was before unseen. So did Christ reveal that which was hidden from the foundation of the world, as

¹ "Refecturus Dominus multitudinem turbarum gratias egit id est laudes Deo Patri retulit, ut ostenderet, quia semper gaudet de nostra spirituali passione. Quandocunque enim nos reficimur verbo Dei, mente gaudet inde et lætatur Filius Dei cum angelis suis."—*Haymo*.

² "Let us bless the Lord our God, the God of Israel, the God of hosts, that sitteth between the Cherubims," is the form given by the Jewish doctors.—*Misn. Beracit. c. 7, § 3*.

³ "In verbo gratias egit nos docemur

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ne ab assiduis et quotidianis laudibus pro beneficiis nobis illatis cessemus."—*Stella de Mod. Concion.*

⁴ "Nota quod non multiplicabat panes integros, sed cum frangeret eos. Frange et tu esurienti panem tuum et Dominus multiplicabit illud, et redundabunt horrea tua."—*Joannes de la Fuente*.

⁵ "Quam non conceperint illi fiduciam in Dei providentiam, cum viderunt tam paucos panes turbæ tantæ, virtute Dei sufficere."—*Avancinus*.

Matt. xi. 27.
Haymo.

His coming in our flesh was a revelation of God's love; for no man *knoweth* the Father, except *the Son*, and *he to whomsoever the Son will reveal Him*.

Hofmeister.
2 Cor. iv. 5.

But we have here not only a lesson for every Christian; we have also that which is especially needful to be borne in mind by the ministers of Christ. As their Master gave His Apostles the bread to distribute, so what He gave they distributed to *the multitude*. And thus now He gives spiritual food and living bread to the ministers of His Church, in order that they also may give to those who need. Let, however, the ministers of God be careful to distribute that selfsame food which they themselves have received for this purpose: not their own opinions, but their Lord's words; not the imaginations of men, but the Gospel of their Lord. Let them not preach themselves, but Christ Jesus.

(8) *So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.*¹
(9) *And they that had eaten were about four thousand: and He sent them away.*

They that had eaten were about four thousand, that is, men, or as we learn from St. Matthew, *beside women and children who were with them*.

Ludov.
Granat.

They did eat and were filled. This was the reward for their steadfast faith, and for their *three days'* continuance in following Christ. Let the penitent learn the lesson which this miracle teaches, and remember that perseverance in supplication, and in obedience to his Lord, is the first qualification in him who would receive that which he seeks, and be *filled with the gifts of God*.²

Voragine.

They were filled with that food which our Blessed Lord gave them. The pleasures of the world, the semblance of food which it offers, can never fill the soul of man. Christ,

¹ "Σπυρίδες. That the σπυρίς was of large size would appear from Acts ix. 25, where this word is again used. Κόφινος is the word commonly used by the LXX. for basket; that it was in common use among the Jews seems proved by the well-known line in Juvenal, Sat. iii. 14, 'Judæis, quorum cophinus fœnumque supellex.' See also Sat. vi. 541, 542."—*Eng. Trans. to St. Chrysostom, Hom. on St. Matthew xv. 37*. See Stier, ii. 292, and Lange's *Life of Christ*, iii. 220 (*Eng. Trans.*).

² "Quantus in turbas affectus et misratio! 1. Ob fervorem et studium, quo Eum sequebantur: *quidam enim ex eis de longè venerunt, qui si dimittantur, deficient in viâ*. 2. Ob constantiam, *quia jam triduo sustinent me*. 3. Ob patientiam: *non habent quod manducent et famem sine murmure sustinent*. Habes tam bonum Dominum et cur te non committis ejus providentiæ? Tu vix ad horam sustines, *væ his, qui perdididerunt sustinentiam!* Eccles. ii. 14."—*Avancinus*.

and He alone, can satisfy the hunger of the soul, and fill it with enduring food.¹

They are at all times *filled* with the word of God, who when they hear it ponder it in their hearts, and go forth and obey, or, to use the words of Christ in the parable, who *bring forth fruit with patience*. They, on the contrary, who hear and do not, though they may eat, yet are they not satisfied; are not *filled* with the bread, which is Christ's living bread; that is, Christ Himself, the true bread.

Luke viii. 15.

Haymo

We have, surely, here a picture of man's life. In the desert of this world he is in continual want, hungering and thirsting in the midst of its transitory delights, and longing to be *filled* with food. Sin offers itself, and the world tempts him with its barren show; but these cannot satisfy. Only when he follows Christ, knowing that he is sick, and owning that he is blind in soul, and maimed in will, and attesting by his steadfastness in continuing with his Saviour the earnestness of his desire for the help which comes from above, will Christ give him of that water which *whosoever drinketh shall never thirst*, and of that bread, even Himself, which came down from heaven.

John iv. 14.
John vi. 33.
Ferus in
Evan.

And they took up of the broken meat that was left. Thus are we taught not to waste the gifts and bounties of God. He gives that we may use them for His honour, for our soul's good, and for the good of our brethren, and what we use not we are to preserve. *And He sent them away*, the sick *healed*, the hungry *filled*, and all instructed in those Divine truths which He came to make known. *He sent them away*, seeking from them no glory, looking for no reward. He bestowed His bounties on men only that they may be strengthened to live righteously. So must the disciples and ministers of the same Saviour fly from praises of men, and seek only the glory of God, and trust only to Him for reward.

In this miracle we are taught—

(1) The promptness with which Christ succours us: we have an image of this in His providing bread before the *multitude* hungered, and in His care lest afterwards they should *faint by the way*.

(2) We see the motive causes for all God's mercies to us, which are, the needs of man's nature, and the dangers which threaten him in the wilderness of this world.

(3) We learn also from this miracle which are the true

¹ "Miseri sanè et ipsi qui non exiènt cum exeuntibus; sed planè miserabiliores omnibus hominibus qui profecti

quidem cum aliis, sed non cum aliis sunt refecti."—*S. Bernard, Dom. vi. post Pent. sermo. i. § 2.*

effects of God's mercy : what He gives us is that true food which really satisfies, and which alone can satisfy, the whole nature of man.

Voragine.

* * "O Domine Jesu Christe, qui Dominus es cœli ac terræ, qui omnia hujus mundi in manu Tua habes, qui- que unicuique temporalia bona secundum Tuam justam et occultam sapientiam distribuis, ita tamen, ut æque verus Dominus ac possessor omnium rerum maneas, nec quicquam de proprio Tuo amittere possis, sed homines nisi dispensatores, acceptores, et expositores rerum Tuarum facis, ut sanè isti post mortem corporalem Tibi de omnibus administratis strictam rationem reddant : oramus Te, illumina corda nostra, ut ista benè animo et cogitatione comprehendamus, ut temporalia

bona non tanquam nobis propria servemus, ut de futura illa satis restricta ratione quotidie cogitemus, atque ita bona hujus mundi ad Tuam divinam voluntatem disponamus. Da nobis timorem Tuum sanctum, qui nos custodiat ab inutili illa rerum dissipatione : da nobis providam sapientiam, qua doceamur cuinam Tua bona commodius distribuere queamus : da nobis divinum Tuum amorem, quo inflammati bona Tua pauperibus liberaliter erogemus, per Tuam divinam bonitatem, Jesu Christe, quæ nos in æternum custodiat. Amen."—*Coster*.

THE EIGHTH SUNDAY AFTER TRINITY.

ST. MATT. VII. 15—21.¹

(15) *Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.*

Deut. xiii. 8.
Jer. xxiii. 16.
Micah iii. 5.
Matt. xxiv. 4.
Acts xx. 29.
Rom. xvi. 17.
Eph. v. 6.
Col. ii. 8.
2 Tim. iii. 5.
2 Pet. ii. 1, 2.
1 John iv. 1.

OUR Blessed Lord immediately before using these words had spoken of the narrow way of life, and of the difficulty of abiding in it. Having thus spoken of *the way*, it was natural that He should warn His followers of those hindrances which they were likely to find in *the way*; and in these words He goes on to point out one considerable difficulty which lies in the path of every Christian who desires to continue in *the way which leadeth unto life*,—that which is caused by *false teachers*. He is warning us against those who pretend that they have found

Ecumenius.

Matt. vii. 14.
Maldonatus.

¹ “Rectè legitur hoc Evangelium isto tempore; nunc enim vel occupamur in colligendis frugibus, vel certè cogitamus quomodo et quando colligere eas velimus: interim sæpe non attendimus ad eos fructus quos à nobis colligere vult Deus, fructus, inquam, bonorum operum. Totum penè tempus, totam operam impendimus nostræ messi; nihil aut parùm admodum messi Domini nostri. Propterea igitur admonet nos Christus et Ecclesia in hodierno Evangelio, ut dum fructus à Dei benignitate percipimus, Eidem etiam fructus bonorum operum debitos reddamus.”—*Matt. Faber.*

“In hodierna Epistola videmus verum et integrum prophetam. Paulus ipse facit quod alios docuit. Docet, ædificat, et consolatur. Et quidem tria illa simul, nec ullum ex iis solum. *Quicumque Spiritu Dei aguntur ii sunt filii Dei.* Et iterum: *Non accepistis*

spiritum servitutis iterum in timore; sed accepistis spiritum adoptionis filiorum. In his verbis docet et ædificat. Spiritus quam accepimus dat spiritui nostro testimonium, nos filios Dei esse, et confidenter ad Illum dicere posse, Abba Pater. His verbis consolatur Paulus. *Debitorum sumus*, inquit *amplius, non carni, ut secundum illam vivamus.* Si enim secundum carnem vixeritis, moriemini: si autem spiritu facta carnis mortificaveritis, vivetis. His verbis Paulus impellit ad bonum. Summa, omnia verba hujus Epistolæ eò directa sunt, ut bonam arborem, bonam radicem, bonum semen, non sinamus perire. Etenim Deus nos ex infructifera terra in bonam, ex degenerate oleastro in bonam olivam inseruit; imò, in veram et genuinam vitem, Jesum Christum, ex quo gratiam et veritatem, lucem et vitam, habemus ac haurimus.”—*Ferus in Evan.*

out this way of life, and are eager to guide others into it, but whose doctrines lead their followers astray from Christ, and whose lives are a perpetual stumbling-block to those who listen to them. In effect, then, Christ's words are, Whilst endeavouring to enter in at the strait gate, *beware* therefore (δέ) especially of those who, by their words and works, close the gate of life to such as seek it. For as under the old dispensation there were prophets who prophesied lies and deceived God's people to their undoing, so under the new covenant are we to look for the same trials of our faith, and are forewarned to *beware* of those who shall pervert the Gospel of Christ. Almost in the words of his Master does St. Paul warn the elders of the Church of Ephesus: *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.*¹

Beware. Use, that is, all diligence. The warning is not merely to keep away from *false prophets*, but to take care and exert the powers which you possess to detect and avoid all such: for the word used implies that care and attention to discriminate between the true and the *false prophets* are necessary.² *False prophets*—that is, all who teach false doctrines, heretics, and all who pervert others by their evil living; all *which come* of themselves and for their own ends, and are not sent by God; who *come in sheep's clothing*,³ with words of holiness, deeds of seeming devotion, and the outward manifestation of charity; who *come*, and are not sent, and who *come* not on God's errand, but *to you*,⁴ for what they may obtain of you: all such, though they are indeed sheep with their

Hilary.

Bengel.

Acts xx. 28—30.

Chrysostom.

Cajetan.

Maldountus.

Paulus de Pal

¹ "Καὶ γὰρ πρὸς τῷ στενῇν εἶναι πολλοὶ καὶ οἱ ὑποσκελίζοντες τὴν ἐκείσε φέρουσάν εἰσιν ὁδόν. Διὸ καὶ ἐπήγαγε προσέχετε ἀπὸ τῶν ψευδοπροφητῶν."—Chrysostom.

² "Attendite—Vulgate. "Græcè προσέχετε—quod est, cum attentione cavere, . . . quod non ita sint manifesti ut canes et porci quorum suprâ meminit."—Bredembach.

³ Our Lord says of the Scribes that they *loved to go in long clothing* נשליי (Matt. xvi. 38), in a garment, that is, which reached to the feet, and was made of the wool of sheep. Of this,

Sardin (in Zech. xiii. 4) says, "It was the way of deceivers and prophane men to cover themselves with the Talith (תלית), or long garment, as if they were righteous men, that persons might receive their lies."

⁴ "Verus pastor, quod mittitur, non lubenter venit *ad vos*, sed cum Mose dicit, *Mitte quem missurus es, neque nam eloquens sum ab heri et nudius tertius*. . . . At malus pastor in theatrum et forum sponte consedit—in eum videlicet locum unde plus utilitatis et sanguinis alieni poterit devorare."—Paulus de Palacio.

words of mildness and their outward garb and profession of innocence, *inwardly are ravening wolves*, taking away truth from the intellect, charity from the affections, and holiness from the life, of those who follow them.¹

Gorranus.

To whatever good there is in the world Satan presents a counterfeit.² False righteousness exists side by side with true holiness. True humility is with difficulty distinguished from pretended. If we find true obedience, we find also that which is feigned: so also we meet with both true and false riches, honour, and happiness; with true doctrine and false, the true prophet of God and the false prophet of Antichrist; for where the worship of God is, there the devil always labours to erect his own altar.

Coster.

By a prophet is here meant one who teaches; not merely one who predicts future events, but the messenger of God to man, whether his message regard the present chiefly, or whether it is specially concerned with the future. Such an one teaches by all that he does—by his actions equally as by his words; so that if by his actions he does that which is contrary to God's will, he teaches that which is false.

Luca Brug.

Salmeron.

False prophets, then, are—

(1) Heretics, the teachers of false doctrine, who do so with an intention of deceiving; both those who openly oppose Christianity, as professed infidels, Mahometans, &c., and also those who, professing Christianity, yet teach heretical doctrines. But not merely heretics and those who are separated from the Church, since in that case the mark of separation would have been sufficient; these words embrace also all those who are in the chair of the teacher, who, although they are rightly sent, yet declare other truths than those of Christ, who sends the true prophet and teacher into His fold; these words also convey a warning against all who lead other lives than those which should be examples to the flock.

Augustine.

Alb. Magnus.

Jans. Gand.

Bredembach.

Gros.

(2) These words warn us not only against heretics, but also against all teachers whose actions are in opposition to the words of holiness which they declare, and to that outward profession which they make.³

Chrysostom.
Menochius.

(3) *False prophets*—Passions within us, self-love, worldly

¹ "There are some men, says Abarbinel (Nachalath Abot, fol. 192. 1), who appear to be humble and fear God in a deceitful and hypocritical way, but inwardly lay wait; this humility our wise men call a *wolfish humility*."—Gill.

² "In vestimentis ovium veniunt, hoc est sub prætextu justitiæ evange-

licæ: nam Dominus justos, oves nominat. Matt. xxv. 33. Nulla enim falsitas invenitur, quæ non aliqua veritate palliatur. 2 Cor. xi. 14."—*Topiarius*.

³ "Heretici, cum bene videantur vivere, male docent; falsi fratres, cum bene videantur docere, male vivunt."—*Peraldus*.

Avancinus.

Lig. l. foot.

Ferus in
Evan.

Stier.

Medaille.

desires, earthly ambitions which blind us to God's commands and give a *false* interpretation to the plain declaration of His will. In short, all things which distort the judgment and lead us aside from the way in which God would have us walk. There is a peculiar force in calling all these *false prophets, wolves*, because of the ravages which these beasts were accustomed to make amongst the flocks in Palestine.¹ Since, then, the sheep has no greater enemy than the wolf, our Blessed Lord would point out to us that nothing can be more destructive to His flock than false teachers, nothing more pernicious than the example of an evil life amongst pastors. The destruction which comes from such teachers is marked by the fearful words, *they are ravening wolves*.² But let us all remember that these words have an application to others besides *prophets*: what is true of the authorized teacher is true also in its measure of the people; what is true of the shepherd is true also of the individual members of his flock; our profession of Christianity, our redemption by Christ, the name which we bear as His servants, all these are a garb of humility and of holiness, to which every act of our lives should correspond; if our deeds are not in accordance with the profession which these imply, we are *false prophets, ravening wolves*.

Those only are true and good prophets, faithful shepherds of Christ's flock, who possess authority from Him to teach, who preach true doctrine, and who are holy in their lives. Some have this authority, and have been commissioned by God, through the ministry of His Church, to feed the flock, and that which they teach the people is true; but they mar all this by their evil lives. Such are, indeed, true prophets, inasmuch as they have been sent; but yet are *false*, through the contradiction between their lives and their office. Of these our Blessed Lord speaks, *The Scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do ye not after their works: for they say and do not*. Others, again, have authority, but neither true learning nor sound doctrine. These the prophet speaks of as *idol shepherds*.

Matt. xxiii.

2, 3.

Ferus.

Zech. xi. 17.

¹ "Of the ravenousness of wolves among the Jews take these two examples, besides others. The elders proclaimed a fast in their cities upon this occasion, because the wolves had devoured two little children beyond Jordan [Taanih, cap. 3, hal. 7]. More than three hundred sheep of the sons

of Judah Ben Shamoe were torn by wolves [Hieros. Jom. tobh, fol. 60, i.]." —*Lightfoot, Horæ Heb. et Talmud., in loc.*

² "Ex fructibus animæ, quibus innocentiam ad ruinam trahunt, lupis rapacibus comparantur."—*S. Jerome in loco.*

Christ here lays down the marks of *false prophets*, by which we may know who they are.

(1) They would claim or take upon them the office of teachers, not being sent by God; they *come* of themselves.¹

(2) They would make profession falsely of a zeal for Christ's service and honour: they would prophesy in His name.

(3) They would make a fair show in the world by outward² works of piety and strictness of life, in *sheep's clothing*,³ beguiling men with outward austerities, specious discourses, attractive doctrines, and counterfeit orthodoxy, and the simulated appearance of a righteous and devout spirit.⁴

But whilst the garb of the lamb is not made evil because it has been assumed by the wolf, whose only object it is to deceive in order that he may afterwards devour, so let us remember these works of piety and of charity are not made unholy because they have been done with an evil intent by evil men. Nay, if they have done them for the purpose of deceit, how much more ought we to be *careful to maintain good works* to the glory of God. He who here tells us that alms, and prayer, and fasting, some of the marks of the true sheep of God, would be seen in the lives of *hypocrites* and of *false prophets*, in the same Sermon on the Mount commands His disciples to do them, whilst He warns them against doing them as these *hypocrites to be seen of men*.

Spiritually these *false prophets*, against whom our Blessed Lord warns us, are the world, the flesh, and the devil: the world, like those *false prophets* who bade Ahab go up to Ramoth-Gilead, with the promise of success, lures us by the hope of plenty, and lures us only to deceive; the flesh, with the promised pleasures and gratifications of sense, is ever deceiving us, and betraying us, as Judas betrayed his Master, with a kiss; the devil, *the father of lies*, is ever deceiving us by himself or by those *false prophets* whom he sends, and

¹ "Pseudoprophetarum diuturnitas, qui et semper fuerunt et ad finem usque erunt. Ideoque non dixit Christus venerunt, neque venient, sed in presenti, veniunt, quia nunquam desunt."—Coster.

² "Vestimenta eorum sunt jejunium, elemosynæ, quibus se tegunt. Habentes speciem pietatis, virtutem autem ejus abnegantes. 2 Tim. iii. 5."—Th. Aquinas.

³ "Ἐν μὴλωταῖς, ut loquitur scriptu ad Heb. xi. 37. Namque est fermè habitus erat prophetarum."—Grotius.
"Christ alludeth to the practice of

false prophets in former times, who counterfeited the true prophet in their attire, which was usually clothed in rough and coarse attire, 2 Kings i. 8; Heb. xi. 37. This the false prophets did that they might more easily delude the people, Zech. xiii. 4."—Leigh.

⁴ "Nullum malum apertâ facie venit, sed speciem boni inducit. Quam facilè ergo illudit, nisi intellectus sit purus et defæcatus et fidei ac virtutum principiis assentiatur: nisi animus contra laxorum verba et exempla sit obfirmatus."—Avancinus.

Lyserus.

Stier.

Th. Aquinas.

Titus iii. 8.

Pseud-
Chrysosto m.1 Kings xxii.
6.

Gorranus.

whose mouths he fills with lying promises of happiness. Satan is spoken of in Holy Scripture at one time as a *roaring lion*, because of his fierce and open persecutions against Christ's Church; at other times he is spoken of as a *dragon*, raging against the members of Christ; or, again, as one lying in wait to deceive and to overcome by fraud. Then is he most to be feared when he presents himself as *an angel of light*; and when he misleads us by *false prophets*, rather than when he comes openly and as a fierce persecutor.¹

In this part of our Blessed Lord's Sermon on the Mount we have an instance of the way in which he ever deals with the members of His body. He points out to the full all the difficulties which surround them in their Christian course, the steepness of the road, the narrowness of the way, the roughness of the path of holiness, and the enemies which surround them at every moment; and He aids His disciples, not by diminishing those perils of which He has spoken, not by removing the obstacles which are in their path, but by strengthening them and preparing them beforehand to encounter these trials and difficulties, and by giving them power from on high to overcome all enemies, whether open and avowed, or those more insidious and dangerous ones which come in the guise of *false prophets*.²

(16) *Ye shall know them by their fruits.*³ *Do men gather grapes of thorns, or figs of thistles?*⁴

By their fruits. All those actions which man, like a tree, puts forth from the good or evil disposition which pervades his whole inner being; not, that is, by all the *fruits* which result, or seem to result, in others from their teaching, but by the practical *fruits* within themselves, the doctrine which they teach, so far as it is theirs, and the lives which they

¹ "Magis timendus est cum fallit, quam cum sævit."—*Augustine*.

² "Domine, si nos cavere hos lupos veste ovilla contactos præcipis, quid faciemus ubi non vestem ferunt simplicium ovium sed vestem afferunt pastorum? Facile planè est lupum abigere, ubi se ovem esse dissimulavit; sed quum ovis contra pastorem insurget?"—*Paulus de Palacio*.

³ So the Jewish proverb, "A gourd is known by its branches." Tal. Bab. Beracot, fol. 48, 1.

⁴ "Τὴν ἀμπέλον σῦκα φέρειν οὐκ ἀξιούμεν, οὐδὲ τὴν ἐλαίαν βότρους."

—*Plutarch, Περὶ Εὐθυμίας*.

"When people converse on the good qualities of an obedient son, it is asked, 'Will the seed of the water-melon produce the fruit of the bitter *pāvattakotti*?' meaning the father is good, and therefore the son is the same. A profligate son always leads the people to suspect that the father or grandfather was not what he ought to have been. 'You talk to me about that family! I know them well: the tree is bad, and the fruit is the same.'"—*Roberts' Oriental Illustrations*.

1 Pet. v. 8.
Rev. xii. 9.

Almenara.

Sylveira.

Verse 20.
Matt. xii. 33.
Luke vi. 43,
44.

Bengel.

Abelly.

lead, and the necessary results of their doctrines. The test is chiefly with reference to the *prophets* themselves, and the *fruits* are the *fruits* of holiness or of sin. The test, let us remark, is not the multitudes that may flock to the preaching of *false prophets*; not even repentance and conversion from sin, which are the works of God's Holy Spirit, and in no way the *fruits* of the teacher, for such may follow the exhortation of a notorious sinner, and are the result of the declaration of those truths which are rather the *fruits* of Moses and of the prophets and evangelists who record them, than of the men who may teach them. But the *fruits* are—

Sanderson,
ix. Sermon.
ad Aulam,
§ 31.

Cajetan.

(1) Doctrine: and the test is whether it be in accordance or no with God's word; whether it has been always so recorded.

Jans. Gaud.

(2) The holiness or the corruption of manners in the preacher and in his disciples. For in estimating the truth of doctrine, and the effect of man's teaching, it is not enough to examine the life of the prophet, without considering that of his proselytes; the heretic may be blameless in life, and yet his followers, as the natural and direct result of his teaching, may be dissolute.¹ The rule is a simple one, even though the decision be attended with difficulty—Does the prophet, and do his followers, manifest the *fruits* of the Spirit, or no? If not, the injunction is direct, *Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.* Division is one fruit of *false prophets*. *They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.* Ambition and self-seeking are amongst the *fruits* of an evil heart.

Boys.

Augustine.

Rom. xvi. 17.

Gal. iv. 17.

Phil. iii. 18,
19.
2 Cor. xi. 4.
1 Tim. iv. 1
—3.

The fruit, then, of which our Blessed Lord here speaks is the life and conversation of the teacher regarded as a whole: not that in any man every single action of his life must needs be evil, though the doctrine he teaches be untrue; nor his manners, on the whole, be depraved; for even in such a man there will be seen some remains of his better nature,

¹ "Ex moribus doctrina dignoscitur. Nec in arbore fructus dignoscitur, sed cum comeditur. Sic quid efficiat doctrina, quos fructus ferat, non tam in doctore consideretur, qui fallere potest, quam in populo qui ea doctrina vescitur."—*Mariana, Scholia in Vet. et Nov. Test.*

"Duplex eorum fructus, alter mendacium et falsa doctrina, alter pravi mores, scelera et strages. Et si aliquando in ore eorum inveniantur aliquot verba quæ apparent bona, tamen his non est fidendum."—*Emman. ab Incarnatione.*

some tokens of God's grace still striving with him. What is meant is, that we must consider what is the direct fruit of the teaching of such men: does it lead to separation, division, *hatred, variance, emulations, wrath, strife, seditions, heresies?* Or, again, does it exist side by side with *adultery, fornication, uncleanness, lasciviousness*, in the prophet and teacher? For if so, he is a false teacher, a ravening wolf, however true the doctrine may be which he declares, and which is not his doctrine though he may utter and teach it.¹ And thus the words the shepherd speaks receive a confirmation in their accordance with the deeds of his life. Our Saviour appeals to this test with reference to His own mission. It was His declaration to the centurion, *Go thy way; and as thou hast believed, so be it done unto thee*, taken in connexion with what followed, *and his servant was healed in the selfsame hour*, that wrought conviction of the truth of Christ's Messiahship. So when the word which we speak in accordance with our commission from God is consistent with the tenor of our lives, then we afford a testimony to the truth that cannot be gainsaid; we are true prophets and good shepherds.

This rule, let us also remember, is given us, not only as a means by which we may test the truth or falsity of teachers; it is also the touchstone by which we are to try our own lives, and the means by which we may know whether we are Christ's true disciples or not. Let us, then, ask ourselves whether our temper and our actions are in accordance with the commandments of God and the profession of holiness which our name of Christian implies. *Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world: and if we are to try the spirits of others, how much more our own spirit!*

The *thorns and thistles*, from which neither *grapes* can be gathered, nor on which *figs* are found, are—

(1) Sins: the desires of the flesh, which tear and inflame the soul, as *thorns* and *thistles* do the foot which treads upon them;² burning the sinner, and yet, like the bush which Moses saw, are never themselves consumed; spiritual lusts,

¹ "From the false doctrines of men comes no good fruit of faith, holiness, joy, peace, and comfort. Their doctrines are like *thorns*, which prick and pierce, give pain and uneasiness; and like *thistles*, choke, and are unprofitable, afford no solid food nor nourishment."—*Gill*.

² "Τριβύλλον—a low thorny shrub (the *Tribulus terrestris* of Linnæus), so called from its resemblance to the *Tribulus militaris*, or caltrop, composed of three or more radiating spikes or prongs, thrown upon the ground to annoy cavalry."—*Bloomfield*. "Est spinæ genus agrorum pestis."—*Elsnér*.

Gal. v. 20.

Gal. v. 19.

Salmeron.

Matt. viii. 13.

Royard.

Gros.

1 John iv. 1.

Faber Stap.

Exod. iii. 2.

which are full of promise, but are as unsatisfying as the *thistles* of the field. Chrysostom.

(2) Sinners: from whose example and words no grape of joy or fruit which abides can be found.

(3) The materials of sin: which are not in themselves sin, but which become so often the snares, leading and entangling the soul, and keeping men in their sins.

Sin is a thorn which pierces the heart of man, and which is with difficulty torn away, and not without pain to the penitent. It wounds in life, and especially in death. The sinner is a thorn, and wounds by his example, by his enticing words and by his detracting tongue. When such an one enters the heart under the guise of friendship, he is with difficulty removed. We cannot easily tear ourselves from evil companions; they are the *thorns* which surround us, and which wound us whilst we remain with them, and lacerate us when we are torn away from them.¹ Riches, and ease, and pleasure wound us with their subtle and enervating poison, and goad us with anxiety, clinging to us, and being clung to, with pertinacity, and firing us usually with the tormenting desires of evil. All these are *thorns* and *thistles* which destroy the good seed of Divine grace, by stifling the desires after holiness, and the first feeble longings after a devout life, and hindering the growth of faith and of obedience.² Gorranus.

No one commits sin who is not wounded, as with the *thistles* on which he treads; and who is not held in bondage by it, as by the *thorns* into which he has fallen.

The grape and the fig were the noblest productions of the Holy Land, those fruits which the spies brought as proofs of the fertility of the Promised Land; and they are the images of that spiritual joy which shall refresh the soul of man, and of the sweetness of those heavenly delights which shall be his in the Jerusalem which is above. These fruits are here contrasted with the *thorns* and the *thistles* which are the standing witnesses to the entry of sin into the world, and are used by Holy Scripture as the lively type of the consequence of the doctrine and the example of sinners. When those preachers who are for us the spies of the promised land of heaven refresh our souls with spiritual truth, and encourage us to enter in and take possession by the eloquence of their lives of holiness, they bear with them *grapes* and *figs* which taste of heaven; moving us by God's love, which is typified by the grape; urging us by the delights of heaven, which

Num. xiii. 23.

Th. Aquinas.

Gen. iii. 18.

2 Sam. xxlii.

6.

Micah vii. 4.

¹ "Sub spinis nullum animal requiescit nisi serpentes. Ita juxta malos homines nemo potest pacem habere, sed daemones habent ibi cubilia."—Konigsteyn.

² "Quis iste carduus nisi hypocrita, floribus quidem coronatus, sed aculeis interim horridus."—Matt. Faber.

Paulus de
Pal.

are imaged by the sweetness of the fig; for when we listen to their words of promise, and see, at the same time, in their lives the marks of righteousness, then we know that they have indeed been with Jesus. But when they come with cold, unloving words, when they are unable to unfold the truths of Scripture, and fail to apply them to the needs of the penitent, and when their example wounds the souls of Christ's little ones, then they proffer only *thorns* which tear, and *thistles* which are not satisfying; then are they *false prophets* and *ravelling wolves*.¹

Jer. xi. 19.
Matt. xii. 33.
Luke vi. 44.

(17) *Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.*

The comparison of man to a *tree* is a common one in Holy Scripture. Man is like a *tree*—

(1) Because as the growth of the *tree* is by a daily increase, so ought man to grow day by day in the knowledge of God, and in obedience to His commandments.

(2) As the *tree* derives strength chiefly through the root, so does man receive strength from that faith in which he is rooted and grounded.²

(3) As the *tree* is wet with the dews of heaven for its increase, so does man receive of the dews of Divine grace for his growth in holiness.

(4) As the *tree* springing from and rooted in the earth lifts its head towards heaven, so whilst in the world must each of us look up to and aspire to heaven.

(5) As the leaves which cover the *tree* are no indication of the goodness of the tree itself, so is no mere outward work of man any proof of a heart beating with love to God, and a will which is conformed to His will.

Ferus in
Evan.

But, whilst this comparison holds true in many particulars, let us not forget that it is but a comparison, and that however striking the agreement, yet after all the points of difference—those in which there can be no comparison—are so many, that we cannot press this figure so as to make it a perfect

¹ "Ficus et uvæ pingues reddunt edentes, ut Galenus auctor est. Si igitur prædicata pinguiore reddat animas audientium, ficus ille prædicavit et uvas."—*Paulus de Palatio*.

² "De salamandra naturalistæ scribunt quòd si veneno suo radicem contingerit arboris alicujus, omnes illius fructus perdat et destruat, omnemque foliis et floribus vigorem adimat: eadem est

serpentis infernalis astutia, qua radicem intoxicare—id est, depravare intentionem—nititur, hoc enim si præstiterit, omnia se hominis merita depravasse novit; nam ut St. Gregorius testatur: Cum perversa est intentio, quæ præcedit, pravum est omne opus quod sequitur, quamvis rectum esse videatur [Lib. i. Dial. cxiv.]."—*Mansi, Avarium Evangelicum*.

resemblance. The works of a man may be mingled good and evil, because no man is so perfectly good as to be free from all taint of evil; nor are the actions of an evil man always purely evil; the tree, however, yields fruit according to its nature, and not according to its will; so that at best the tree is a parable of a man, and not an image.

Lienard.

By the *tree*, then, the will and intention of man is typified. From a right will, a regenerate and renewed will in Christ, proceeds that *fruit* which is not common to the evil and to the good, but which is peculiar to the good, and is the work of the Holy Spirit upon the heart, *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance*. When we can discover these *fruits* in a prophet or teacher, we may know that he is true; but if, on the other hand, we see the manifest tokens of vainglory and ambition, of envy and strife, of division and hatred, of worldliness and sensuality, we may know that the prophet, like a tree bearing cankered fruit, is an evil and a false prophet. God may, indeed, bring forth good from the actions and teachings even of a wicked man; but what God, in His mercy to us, overrules for good, comes not from, and is not the *fruit* of, the evil man, but proceeds from His own good Spirit.¹ They therefore who hear the truth from the lips of a sinful man, and are not led into evil, but to repentance, do not from these *thorns* and *thistles* gather the *grapes* of life, but they receive all good from the overruling providence of God. We may learn the truth from an evil man, but this is because the evil man teaches the truth which he does not follow, and the *fruit* which is brought forth in us is from the Truth, even from Christ, who *worketh in us*, and is not in any way the result or *fruit* of the teacher.

Stapleton.

Gal. v. 22, 23.

Avenadio.

Augustine.

Jans. Gand.

From a nature wholly good evil deeds never proceed, nor from an evil nature can good deeds spring.² When from a nature which is in itself good, evil follows, it is because the will in that nature which God has made good is become corrupt; and when, on the other hand, good is wrought through the instrumentality of a man who is evil, it is a proof that, however depraved his will may be, the corrupt will has not utterly extirpated all the goodness of man's original nature.

Rab. Maurus.

¹ "Qui malos audiunt non de spinis colligunt uvas, ut ait Augustinus, sed de vite, hoc est, unctione, per spinas, id est, vitam illorum malam: tanquam si manum aliquis per sepe mittat, inquit idem Augustinus, ut certè de vite quæ sepi fuerit involuta, uvam legat, non spinarum est fructus sed vitis."—*Bre-*

dembach.

² "Quod obijcitur de peccatis sanctorum non obstat sententiæ Evangelicæ; quia nullum peccatum est fructus bonæ voluntatis, deficiendo enim à perfectione bonæ voluntatis peccat, quisquis venialiter peccat."—*Cajetan.*

As, however, in the fig-tree and the vine there will be some fruit which is immature and useless, so in the best of men are there actions which profit not, and which even may injure, others; for there is no one who is wholly just. But as we call that a good fig-tree or a good vine which on the whole bears fruit which is good, so do we call him a good man the general course of whose actions is good. He only who is the fountain of goodness, who is the root of all good in the world; can be said to be the Good One, God.

Let the Christian see from this comparison between the tree and man's will, that a good tree is firm and durable—it is *planted*; that its home is *by the rivers of water*, supplied through the channels of Divine grace with *living waters*, the means by which God preserves within us spiritual life; and that such a tree *bringeth forth his fruit in his season*. So will God require from each of us the duties proper to our calling, and the virtues which are due to our condition in life. Again, as every tree should bring forth good fruit not for itself, so we are required to bear fruit to God's glory, and to the benefit of our fellow-men.

The appeal is not here made to the beauty and to the stateliness of the tree, neither to its height as it seems to lift itself towards heaven, nor to the firmness with which its roots have been thrust into the soil, since all these qualities may be common alike to the good and to the bad tree. Our Blessed Lord points us to the fruit as the only test by which the quality of the tree can be known.¹ So the doctrine which we teach cannot be proved by the foliage of words, by the station and authority of the speaker, neither by the long continuance of the belief, nor by the crowds to whom it is acceptable. Let us try whether by the truths we teach, and by the example with which we enforce them, the heart be drawn from earth and raised to God; whether the conscience be cleansed, and the heart be strengthened to resist temptation; whether a filial fear keeps us from breaking the commandments of our Father, and our soul be inflamed with love towards God, and with charity towards our brethren.

¹ "For as the good fruit is not the cause that the tree is good, but the tree must first be good before it can bring forth good fruit; so the good deeds of men are not the cause that maketh man good, but he is first made good by the grace and Spirit of God that effectually worketh in him, and afterward he

bringeth forth good fruits. And then, as the good fruit doth argue the goodness of the tree, so doth the good deed of the man argue, and certainly prove, the goodness of him that doth it, according to the saying, *Ye shall know them by their fruits.*"—*Homilies of the Church on Almsgiving.*

Eusebius
Eniss.

Paulus de
Pul.

Ps. i. 3.

John iv. 10;
vii. 38.

Ps. i. 3.

Abelley.

Mansi.

Ferus.

(18) *A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.*¹ Luke vi. 43.

That is, an evil tree, so far as it is evil, cannot *bring forth good fruit*. This does not assert that nothing good can come from a tree that is in any degree evil, but only that from evil in itself good cannot come. It is the habit of evil that is spoken of, and not the action of evil: a tree that is in the habit, so to say, of bringing forth *evil fruit*, we may be sure is evil; and that tree, on the other hand, which is constantly bringing forth good fruit, we acknowledge to be, and call a *good tree*. Our Blessed Lord does not here say that a *good tree* cannot become bad, nor that a bad tree may not by culture become good, but that so far forth as it is good or bad, and so long as it remains so, the fruit will accord with the quality of the tree.² In the book of Jeremiah God speaks to the house of Israel, and makes use of the same figure—*I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto Me?* Maldonatus. Menochius. Corn. & Lap. Jer. ii. 21.

In the good and evil tree we have, then, the images of good will and right intention on the one hand, and, on the other, of an evil will and a sinful intention;³ and, in keeping with what He says of trees, our Blessed Lord does not tell us that an evil will shall never bring forth good, but that so long as it is evil it *cannot* do so. These, then, are not words of despair for the wicked, as though he cannot change, nor of presumption to the good, as though such an one can never fall away; but it is a voice of warning to the wicked, telling him that so long as he abides in his wickedness he will not bring forth good. Such an one may indeed change; his will, now turned to evil, may be converted to good: but so long as it remains unchanged in its corruption, its *fruits*, Hugo de S. Charo. Theophylact.

“Non ex foliis, aut ex floribus, sed ex fructibus.”—Bernard. “Not by the leaves, or by the blossom, but by the fruit. And here the Gospel and Epistle meet. He that is led by the Spirit, and walketh in the Spirit, is a good tree, bearing good fruit; but he that liveth after the flesh is a corrupt tree, bringing forth evil fruit, as adultery, fornication, uncleanness, wantonness, idolatry, witchcraft, hatred, debate, wrath, emulation, &c. [Gal. v. 19]; and every tree that hath such or the like fruit *shall be hewn down, and cast into the fire* [Matt. iii 10]—that is, as this Epistle

doth expound the Gospel, *If ye live after the flesh, ye shall die.*—Dean Boys.

² “Arbor bona quatenus bona, et quamdiu bona est, non potest malos fructus ferre. Nemo simul et turpibus voluptatibus oblectatur et celestibus gaudiis perfunditur; nemo simul *ea quæ sursum sunt et ea quæ in terram sunt sapere, amare, appetere potest.*”—Stapleton.

³ “Mala arbor est mala voluntas, cujus *radix* cupiditas; *truncus*, obstinatio: *rami*, perversa opera; *folia*, verba ventosa; *fructus*, mors æterna.”—Antonius Patav.

Chrysostom. which are evil, are so many evidences of the evil which is hidden within. Judas was *a good tree* once, a tree indeed of God's own planting; but he fell from his goodness, and he brought forth evil, and remained in that evil. David was *a good tree*, yet he fell into sin, and did evil in the sight of God; but by His mercy was rescued from that evil, and repented of his acts of wickedness. Saul was an evil tree, a persecutor of the Church; but he was called from his evil ways, became an Apostle of Christ, and brought forth *good fruit* to the increase of Christ's Church and to the glory of God. So long as the tree is good, it brings forth fruits that are good; when, however, the good has become evil—for again let us remember that there is no promise to any man that he will never fall away—then will that tree bring forth evil fruits; whilst the once evil tree may, by God's grace, cast away its evil, and become a good tree in the vineyard of God.

Royard.

Jerome.

But let the disciples of Christ learn from this parable of the tree, that as the tree, however good, cannot *bring forth good fruit* unless cultivated and cared for, so neither will man without watchful care over his own heart, and without the continuance of Divine grace, do that which is pleasing and acceptable in the sight of God, the Great *Husbandman* of the world. And yet there is one other lesson: let us all remember that as it is not the soil, nor the dew of heaven, nor situation, nor climate, which can make the tree good or bad, so it is not sufficient for us to possess the advantages which come from the means of Divine grace, and from our situation within the Church and vineyard of God. This without the regeneration of the will, and unless we have a renewed heart, will only add to our condemnation at the last day.

Rainssant.
John xv. 1.

Ferus.

Matt. iii. 10.
Luke iii. 9.
John xv. 2, 6.

(19) *Every tree that bringeth not forth good fruit is hewn down and cast into the fire.*¹

Abelly.

Every one, of whatsoever condition he may be, rich or poor, learned or unlearned, priest or one of the people—God *accepteth no man's person*—every one who brings not forth good fruit, on him has this sentence been passed, he shall be *hewn down* as a useless tree: for the words are not merely spoken to one who brings forth evil fruit; but to *every* one who brings forth no good fruit, no active works of righteous-

¹ "Vita et mors nobis proponuntur: utrum elegerimus, id dabitur nobis, quocirca Christus in hodierno Evangelio infrugiferæ arbori minatur, id ipsum minatur Paulus in hac Epistola iis qui secundum carnem ambulant et

vivunt. Utrobique periculum est et certum exitium. Infrugifera arbor excidetur; qui secundum carnem vivunt, æterna morte morientur."—*Ferus in Evan.*

ness, is this threatening addressed,—he shall be removed from the vineyard of God.¹ Let those, however, who are bringing forth evil fruit ponder over this threatening; for if the tree which brings forth no fruit whatever, or which has no good fruit, and is harmless in the vineyard of God, is threatened with this punishment, what shall be the lot of those who are actively bringing forth fruits of unrighteousness, are blaspheming God and corrupting their fellows? Royard. Konigsteyn.

Here are two punishments spoken of—the removal from God's vineyard and from the company of the just, and the being *cast into the fire*; the sinner being punished for his sin of omission in not bringing forth good fruit. So from this threatening directed against the tree that bears no fruit let us learn for our encouragement that the tree which bears good fruit is not cut down, and is not *cast into the fire*, but is bound up in the bundle of life, and is received into the company of the just. Dion. Carth. Chrysostom. Faber Stap.

Our Blessed Lord would here warn all His disciples of that punishment which awaits those who, whilst in his vineyard, bear no fruit. Such offend in a twofold manner—

(1) In occupying that ground which was intended for good trees, whilst they render the gifts of God of no avail through their barrenness.

(2) In the injury which they do to others: for uselessness is in itself an evil fruit. He that bears no good fruit is by that very fact bearing evil fruit, and encouraging others in evil. Christ says, not that they must bear much fruit, but that what they bear should be *good*; it is in the power of the humblest Christian to do this; it is not the greatness of our alms, but the reality of the sacrifice, which God regards; not the abundance of our prayers, but the sincerity of them, which makes them acceptable to God. Guillaud. Matt. Faber.

(20) *Wherefore by their fruits ye shall know them.*

Wherefore—for this is one of the *fruits* of their sin, to be *hewn down*: *wherefore*—for this is given in order that you may avoid the punishment of being cut down, and of being *cast into the fire*. These words are not spoken by way of threatening, or, at least, not only of threatening, but in order to preserve men from sin and from its punishment. Chrysostom.

¹ “*Quæ non facit bonum fructum—Boni, non magnum aut multum, quia non qui multum sed qui benè orant; non qui sæpe, sed qui bene confitentur* et communicant; non qui larga manu, sed qui bona intentione dant eleemosynam, Deo placebunt.”—*Matt. Faber.*

By their fruits ye shall know them.

(1) By their actions, and by the consequences of their actions in this life.¹

Rev. xiv. 13. (2) By the *fruits* and the consequences of their actions in the world to come, for *their works do follow them*. Hence, having before spoken of what shall happen to the barren tree, as well as what shall befall the evil tree, He adds here, that whether we shut our eyes or no to the lives of those who profess to be teachers, yet a time is coming when we shall know them *by their fruits*; if not in this life, then in that world where all doubt shall be removed, and all obscurities cleared up.

Royard.

By their fruits. Not by professions, the mere flowers and the promise of fruit, which frequently fail. Oftentimes we see a multitude of blossoms; but when the season for fruit comes, how little do we find. How many of those who are named after Christ and profess themselves to be Christians, and who in a measure believe in Him, when the time of temptation comes, yield to the enticement of sin; and, when the storms of persecution arise, fall away from their profession, and shrink from suffering and persecution for Christ's sake. It will then be no valid excuse at the last day to allege that we were deceived by others, by *false prophets* and by false brethren: we have the test of the truth of doctrine placed within our reach, and must answer for our misdoing if we are misled by those of whom Jesus witnessed, that they were not sent of God.

Chrysologus.

Königsteyn.

Let us examine ourselves and see what fruit we are bearing, in order that we may know what our real state is;² let us

¹ "The life of Divine truth is better expressed in actions than in words, because actions are more living things than words. Words are nothing but dead resemblances and pictures of those truths which live and breathe in actions; and *the kingdom of God*, as the Apostle speaks, *consisteth not in word, but in life and power*. 'Sheep do not come and bring their fodder to their shepherd, and show him how much they eat, but, inwardly concocting and digesting it, they make it appear by the fleece which they wear upon their backs, and by the milk which they give' [*Epictetus*]. And let not us Christians affect only to talk and dispute of Christ, and so measure our knowledge of Him by our words, but let us show our knowledge concocted

into our lives and actions; and then let us really manifest that we are Christ's sheep indeed, that we are His disciples, by that fleece of holiness which we wear, and by the fruit which we daily yield in our lives and conversations; for *herein*, saith Christ, *is My Father glorified, that ye bear much fruit; so shall ye be My disciples*."—Cudworth, *Sermon on* (1 John ii. 3, 4) *They know Christ who keep His commandments*. See the whole of this and his other sermon, *The Christian's Victory*—two of the noblest sermons in the English language.

² "Fructus Evangelici, digni fructus poenitentiae, dicuntur etiam fructus Spiritus, Gal. v. 22; fructus lucis, Ephes. v. 9; fructus justitiae, Philip. i. 11, Jacob. iii. 18. De hoc fructu

mark the deeds which we are continually doing, that we may know the character of the will from which they proceed, and note the motives of our actions; what humility and what sincerity we manifest in doing those things which are seen of men; remembering that in three things especially a man's real character is evidenced—

(1) It may be seen in those things which he does suddenly and without deliberation.

(2) In his conduct during times of temptation and trial.

(3) In those things in which he is able to follow his own will entirely.

(21) *Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.*

By the kingdom of heaven is not meant, as is often the case in St. Matthew's Gospel, the Church militant, but that in glory.¹ And here our Blessed Lord is not speaking of false prophets only; His words reach to every one, whether hearer or teacher, whose actions are in opposition to his profession, and to his Christian duties. For he who calls Christ the Lord of life, and will appeal to Him at the day of judgment as Lord, condemns himself, if in this life he does not do the will of his Father which is in heaven.²

The will of God does not consist in our possessing an intellectual faith in Him, but in the retention of a moral faith, in our keeping His commandments, in the holiness of our lives in the world, in true faith joined to a life of faith and holiness, —that is, in the possession of such a faith as *worketh by love*; for the will of God is our sanctification. David asks, *Who shall ascend into the hill of the Lord? or who shall stand in His holy place?*—that is, the kingdom of heaven—and the answer is, *He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.* As it

vide Matt. xiii. 23; Mar. iv. 20; Luc. iii. 8, viii. 15; Joan. iv. 36, xii. 24, xv. 2, 5; Rom. vi. 22, vii. 4; Phil. iv. 17; Col. i. 6."—*Wicelius*.

¹ "Quamvis Ecclesia regnum aliquando cœlorum appelletur, tamen cum dicitur intrare in regnum cœlorum, nunquam Ecclesia, sed vita semper beata, significatur."—*Maldonatus*.

² "Considérez qu'il y a une grande différence entre le royaume des cieux

et le royaume du monde: car dans le monde ceux-là sont ordinairement les plus favorisés qui savent le mieux flatter, et qui parlent le plus à propos pour complaire aux autres; mais dans le royaume de Dieu on demande autre chose que des paroles; il faut y apporter un cœur bien pur et bien droit, et des œuvres vertueuses et parfaites."

—*Abelly*.

Coster.

Beaux-Amis.

Maldonatus.

Jans. Gand.

Stier.

Tirinus.

Œcumenius.
Gal. v. 6.
1 Thess. iv. 3.

Ps. xxiv. 3.

Ps. xxiv. 4.

regards the teacher, then, these words declare that he who may have taught aright, and who may have held a right faith in Christ so far, at least, as to assent to the articles of that faith, but whose heart and works have not been in accordance with his profession and his knowledge, will be excluded from the kingdom of heaven.¹ And as it regards all, whether teacher or hearer, we are in effect told that those who have had only such a dead faith in Christ, and have used the sacraments of Christ—who have merely in such a way cried, *Lord, Lord*, in this life—shall have no claim to enter into His kingdom; but only he who has lived in accordance with the will of God, and has used the faith implanted within him, and the sacraments which were left by Christ for the sanctification of the whole life of the believer.² He alone indeed can truly say, *Lord, Lord*, who believes with the heart, and who confesses with the lips, and attests by his actions that the Holy Spirit is dwelling within him; for the confession of the lips without holiness of life is, in truth, a denial of our Saviour. To have faith really in God is to believe with the heart; to prefer Him above all good, and to cleave to Him with the whole will and affections.³

Doeth the will—that is, is accustomed to do it, and to continue in it until death. And the word *will* is always referred to the Father. In the ever-blessed Trinity it is the Father who is spoken of as the legislator of the world. Note also that our Blessed Lord, who here uses the title *Lord*, and who claims it as His own, never makes use of it in reference to any other than God. Even when standing before Pilate, and owning the authority of those in office, He does not call the Roman governor by this name, since it is His own peculiar and incommunicable name.

The kingdom of God is not in word, but in power. We cannot, that is, please God by our words merely, nor by the confession of the lips only, but by the prayer of a loving life, by charity towards all men, by the humble confession of our sins, by our repentance and amendment of life, by our truthfulness in all things, and, briefly, by the observance of all the commandments of God.⁴

¹ "Qui disent, Seigneur, Seigneur—Qui mettent des paroles à la place des œuvres."—*Le Mennais*.

² "Ter dicunt, Domine, qui eum habent, corde, ore et opere."—*Hugo de S. Charo*.

³ In a MS. common-place book of the date of James I. is the following:—

"Q. Wherein doth principally consist the love of God?

"A. In one word, God is to be worshipped, i.e. *amore*—*amore summo*, with all the love; *more vero*, in the right manner; *ore fidei*, with faithful mouth; *re omni*, with all the affections."—*Sion College MSS.*

⁴ "Nothing is truly ours but what lives in our spirits. Salvation cannot save us as long as it is only without

In these words, then, there are two solemn truths revealed to all of us—

(1) There are those to whom an entrance into the kingdom of glory will not be granted; and these are they who profess their faith in Christ by the words of their lips, but who by their works deny Him, and who are living lives of unholiness, and corrupting themselves and destroying others.

(2) Those who will be received into the glory of God, and who will sit down with Christ in eternal happiness, are those who keep God's commandments, *who do the will* of their Father in heaven, who live holily and purely in the midst of this present evil world, remembering what the will of God is, even the *sanctification* of His creatures.

1 Thess. iv. 3.
Konigstejn.

us, any more than health can cure us, and make us sound, when it is not within us, but somewhere at a distance from us; any more than arts and sciences, whilst they lie only in books and papers without us, can make us learned. The Gospel, though it be a sovereign and medicinal thing itself, yet the mere knowing and believing of its history will do us no good: we can receive no virtue from it till it be inwardly digested and concocted into our souls; till it be made ours, and become a living thing in our hearts. All that Christ did for us in the flesh, when He was here upon earth, from His lying in a manger, where He was born, in Bethlehem, to His bleeding upon the cross on Golgotha, will not save us from our

sins, unless Christ, by His Spirit, dwell in us. It will not avail us to believe that He was born of a virgin, unless the power of the Most High overshadow our hearts, and beget Him there likewise. It will not profit us to believe that He died upon the cross for us, unless, by the mortification of all our evil affections, we be baptized into His death—unless the old man of sin be crucified in our hearts. Christ, indeed, has made an expiation for our sins upon His cross, and the blood of Christ is the only sovereign balsam to free us from their guilt. But yet, besides the sprinkling of the blood of Christ upon us, we must be made partakers also of His Spirit.”—*Cudworth*.

*** “O Domine Jesu Christe clementissime, fac me per arctam viam justitiæ et angustam portam poenitentiae intrare ad aulam salutis et vitam gloriæ. Doce me vitare deceptorum fallaciam, et da mihi imitari spiritualis ovis simplicitatem et innocentiam. Fac me radicem cordis cælo, non terræ, affi-

gere, ne in foliis verborum, sed potius in fructibus bonorum operum, fidelis merear inveniri. Fac ut voluntatem Patris cœlestis faciam, et verba Tua audiens opere adimpleam, ut in Te firmatus nullis à Te separer temptationibus. Amen.”—*Ludolphus*.

THE NINTH SUNDAY AFTER TRINITY.

ST. LUKE XVI. 1—9.¹

(1) *Jesus said unto His disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.*

Verse 14.

THIS parable, as well as those which we find in the previous chapter, was spoken in rebuke of the Scribes and Pharisees, who murmured at our Blessed Lord because He received sinners. These latter recognised that the teaching of the parable was directed against themselves, and accordingly we are told that *they derided Him*. Directed, that is, against the Pharisaical spirit wherein it is seen, and against them as exemplifying it. By these parables Christ teaches in progressive lessons—

(1) That the mercy of God seeks out sinners, and brings

¹ “Invenimus totam sententiam istius Evangelii et similitudinis in his duobus punctis consistere. *Primo*, quòd nullæ divitiæ et potentia tam magna est, quin finem sortiatur. *Secundo*, quòd nihil aliud expectandum nobis est in futura vita, quàm severum judicium et eterna fames, nisi nobis in hac vita facultatibus et potentia nostra amicos conciliemus. In hodierna Epistola verbo uno cuncta hæc comprehenduntur—*Qui se existimat se stare*, inquit Paulus, *videat ne cadat*. Bono Christiano non solum considerandum est quomodo nunc stet, sed etiam quid deinceps sequetur: non solum quæ ad latus sunt videre eum, sed etiam quæ post eventura sint, oportet: non tantum gaudere debet illo bono quo impræsentiarum fruitur, sed etiam timere malum, et præcavere quod secuturum est. Nemo tam firmiter stat,

quin cadere possit: nemo tam dives est, quin ad paupertatem redigi possit: nemo tam potens est, quin accidere possit ut aliis etiam hominibus indigeat. Quamobrem qui stat videat ne cadat. Hoc modo in verbo isto unico summa hodiernæ parabolæ comprehensa est.

“Alioque tota Epistola aliud nihil est quam fidelis admonitio, qua Sanctus Paulus nos et Christianos omnes hortatur, ut consideremus quomodo etiam Deus cum suis infidelibus dispensatoribus egerit, idque nobis admonitionis loco esse voluerit. Nusquam certe invenimus quòd illis pepercerit, licet interdum diu connexerit et expectarit; id quod probant ea exempla omnia quæ Paulus in hodierna Epistola commemorat.”—*Ferus in Evan. Dom.*

them back from the midst of their wandering to His fold, which is their own proper home; whilst the restoration of the sinner is to the angels of God, not as we so often find it to be the case with men, the cause of murmuring, but of rejoicing. This is the lesson taught us in the parables of the lost sheep and of the piece of silver.

Luke xv. 10.

Luke xv. 3—10.

(2) In the parable of the prodigal son we are taught that God is the common Father of both Jew and Gentile, of saint and sinner; and that He receives back with tenderness and joy the child who had departed afar off from His house. In this parable especially Christ rebukes the harsh and narrow spirit of the Scribes and Pharisees; for if God, against whom the sinner has rebelled, is yet full of compassion to the returning wanderer, much more should they who are the brethren of the prodigal, and who are themselves sinners against God, rejoice when the spiritually dead is restored to life, when the lost one is found.

Luke xv. 11

—12

(3) In the present parable our Blessed Lord speaks not of the mercy of God, which He had dwelt upon in the previous parables, but of the duty which is incumbent upon every man to use those blessings which God has placed in his hands for the good of others; and He tells us that the waste and dissipation of which He had just spoken in the parable of the prodigal son was a sin for which the stewards of His mercies would have to answer. He tells us, moreover, that God will take account hereafter, and reckon with us as to the way in which we have employed His bounties; and that the most effectual use which we can make of the goods of God is to dispense them, as faithful stewards of His gifts, for the good of others.¹ For indeed we are but stewards of the riches of this world: for those good things which a man cannot carry away with him, cannot truly be called his own. He holds them but for a time, and he holds them at the will of another, and for the good of others.

Hofmeister.

Coster.

Ambrose.

In the previous parables, then, of the lost sheep, the piece of silver, and the prodigal son, we have lively pictures of the mercy and of the love of God. Lest, however, we should trust in that mercy to the forgetfulness of our duty to God and to our fellow-men, Christ adds this parable of the steward, which teaches us—

¹ "In hac parabola ministrat nobis materiam ædificationis Dominus in quatuor. *Primo*, in hoc, quòd diffamationi villici non leviter acquiescit. Bona facile sunt credenda de proximo, mala vero non de eo facile. *Secundo*, in hoc, quòd audita dissipatione bonorum suorum non neglexit inquirere.

Negligentia et pigritia nullis est occasio depauperationis spiritualis et temporalis. *Tertio*, in hoc, quòd dominus in villico iniquitatis quod laudabile est laudat. *Quarto*, in hoc, quòd villicum, de remissione facta debitoribus etiam cum damno ipsius domini nos increpat."—*Peraldus*.

(1) In what way we are to use those things which God has entrusted to our care.

(2) That when we give to others for His sake, our gifts shall not fail us when we leave this world, but shall be the cause of our reward in those *everlasting habitations* which Christ has prepared for us in the world to come.

Stella.

The former parables, indeed, had taught us the diligence with which we, following the example of Christ Himself, should labour for the recovery and for the conversion of the lost sinner, and also the kindness which we should show in receiving those who return from the paths of sin. In the present parable our Blessed Lord points out the diligence and industry which sinners ought to use in order to be restored to that grace which they had neglected and wasted whilst employed in the pursuits of the world. And to this we are urged, on the one hand, by those parables which have shown us the efficacy and acceptableness of the sinner's repentance, and, on the other hand, by this parable, which more especially speaks of the punishment of the sinner whose life has been one long wasting of his Master's goods.

Menochius.

Stier.

Jesus said unto His disciples. The former parables were spoken to the whole multitude, and are so easy, that none can mistake the simple meaning of His words. This parable, however, was specially addressed to *His disciples*—not only, that is, to the Apostles, but to those who followed Him in faith, to be instructed by His words, and to be guided by His teaching; and who were to be the stewards of that inheritance, and the dispensers of those gifts of grace, which Christ left to His Church. Whatever difficulty, then, there may be discovered in this parable, would not have been felt by those who were interested in the things concerning the kingdom of heaven, and who must have known their Lord's mind.

Jansen Yp.

Comenius.

In this parable our Blessed Lord probably made use of a real occurrence,¹ and contrasted the indifference and the imprudence of *the children of light* with the craft of a child of darkness, whose history was well known to His hearers; so that it would seem as though Christ is not drawing an imaginary picture of a lord who was strict to his servant, nor setting forth the dishonest skill of an imaginary steward, but is relating what had really occurred; and He uses this account in order to contrast the earnest and skilful conduct

Greswell.

¹ "All those histories which our Saviour relates after the manner of true histories for a doctrinal purpose—that is, all the moral parables in particular—may justly be presumed to be what they appear, and what, from the mode in which they are narrated, and

the uses to which they are directed by their Author, we should naturally conclude them to be—not fictitious, however probable, narratives, but real and actual accounts."—*Greswell on the Parables*, vol. iv. p. 59.

of the steward to whom earthly things have been entrusted, with the listlessness and indifference to real self-interest on the part of those in whose hands God has placed spiritual riches; just as in another parable He animates the soul of the penitent, discouraged by the seeming deafness of God to his prayers, by placing before Him the conduct of the judge who, though unjust, yet listens to and grants the prayer of the importunate widow.

Luke xviii. 1
—8.

There was a certain rich man. Our Blessed Lord compares himself to this *rich man*, since He is *rich*—

(1) According to His incarnate nature, as the fountain of grace to the whole human race, in virtue of His taking upon Him the nature and the flesh of man.

(2) According to His Divine nature, as 'the Maker and Lord of the whole earth. *Rich*, as the possessor of all things; *rich*, in His mercies towards all; *rich*, in His adorable Divinity, the glories of which He laid aside, and *for our sakes became poor*, when He took upon Him the form of a servant; *rich*, also, in that glorified humanity to which has been given all power in heaven and on earth.

Coster.

2 Cor. viii. 9.

Phil. ii. 7.

Matt. xxviii.

18.

Dion. Carth.

*Which had a steward.*¹ Men are the stewards of God, the dispensers of those gifts which He has entrusted to them to use for Him, not to possess for their own gratification.² He has entrusted to them—

(1) The *goods* of the world, riches, station, influence, earthly possessions.

(2) The *goods* of the body, health, strength, life; for *know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?* And also the *goods* of the mind, such as intelligence, memory, imagination, eloquence, and the like. And all these, our intellectual power, our position in the world, our health and strength of body, our powers of mind, God entrusts to us to use to His glory.

1 Cor. vi. 19.

Royard.

(3) The *goods* of the Spirit, the supernatural gifts of Divine grace, which all in some degree have, which were given for the guidance of others, and were intended to enable them to aid their fellow-men in their walk as children of God, and possessors of an immortal spirit.

Ant. Patav.

This steward *was accused*³ to his lord of having *wasted his*

¹ "Qui habebat villicum. Græcè οἰκονόμουν—id est, dispensatorem seu administratorem familiæ—qui scilicet omnes proventus reciperet et expenderet, sub onere reddendæ rationis. Unde villicatio in sequentibus est domûs administratio, seu officium administrandi familiam; nam alioquî villicus proprie

est gubernator villæ, ut notat Hieron. Epist. 51, ad Algasiam, quæst. 6."—Jansen. Yprensis.

² It must be borne in mind that the villicus, or steward of this parable, was not a hired agent, but a slave or bondman.

³ "Οὗτος διεβλήθη αὐτῷ. Qui apud

goods.¹ The steward *was accused* by his fellow-men. The sinner who wastes the goods which God has entrusted to him has many accusers—

(1) Satan, whom the sinner obeys and serves, is ever ready to accuse him for this very obedience; hence he is called *the accuser of the brethren*: and not only does he accuse men of sins committed, but, in the Book of Job, we read of him as coming amongst the angels of God to accuse the patriarch falsely.

Rev. xii. 10.

Job i. 6.

John viii. 9.

(2) The sinner is *accused* by his own conscience, as the Scribes and Pharisees were when our Blessed Lord bade him that was without sin cast the first stone at the woman accused of adultery.

Heb. iv. 13.

Gen. iv. 10.

Gen. xviii. 20.

(3) The sinner is *accused* also by the greatness of the sins which he commits; for there is not *any creature that is not manifest in God's sight*: but all things are naked and opened unto the eyes of Him with whom we have to do; for our sins cry unto Him from the ground, and the cry of them, like that of Sodom, is *very grievous* in the ear of God.

Topiarus.

Exod. iii. 7.

James v. 4.

(4) But the sinner is not only *accused* before God by every sin which he commits; he is more especially *accused* by every act of oppression towards the poor. God hears the cry of the poor and destitute, as He heard the cry of His people in Egypt, *by reason of their taskmasters. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.*

Bengel.

Quesnel.

The waste of which the steward is here accused is not said to be an injustice to his fellow-men, not a sin against his fellow-servants, but to his Lord: so is it with our sins; though they may affect our fellows, and be a wrong and injury to men, yet ultimately they may be resolved into sins against God—a waste of the substance which He has entrusted to us. And this waste we commit whenever we use them for any other purpose than that which God intended, and employ them in any way otherwise than to His glory.²

eum delatus erat. Nempe διαβάλλειν non modo est calumniari, in invidiam adducere, falso accusare, sed etiam in genere accusare, denuntiare, sive accusatio vera sit sive falsa.”—*Kuinoel*.

“Differt diffamatio ab infamia; quia diffamatio est bona fama vel mala, longe lateque dispersa.”—*Alb. Magnus*.

¹ Or, rather, that he was then wasting them (*διασκοπίζων, in pres.*). We in the English version seem to have followed the *Vulgate* (*quasi dis-*

sipasset) in disregarding the tense.

² “Redde rationem villicationis tuæ. Dei villici et oekonomi sumus. Nostra non sunt talenta, nostra non sunt bona, quæ nostræ fidei credidit, ut illis ad salutem nostram et sanctificationem, quæ voluntas Ejus est, uteremur. Solus Ille vere dives est, cujus est aurum, argentum, orbis terræ et plenitudo ejus, a quo acceperunt quicumque bona aliqua habent, cujuscumque sint generis, animi, corporis, fortunæ, naturæ, gratiæ.

The natural gifts of intellect and memory are wasted, even when they are not destroyed by sin. We waste the supernatural gifts of grace, virtue, and righteousness, when we continue in sin; we waste and scatter the gifts of fortune, the riches and possessions which are entrusted to our keeping, when we hoard them to satisfy our avarice, or dissipate them in sensual delights. And yet it is, above all things, common to see the stewards of God's bounties acting as the unjust steward of the parable, and wasting all these things—health, talents, possessions—in the service of the world, and if they offer anything to God, offering Him only the dregs. Let us all remember that he wastes the bounties of God, who accumulates unjustly, who retains unlawfully, and who expends extravagantly or sinfully.¹

Coster.

Lyserus.

Jacob. de Voragine.

(2) *And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.*

The rich man called to him his *steward*, as God calls each one of us daily by His voice, heard outwardly, or by His whispers, heard only in the heart; for He is always calling men, though the *steward* may be deaf to the voice of his Lord.

Konigsteyn.

As the unjust steward's ill deeds were heard of by his lord, and as he was summoned to answer for his waste of the property entrusted to his care, so are our sins heard by God; not merely seen, that is, by Him, but they are audible, as accusations against the sinner, as the good deeds of the just man are so many prayers audible in the ear of God, although no word be spoken.

Coster.

And this call of the lord to the steward, this summoning him to render account for the use of what God has placed in his hands, is not that account which will be demanded at the day of judgment, but such a summons as the sinner may hear in this life, a call to repentance and to amendment of life. Man is called by God—

(1) Internally, by the inspiration of the Holy Spirit, in that knocking at the door of the sinner's heart by which Christ seeks to obtain an entrance there.

Rev. iii. 20.

(2) Externally, by the preaching of God's word.

(3) By adversity, by sorrow, by afflictions, by sickness,

Topiarius.

Qui bonis illis non utuntur secundum
Ejus voluntatem et legem ab Eo præ-
scriptam, dissipant bona domini sui.”—
Natalis Alex.

homines fallit, regnum meum, episco-
patus meus, Ecclesia mea, villa mea,
negotiatio mea, plena deceptionis sunt
verba. Possessores enim sumus non
propriarii.”—*Stella.*

¹ “Hoc verbum ‘Meum,’ omnes proprietarii.”—*Stella.*

and by all other other means by which the sinner is chastised for his correction.

Bonaven-
tura.

(4) By those temporal blessings by which He would draw us by the cords of love and of gratitude to Him.¹

Corn. & Lap.

The *stewardship* of which each man is called to give account is his life, his station, and his influence in the world, his position amongst his fellow-men, his time, his ability, and all those *goods* which have been given him. All men must render account of their faithfulness in the use of these things, which God, in His mercy, demands from us in this life, before He asks it in the world to come.² But how great a charge will the cure of souls prove, when God calls upon the ministers of His Church to render up their account, and when He examines their lives, and marks the faithfulness or unfaithfulness of those who have been set over others, as the shepherds of His flock.

Hugo de S.
Charo.

(3) *Then the steward said within himself,³ What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.*

Ant. Patav.

He does not ask what he shall say in answer to the accusation against him; struck with terror, he owns the justice of the charge, and speaks *within himself*, with no excuse for his sin, but with an acknowledgment of the justice of the accusation: so will it be with the sinner; for it is not enough to make excuses when God calls to us.⁴ We must ask ourselves now not what shall I say, but, as the steward did, *what shall I do? For the kingdom of God is not in word, but in power.* But though his question is about doing, yet he adds that he *cannot dig*, and that he is *ashamed to beg*. He cannot condescend to honourable industry; he esteems

Stella.

1 Cor. iv. 20.

¹ "*Vocavit illum. Dominus villi- cum vocavit timorem æternæ damnationis incutiendo, vel flagellis atterendo, vel beneficiis attrahendo, aut per prædicatores monendo: his enim quatuor modis vocat Dominus.*"—*Hugo de S. Charo.*

² "*Rationem petit Dominus, non ut exigat, sed relaxet: petit ut petitur: petit hîc, ne petat ibi: petit in sæculo, ne petat in judicio: petit cito, ne pœnarum tempus satisfactionis tempus excludat.*"—*S. Augustine.*

³ "*Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος.* 'Instead of coming truly to himself (as the prodigal son, εἰς ἑαυτὸν), the

steward speaks ἐν ἑαυτῷ, remains, with all his thinking and deliberation, the same idle, presumptuous, dishonest man as he was. His straits only lead him to add cunning to his unfaithfulness, or awaken the cunning which was latent in his nature."—*Stier.*

⁴ "*Αἶτ αὐτὸν δίλλικος intra se. Cur amicos non consulit? cur non domesticos? Solus loquitur. 'Quærit intra se consilium,' ait Sanctus Petrus Chrysologus, 'qui foris, unde sibi jam succurreret, non habebat.' Ubi nimirum reddenda ratio est, nullus reliquus est, à quo auxilium et consolationem sperare quis possit.*"—*Novarinus.*

it an abasement for one who had possessed such riches to beg his bread of others; though he was not ashamed of his fraud. Humiliation was more appalling to him than sin. Wesley.
The effeminate life of the waster had taken from him the power of working; the pride of his lost station and his former power over others hindered him from begging. Stier.

When God bids us *give an account of our stewardship*, there are no friends on earth to whom we can fly for comfort or deliverance. We are thrown back upon our own heart and conscience, and have to search *within* ourselves for the root of our sins, and the answer which we must make to Him who calls us. Konigsteyn.

(4) *I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.*

All our possessions are from the bounty of our Maker, and are His right. God has entrusted them to us to use as we find the steward now about to do—that is, to do our duty with them towards others, and to divide unto the poor.¹ And *the stewardship* from which this man is now to be put out is the custody or guardianship of these *goods*, the possession of worldly wealth and station, the gifts of the mind, and the strength and health of the body. Stella.
Gorranus.

He who wastes the *goods* with which God has entrusted him as His minister, and seeks the applause of men, robs God of His property, is unfaithful in his stewardship, and prefers the *houses* of earth to the *everlasting habitations* which are prepared for them who shall be faithful *stewards of the mysteries of God*. 1 Cor. iv. 1.

When we are called upon to render *an account of our stewardship* at the great day of account, we shall be forced to confess that we *cannot dig* any longer, can do no more the works of our calling; and it will then be too late to beg.

(5) *So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?* (6) *And he said, An hundred measures of oil.*² *And he said unto him, Take thy*

¹ "Discere solent homines pauperes artem aliquam qua se alant in hac vita: discamus et nos pauperes hanc artem qua nos alamus in æterna vita, aliosque illam doceamus."—*Barradius*.

² "The *bath*, or measure, was the

measure for oil (Ezra vii. 22), as the ephah was of wheat; and they were both of the same quantity (Ezek. xlv. 11). What that quantity was is, however, matter of dispute. Some estimate them to have contained three *sata*, or

bill,¹ and sit down quickly, and write fifty. (7) Then said he to another, And how much owest thou? And he said, An hundred measures of wheat.² And he said unto him, Take thy bill, and write fourscore.

He called them, not that he did not know what their respective debts were, but in order to make the debtors themselves see and own how much they owed to their lord, and that they might, therefore, recognise the greatness of their obligation to the steward, when he diminished the amount of their debt. He called them also one by one, so that the fraudulent transaction might be a private one; and he called every one, so that none might reveal his fraud since all were implicated in it, and that he might in after time have a claim upon every one of them, and might not wear out the gratitude of one or two of the debtors by the length of time that he remained with them. He bids them write quickly, for there is no time for delay. His lord, who will take account, is close at hand, and what is done must be done speedily.

Luca Brug.

Hofmeister.

Jansen Yp.

Konigsteyn.

Let us note here, that since the debts owing by these various debtors were on account of the produce of the lord's lands, the corn and the oil which they had received, but for which they had not paid, this act of the steward diminished the apparent waste which he had been guilty of, at the same time that he laid these debtors under obligation to him. The bills of the lord's debtors would make it appear that the produce of the land was not so great as it really was.

These two debtors are mentioned as specimens of the obligations; and the commodities for which they were indebted to their lord are those things which are the chief productions of estates in the East. Some have seen in the mention of corn and wine a reference to the Jewish ceremonial law

four gallons and a half, so that a hundred measures would be equal to four hundred and fifty gallons; others say that the bath held six gallons, one pottle, and half a pint; whilst others say that it contained seven gallons, two quarts, and half a pint; whilst others think it to have been the same as the *μετρητής*, or firkin, an Attic measure equal to nine English gallons (John ii. 6).—"Godwin's Moses and Aaron, lib. 6. Jahn Arch. Biblica, § 114.

¹ "Σοῦ τὸ γράμμα, not γράμμα σοῦ. Σοῦ is emphatic here, and in v. 7. And he makes him write the bill, his own

bill (chirographum or syngrapha), that he may have the evidence of his handwriting, as a proof that it was his act, and so protect himself, and secure the tenant on his side—another proof of his worldly shrewdness."—Wordsworth.

² The measure here is not the ephah, which was the same in quantity as the bath of liquid measure, but the cor or homer (Ezek. xlv. 14), a measure generally thought to be equal to five bushels and two gallons; though some consider each "measure" to have contained fourteen bushels and a pottle.

with its offerings of fine flour and of oil, as though the parable were directed against the Scribes and Pharisees for their too exclusive observance of the outward rites of that law: others trace a mystical meaning, which, however, has no bearing whatever on the teaching of the parable nor upon its interpretation.¹ These details, and the varied amounts owing by the different *debtors*, seem to have no significance in the interpretation of the parable, which places broadly and boldly before us our duty as *good stewards of the manifold grace of God*, and warns us, by the example of *the children of this world*, that we should not lose our eternal great reward from lack of earnestness and wisdom.

GILL

1 Pet. iv. 10.
Œcumenius.

(8) *And the Lord commended the unjust steward, because he had done wisely (φρονίμως ἐποίησε²): for the children of this world are in their generation wiser than the children of light.*

John xii. 36.
Ephes. v. 8.
1 Thess. v. 5.

Those who endeavour to find a meaning in every detail, however trivial and minute, which occurs in a parable or in a parabolic history, meet here with the chief difficulty in

¹ "Per debitorem tritici commode intelligere possumus debitorem temporalium bonorum; per debitorem olei eum qui in spiritualibus debitum contraxit. Et plus possumus in his spiritualibus remittere quàm in temporalibus; nam in illo quinquaginta remittuntur; . . . in bonis verò temporariis minus possumus remittere, et minus illa bona possidemus."—*Salmeron*.

"Per oleum et triticum quæ villicus erogavit, ut sibi pararet amicos, duplex eleemosynæ genus designatur. Nam oleum eleemosynas spirituales, triticum verò corporales designat. Si quis ergo de scientia quam à Deo accepit doctrinam impartitur ignoranti, consilium dubitanti, correctionem delinquenti, merenti consolationem, remissionem inimico, talis dat de oleo domini sui. Quisquis ergo dicit se non posse fodere aut mendicare, saltem de oleo domini sui erogare non negligat.

"Qui autem dat panem esurienti, vestimentum, hospitium egeno, nudo vestimento, infirmos aut incarceratos visitat, iste domini sui triticum donat. Nec otiosum quod de oleo dimidiam, de tritico quintam, partem erogavit.

Nam plus est animabus immortalibus quàm morituris corporibus subvenire. Majorem facit eleemosynam qui impendit doctrinam ignoranti, quàm is qui dat panem esurienti. Si ergo hi qui de mammona sibi faciunt amicos, à quibus in æterna tabernacula recipiantur, commendatur, multò magis hi qui spirituales largiuntur epulas certissima debent spe summæ retributionis erigi." *Topiarius*.

² "Φρονίμως is a middle term, not bringing out prominently the moral characteristics, either good or evil, of the action to which it is applied, but recognising in it a skilful adaptation of the means to the end; affirming nothing in the way of moral approbation or disapprobation either of means or end, but leaving these events to be determined by other considerations."—*Trench on the Parables*. "Nota prudentia [φρόνησις] est in humanis rebus, sapientia [σοφία] in divinis."—*Antonius Patav.* "Σοφία implies a Divine affection of the heart, which produces a right application of the γνῶσις."—*Webster's Syntax and Synonyms of the New Test.*, p. 201.

interpreting this parable. If the earthly lord commended the steward, notwithstanding the evident injustice of his actions, how is this compatible, they ask, with the righteousness of God, and with His hatred of all deceit and fraud? From the earliest times, however, commentators have always protested against this mode of treating our Blessed Lord's parables. It is obvious, that over and above the analogy between the things of earth and those of the spiritual kingdom of Christ, to which He directs our attention, there must needs be collateral circumstances in each case which can have no corresponding incidents in the other. No analogy can be treated as an exact parallel, since in that case it would cease to be an analogy; nor can we safely press an analogy between two events beyond the point to which our Divine Master Himself uses it.¹ He is perpetually directing our thoughts to His Father, and presenting Him as our pattern of mercy, and holiness, and unity; but no one would think of carrying this resemblance beyond the point which Christ indicates. Man is not eternal nor omniscient because he is called upon to compare himself to the pattern of holiness and of love which is found in Him who is eternal and omniscient; nor when our Blessed Lord bids His followers *be wise as serpents*, does He call upon them to be as venomous as the same reptile. It is not, then, in this place, the fraud of the steward which is commended by his lord, but his foresight and prudence. The worldly wisdom of the sinner is contrasted with the folly and imprudent want of foresight which is so often met with in those who should act as *the children of light*; just as in the instances in which our Divine Master contrasts the ready mercy and bountifulness of our heavenly Father with the yielding of the man to the importunity of

Matt. x. 16.

Topiarius.

1 "C'est un règle des Pères, qu'il ne faut pas prétendre que tout soit semblable dans une parabole, et qu'il suffit d'y considérer les vérités que Dieu a eu dessein de nous faire entendre."—*Nicole*.

"The parables indirectly and figuratively explain to us much that is for our edification, provided only we consider their meaning in a brief and summary manner. For we are not to search into all the parts of the parable in a subtle and prying way, lest the argument by its immoderate length weary with superfluous matter even those most fond of hearing, and tire men with a crowd of words. For if, for instance, any one were to undertake to

explain who is to be regarded by us as the man who had a steward, who was accused unto him; or who possibly it is that accused him; and who too those are who owed the debts, and subtracted a portion from them; and for what reason one is said to have owed oil, and the other wheat; he will render his discourse at once obscure and redundant. All the parts of the parable therefore are not necessarily and in every respect useful for the explanation of the things signified, but, so to speak, have been taken to form an image of some important matter, which figuratively sets forth some lesson for the profit of the hearers."—*S. Cyril*.

his friend, and giving him the loaves which he asks for; or, again, when He contrasts the justice and the love of God with the injustice and the indifference of the earthly judge, who yet gives way because of the *continual coming* of the poor widow. It is the contrast, then, which these men afford by their actions, and not the example which they yield, that is pointed out by Christ.

Luke xi. 5.

Luke xviii. 5.
Hede.
Stier.

But the commendation which the lord—not our Lord—passed upon the unjust steward is not surprising in itself.¹ It is not clear from the course of the parable that he knew of the deception and fraud of his servant. The transaction by which he secured the gratitude of the debtors was one which of necessity was secret, and may never have come to the knowledge of his lord. In this case, when he witnessed the affectionate care which the servants had of the steward in his fall from power, the natural inference from this would have been, that he must have acted prudently and wisely with reference to them.² But even supposing that the deception was discovered by the lord, he might not the less have commended the unjust steward. It is not the abstract righteousness and morality of an act which fill an Eastern mind with admiration. The Oriental is rather won by the amount of force exerted, by the successfulness of the action itself, and by the measure of skill and cunning with which the object has been carried out. This it is, and not the rightfulness or wrongfulness of the deed, which usually strikes him with admiration, and elicits his respect and commendation. So that the loss of his goods, provided that it was not total and overwhelming, would not have prevented an Eastern lord from doing as we find the lord of the steward doing in this parable.

Wordsworth.

But, after all, this is only an incidental fact, and one which has no bearing upon the teaching of the parable. It is not the dishonesty, but the foresight, of the steward which is the point to which our attention is directed, and the fact that *the children of this world are in their generation wiser than the children of light*.³ *Wiser*—that is, not *wiser* absolutely,

¹ “The *Syriac* version, however, reads *our Lord*, and the *Ethiopic* has taken this word.”—*Gill*.

² “Non laudavit de fraude, sed providentia: quare non omnia in ipso nobis ad imitandum proponuntur; ut intelligamus si laudari potuit à domino cui fraudem fecit, quanto magis placet Deo qui secundum Ejus præceptum opera illa facit, qui nullum damnum sustinere potest, et pronus est ad clementiam. Omnes quantumque justi

sunt debitores Dei.”—*Konigstejn*.

³ “Non tamen laudatur modus quem habuit, nec media, accipiens alienum. Perinde ac si concionator auditores suos ut provocet ad orationem et bona opera hortetur, dicens: ‘Ecce fures et latrones vigilant totâ nocte, ut furentur et prædentur cum periculo vitæ suæ, cur ergo tu non vigilabis ad orationem et bona opera, spe æternæ mercedis.’ Talis laudat fures et latrones, non ob furtum et latrocinium sed ob

but wiser in *their generation*,—in the things which concern this present state of existence.

Mariana.

Our Lord here makes use of a phrase well known to His hearers, for the Jews distinguished between the *children of this world* and the children of the world to come, whom they sometimes spoke of as ‘the children of faith,’ or as here *the children of light*.

Gill.

Worldly men are *wiser*, that is, shrewder; they are more prudent in the pursuit of the perishable riches and objects of this life: *wiser*, not absolutely, but with reference to the things of this *generation*, than the children of God are with regard to the imperishable riches of eternity. They are *wiser* in the pursuit of evil than these others are in seeking for good. *Wiser*—with a wisdom, however, which has no respect to the future; for this is the terrible force of these words, *in their generation*; wise with a wisdom which has no concern with eternity.¹ They are *wiser than the children of light*, more earnest in the pursuit of perishable riches than the children of Him who is *the true Light*; who are His children not by creation merely, but by reason of that gift of illumination which is bestowed by God upon the regenerate in baptism. Rarely, indeed, do we find the saint who is so unwearied and self-denying and prudent in his walk heavenward, as many a sinner is in the heaping up the perishable treasures, or in pursuing the short-lived pleasures, of earth.

Topiarius.

Eusebius
Emiss.

Œcumenius.

Luca Brug.

Lyserus.

Eusebius
Emiss.

Nature itself incites us to a regard for the present, and urges us to a prudent use of carnal and of temporal things; but grace is required to enable us to estimate rightly, and to secure, spiritual blessings and eternal possessions. And since nature is ever present and in every man, whilst grace may be lost by disuse, weakened by neglect, and destroyed by con-

solertiam, quod etiam opera sua mala ita providè instituunt, ut impigri ad ea sint.”—*Stella*.

¹ Εἰς τὴν γενεάν—“for their generation”—so far as their interests are concerned (see *Archbishop Dawes’ Sermons*, p. 294).

“The word which is rendered by ‘generation’ denotes, in the first place, what is properly to be understood by that term, a progeny, race, or succession of men; in the next place, the interval of time, or period of being, within which each of these races is circumscribed, and within which one of them succeeds to another—a period, ordinarily speaking, of definite extent;

the limits of which are determined by the laws of nature, and easy to be ascertained from experience. In another acceptation, by a meaning founded upon this second of its senses, it denotes the extent and duration of the present life in the complex; and in a fourth sense, by an obvious enlargement of its meaning in this third instance, it may denote the temporal interests and concerns of men—whatsoever, as the object of their desires and as the end of their pursuits, must still be desired and pursued, must be attained to and enjoyed, within the limits of this present life.”—*Greswell on the Parables*, vol. iv. p. 50.

tinnance in sin, mankind is always more earnest and consistent in the pursuit of the things of this world than in striving after those which concern the soul. We have an example of this listlessness of the spiritual man, as contrasted with the sinner in his pursuit of evil, in the case of the Apostles of our Blessed Lord in the hour of His passion. They slept when bidden to watch with Christ, whilst Judas and the armed men from the chief priests were wakeful and active to seize the Saviour. And we may meet daily with instances of the same truth both in ourselves and in others. The merchant and the tradesman are more unceasing in their exertions, and make more ventures to discover new channels for trade, than the ministers of Christ to find tribes of heathen who may be brought to the knowledge of the truth. The sinner is at all times more active to corrupt others than the saint to convert them to Christ. For, now, as in the days when our incarnate Lord was upon earth, *the children of this world are in their generation wiser than the children of light.*

Estius.

Stapleton.

(9) *And I say unto you, Make to yourselves friends of the mammon¹ of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.*

Dan. iv. 27.
Matt. vi. 19;
xix. 21.
Luke xi. 41.
1 Tim. vi. 17
—19.
Tob. iv. 8.
2 Esdras ii.
11.

I say unto you. This is our Blessed Lord's moral from the history or parable of the unjust steward. In it He teaches us the right use of those riches and possessions which the steward, and which so many other men like him, waste to their own injury, whilst they deprive themselves of the benefit which they might have received from them in the world to come. Our Saviour bids us so employ the *goods* which He has entrusted to us as that we may in the end be found just stewards, and receive the commendation of having been good and faithful servants when the great Householder shall take account of His goods. At that time Christ will acknowledge and will reward even the cup of cold water given to any one of the members of His body; then He will take account of and punish every act of neglect and of wrong done

Matt. xxv. 21.

¹ "Mammona vox est Syriaca, idem sonans quod *divitiæ* Latinis. Divitias autem aiunt iniquas dici, quia iniqui illas possident, aut iniquorum hæredes; sed constat in versione Græca Veteris Testamenti sæpius nomen שֶׁקֶר quod est falsum aut falsitas, reddi ἀδικία, vulgò *iniquitas*; sæpius in paraphrasi Chal-

daica legitur מִמּוֹן דֶּשֶׁק *mammona falsitatis*. Ita, quamquam divitiæ male partæ hîc possent intelligi, verisimilius est illam iniquitatem divitiarum esse earum falsitatem, sive *incertum earum*, ut loquitur Apostolus, Timotheo scribens, 1 Epist. cap. vi. 17."—*Lamy*.

to His suffering brethren. Let us remember, then, that it is impossible that any deed of love towards the poor should ever be unrewarded, and that what a man gives away in alms for Christ's sake to the children of God will certainly be an everlasting benefit to his own soul.¹

Cyril.

Make to yourselves friends of the mammon of unrighteousness. Use, that is, earthly riches, and mental power, and influence in such a way that, *when ye fail* by death, and give up your *stewardship*, ye may be received *into everlasting habitations*; do, in other words, just the reverse of what the *steward* did who was put out of his master's house, and was then received into the *houses* of the debtors of his lord.² Make the possessions which you have to minister to be for your soul's good, turn them from unrighteous uses to the benefit of others, and so of yourselves. In this way we read in Esdras — *Their glory also will I take unto me, and give them the everlasting tabernacles which I have prepared for them.*

Jansen Yp.

Gill.

2 Esdras ii.
11.

Earthly goods and possessions are called unrighteous, not as being necessarily and essentially evil, but—

Coster.

(1) Because riches are oftentimes unjustly acquired or improperly retained, and not made use of as the Lord, the righteous judge, intends they should be used.

Th. Aquinas.

(2) Because they are unrighteously, that is, unequally, distributed upon earth. For men make that to be *unrighteousness* to themselves by retaining for their own enjoyment those things which they are called upon to distribute to others, and by doing so to become righteous—that is, to be doers of that which is right.

Eusebius
Emiss.Hugo de S.
Charo.

(3) Because they are so often the materials of injury to the possessor, *the mammon* which we worship and which makes us unrighteous.³

(4) Because they are so dangerous to the steadfastness

¹ "Qui nunc temporale subsidium pauperi tribuit, ab eo postmodum perpetua recepturus, ut ita dicam, quasi ad frugem terram excolit, quæ quod accepit uberius reddit. Recte ille [Chrysologus] ait: Manus pauperis est gazophylacium Christi: quia quicquid pauper accipit, Christus acceptat. Da ergo homo pauperi terram, ut accipias cælum: quia quicquid pauperi dederis, tu habebis. Petit Deus non sibi, sed tibi. Humanam misericordiam petit ut largiatur divinam."—*Ludov. Granat.*

"Let us remember, though the hand

which is held out to us may be the hand of a poor man, yet the hand which receives is not his, but Christ's."

² "Ἐκλείπειν occurs in the general sense of *to want*, or *to be destitute of*, for example, in Luke xxii. 32: here it means *to want the power of life*, that is, *to die*. Thus it is frequently used in the Old Testament for מָרָה. In the New Testament it occurs only here in this latter sense."—*Olshausen.*

³ "Divitiæ ex se bona sunt, nostra tamen perversitas et malitia facit illas iniquas."—*Stella.*

and the purity of man, and so frequently the means of powerful temptation even to the best of men.¹

(5) Lastly, and more properly, earthly goods and possessions are unrighteous because they are perishable, and endure but a short time; are transitory, and therefore vain.

Let the possessor of earthly goods remember that riches, which are oftentimes the fruits and the seed of unrighteousness, become by almsdeeds the manifestation of the power of Divine love, and the seed of eternal glory.

They may receive—that is, that ye may be received.² These works of charity and the right use and distribution of earthly wealth shall, through God's gracious acceptance of them, and His promise to reward them, prepare, as it were, a place in heaven for you, so that, when your riches fail by your death, ye shall be received *into everlasting habitations*. And the mansions of the just in heaven are spoken of as *everlasting habitations*, in contrast to that going from house to house, which was the best state to which the unjust steward could hope to attain; and to those tents in which the children of Israel dwelt whilst in the desert, on their way to the possession of Canaan, a type of the transitory nature of those possessions and dwellings which we all have whilst on the way to our eternal possession in heaven.³

This parable was spoken by our Blessed Lord to *His disciples*: the lessons, therefore, are for all who are His followers; and in it we are taught—

(1) That we have a Master to whom we are responsible for the use of those *goods* which He has entrusted to our *stewardship*.

(2) That the trust which He has committed to us is one which we shall only hold for a limited time, and of which we shall at last have to render an account.

¹ "Plus concupiscentia mundi quam substantia nocet."—*S. Bernard*.

² "Judæi crediderunt quòd pauperes, et egeni divites in cælum assumere possint. R. Samuel ben David in פְּרָאֵף דְּהַסֵּר שְׂמִינָא præf. fol. ii. 2, Ego hunc libellum feci ad utilitatem tam pauperum quam divitum. Pauperum quidem, ut iis divites elemosynas ex opibus suis erogare. Divitum verò, ut pauperes divitibus misericordiam exhibeant ad dignos eos reddendos seculo futuro. Et paulo post: Alter altero indiget. Divites auxiliantur pauperibus in hoc mundo divitiis suis, pauperes vero divitiis in mundo futuro, corporibus et animabus suis."—*Schoettgen, in Horæ*

Heb. et Talmud.

³ "Ecce non gratis pauperi elemosynam dedisti, sed hospitium æternum tibi conduxisti. Augustinus: Præbe tectum, et accipe cælum; præbe calicem aquæ frigidæ, et accipe torrentem voluptatis æternæ. Recipe ergo pauperes, ut recipiaris ab eis. Quando enim pauperes recipis, forsitan recepisti Eum qui te recipiet in æterna tabernacula. *Hospitalitatem nolite oblivisci, per hanc enim latuerunt quidam angelis hospitio receptis* [Heb. xiii. 2]. Vel forsitan recepisti Deum: *Hospes eram, et collegistis Me*."—*Bonaventura, Sermo v. Dominica viii. post Pentecosten.*

Ambrose.

Coster.
Hammond.

Natalis Alex.

Luca Brug.

Hammond.

Stier.

(3) As we have rightly used this trust, or have abused it, so reward or punishment will be meted out to us.

(4) It is the duty, and therefore the interest, of all men so to use those possessions which are entrusted to their keeping whilst they are upon this earth, that they may be gainers, and not losers, when an account is demanded of their stewardship, and when they go from these perishable riches to the possession of *everlasting habitations*. For both the Old and the New Testaments assure us that almsdeeds are laid up in heaven, that they are the *foundation* of an eternal treasure, that the charity which we bestow upon earth bears its interest throughout eternity, and that all works of mercy, even to the cup of cold water given to one of Christ's disciples for His sake, will be remembered and rewarded by God in heaven.

Greswell.

1 Tim. vi. 19.

Matt. x. 42.

Stier.

If the *mammon of unrighteousness* when used for the glory of God and the benefit of our fellow-men minister to the salvation of the faithful and wise steward, notwithstanding its *unrighteousness*, how much more will the treasures of Divine wisdom, the Gospel of God, which are altogether pure and holy, when faithfully declared to those to whom the servant of God is sent, aid him in his heavenward career, and minister to his glory in the kingdom of his Father.

Ant. Patav.

* * "O Jesu Christe, Domine cœli ac terræ, cujus omnia sunt quæ mundi ambitu continentur; qui temporalia bona unicuique secundum justam occultamque sapientiam dispensas, ita tamen ut dominium eorum deponere non possis, sed necessario omnium Dominus manere, constituens homines dispensatores receptoresque, ut post hanc vitam omnium Tibi rationem reddant exactam; quæsumus Te animos nostros illumina ut probe capiamus intelligamusque temporalia tanquam nos-

tra non esse possidenda, ut de ratione reddenda quotidie cogitemus, atque ita bona ad voluntatem Tuam utiliter exponamus. Infunde nobis timorem Tuum sanctum, qui inutiles sumptus prohibeat: da nobis sapientiam providam, quæ doceat nos ubi bona Tua optime collochemus: da charitatem divinam, quæ bona nostra in pauperes liberaliter profundat: per divinam Tuam benignitatem, Jesu Christe, quæ nos in sæcula sæculorum tueatur. Amen."—Coster.

THE TENTH SUNDAY AFTER TRINITY.

ST. LUKE XIX. 41—47.¹

(41) *And when He was come near, He beheld the city, and wept over it.* John xi. 35.

As in this portion of the Gospel we have both the humanity and Divinity of Christ set before us, so have we at the same time the all-knowledge, the mercifulness, and also the justice of the Saviour exhibited : His all-knowledge, who in the midst of the confessions of the people that He was the Christ, yet saw the hollowness of their acknowledgment, and the unbelief of their hearts, who would not believe even when He had risen from the dead ; His great compassion, when He wept over Jerusalem at the sight of the piteous sufferings of the sinners within it ; His zeal and severity, when He drave out from the temple of His Father, from His own temple, the buyers and the sellers. Peraldus.

The greatness of His compassion is shown in this, that He was going up to Jerusalem ; for the time of His suffering and death was hastening on.² Yet, though He knew of the cruel death which awaited Him, He wept not for Himself, but in His love for His own people and for mankind He wept over those whose sins and hardness of heart caused their ruin. Hofmeister.

¹ "Hic tangitur quòd Dominus in medio Suae exultationis, quando cum ramis excipiebatur, flevit civitatis excidium, quod meruit in Sua passione. Et ideo in ramis palmarum, ubi tantum gaudium representatum est, passio legitur in signum et recordationem fletus hujus."—*Ab. Magnus*. "Istud Evangelium in mense Augusto decantatur, quia civitas Hierusalem in isto mense prius à Nebuchodonosor, deinde à Romanis, destructa fuisse invenitur."—*Ludolph in vitâ Christi*.

² "On three cities, Nazareth, Capernaum, Jerusalem, Thou bestowedst the most time and cost of preaching, and

miraculous works. Yet in all three, Thou receivedst not strange entertainment only, but hostile. In Nazareth they would have cast Thee down headlong from the Mount : in Capernaum they would have bound Thee : in Jerusalem they crucified Thee at the last, and now are amazed at Thy presence. Those places and persons that have the greatest helps and privileges afforded to them are not always the most answerable in the return of their thankfulness. Christ being among us doth not make us happy, but our welcoming Him."—*Hall's Contemplations*.

Three truths are here to be noted :—

(1) Christ was now drawing nigh to the city with all its accumulation of sins, as God draws *near* to the sinner immersed in his sins, and moves his heart, and calls him to repentance, at one time by the rod of suffering, at another by the fear of future evil. It was not the call of Jerusalem to God for forgiveness, but of God to Jerusalem that it should repent.

(2) When Christ drew near He *beheld* the city. He looked upon it with His eye of compassion, and would at this, even the eleventh hour, have moved it to repentance, as with His eye He stirred the heart of Peter after his denial, and made him conscious of his sin, so that going out from the midst of the soldiers he *wept bitterly* for his sin.

(3) He showed that the greatness of God's mercy exceeds even the amount of man's sin, in that looking on the city with all its accumulation of sin He yet had compassion and *wept over it*.

Stella.

This account of our Blessed Lord's weeping over Jerusalem, when He was about to be brought into the city by the crowd, is only to be found in the Gospel of St. Luke. The Gospel of this Evangelist, more than that of any of the other three, is full of incidents which refer to, and which set forth, the priestly character of Christ. There seems therefore an appropriateness in the record of these tears of the Saviour by St. Luke, since it was the especial duty of *the priests, the ministers of the Lord*, to *weep* for the sins of the people of God, and to make their supplications to Him for the flock which had been committed to their charge. We read that our Blessed Lord wept on three several occasions :—

Joel ii. 17.

Salmeron.

(1) When He was about to raise Lazarus from the grave, we are told that *Jesus wept*, mingling His tears of sympathy with those of the weeping sisters of the dead.

John xi. 35.

(2) When *He was near* to Jerusalem at this time, and looked upon the city which was full of sin, and was about to add to its iniquity by rejecting and by crucifying Him, but was yet ignorant of the day of its visitation and of that ruin which hung over it; He then *wept over it* tears of sorrow.¹

(3) When, *in the days of His flesh*, He *offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death*;² this He did in the garden

Heb. v. 7.

¹ Ἐδάκρυσεν ὁ Ἰησοῦς. John xi. 35. He wept silent tears at the grave of Lazarus. Here, however, another word is used. ἰδὼν τὴν πόλιν, ἔκλαυσεν ἐπ' αὐτῇ. He wept and bewailed the city—so much the more was sin, and the consequences of sin, a cause of sorrow than mere death. In both

instances they were the proofs of His love. Thus, at the sight of His tears, the Jews exclaimed, *Behold how He loved him*. John xi. 36.

² "Flevit super Illam. Scilicet, fletu compassionis. Legitur autem Dominus flevisse primo in nativitate, Sap. vii. 3, *Primum vocem similem omnibus emisit*

of Gethsemane, and upon the cross ; and these were precious tears of intercession for His murderers and for all mankind. And by His tears on these various occasions our Blessed Lord not only sanctified the tears of His people, but *He left us an example* of the way in which we are to *weep with them that weep*. He bids us weep in sympathy with our brethren for their earthly sorrows and privations, and for the death of friends. He calls upon us to weep in sorrow for the sins of the godless, who are ignorant of their condition, and to intercede for them, as their Lord did on the night of His agony in the garden ; but beyond these tears of sympathy, of sorrow, and of intercession, we are called upon to shed tears of compunction and of contrition for our own sinfulness.

Estius.

Rom. xii. 15.

Hugo de S.
Charo.

And these tears of Christ over Jerusalem were not without their foreshadowing in the Old Testament. Of David, the type and forerunner of our Blessed Lord, we read that he *went up the ascent of Mount Olivet, and wept as he went up*. Here a greater than David, He who was not only the Son of David after the flesh, but also the Eternal Word, went up the same ascent, *and wept as He went up*. And as David wept, not so much for his danger and for the threatened loss of his kingdom, as for the ingratitude and disobedience of Absalom—since when restored to the kingdom but with the loss of his son, we are told that he greatly bewailed him—so now our Blessed Lord, the antitype of David, wept not for Himself and for His approaching sufferings, but because of the disobedience, the sins, and the approaching ruin of His people.¹ The whole nation had become corrupt, from the crown of the head to the sole of the foot : from the high priest in the temple to the crowd in the streets of Jerusalem, all were blinded to the signs of His omnipotence and to the merciful character of His mission. False prophets and deceivers had robbed the law of its strength and the prophecies of their meaning, and, sick and sore smitten, the whole party lay wounded and half dead by the wayside, when He, the good Samaritan, drew near to heal, and to pour into the wounds which Satan had caused the oil and the wine of His healing mercy ; and they turned from the physician who alone could heal, and refused his mercy. As, however, He looked

2 Sam. xv. 30.

2 Sam. xviii.
33.

Gerhard.

plorans ; secundo in Lazari suscitacione, Joh. xi. 35, Et lachrymatus est Jesus ; tertio hac solenni processione de qua hñc dicitur ; quarto in Sua passione, Heb. v. 7, Cum clamore valido et lachrymis offerens, exauditus est pro Sua reverentia. Hæc sunt quatuor flumina quæ de paradiso prodierunt, Gen. ii. 10, ad totius mundi ablutionem, refrigerationem, fœcundationem, et pota-

tionem.”—*Gorranus.*

¹ “Christus deflet desolationem gentis spirituales, qua ablatum est ab eis regnum Dei, sacrificium, sacerdotium, fides, veritas, scriptura quoad spiritum et sensum. Posuit, inquit David, terram fructiferam in salsuginem, id est, sterilem ac desertam. Unde et quo merito ? à malitia inhabitantium in ea (Ps. cvii. 34).”—*Adr. Mangotius.*

upon the ruin before His eyes, and read the lesson of their impenitence, *He wept* over the obdurate city; not indeed over the walls which should be thrown down, but over the souls which lay defenceless and open to the assaults of the spoiler.¹

Königsteyn.

And in this weeping of Christ over the present sins and the future sufferings and punishments of the Jewish nation we have an evidence of the distinction of those two natures which were united in His person. His tears were the sign of His humanity: His knowledge of what was about to happen to the nation of the Jews was an evidence of His Divinity. And as *He wept* over the city not on account of those sufferings which He Himself was to undergo so shortly after, so also the knowledge of what the inhabitants of Jerusalem would do to Him did not diminish His sorrow for them, for *His compassions fail not*. And by these tears Christ manifested these several truths to us—

Dion. Carth.

Lam. iii. 22.

Bengel.

(1) That the sinner is not punished, neither does he remain in his wickedness, because of the will of God, but through his own deliberate choice, his own obstinacy and self-blindness.

Faber Stap.

Heb. iv. 15.

Heb. v. 2.

Boys.

(2) That our Blessed Lord is, indeed, a High Priest who can be *touched with the feeling of our infirmities*, and who has *compassion on the ignorant, and on them that are out of the way*.

(3) That nothing can hinder or diminish the compassion of Christ; and that neither the ingratitude of man, nor the throng which surrounds the Saviour, prevents His sorrow for our waywardness, and for the afflictions which we heap upon our own heads in turning from Him.²

Jer. xxiii. 6.

We see in the example of Him who was *righteousness* itself, and who was the all-holy Saviour, that sanctity does not make us indifferent and apathetic to the trials of others. Religion

¹ “The Jews represent the Shekinah and God Himself weeping over the destruction of the Temple (Zohar in Gen. fol. 114, 4, and in Exod. fol. 76, 4; Tal. Bab. Beracot, fol. 3, 2; Præfat. Echa Rab-bati, fol. 39, 4); and it is particularly said by them (Zohar in Exod. fol. 85, 2) of the Messiah that He shall weep over the wicked among the Jews, according to Isaiah liii. 5; and they encourage persons to mourn

over Jerusalem, saying whoever does any business in the month of Ab (the day the city was destroyed), and does not mourn over Jerusalem, shall not see its joy; but whoever does mourn over it, shall see its joy, according to Isaiah lxvi. 10 (Tal. Bab. Taanith, fol. 30, 2).”—*Gill*.

² “We never read that Jesus laughed, and but once that He rejoiced in spirit.”—*Taylor’s Great Exemplar*, Ex. § 11.

“We often read our Blessed Saviour wept,
But never laughed, and seldom that he slept.
Ah! sure His heavy eyes did wake and weep
For us who sin so oft in mirth and sleep.”

Quarles’ Divine Fancies.

does not enfeeble the sympathies of man's nature ; rather, it purifies and strengthens them. Holiness does not destroy our natural affections, but it hallows and regulates them. Saintliness does not hinder us from rejoicing in the joy of our brethren, nor from being afflicted at the sight and the knowledge of their sufferings ; but it clears the mental eye, and reveals to us the true objects of all joy and sorrow. Christ gives us, moreover, in these tears an example of patriotism, and authorizes and sanctifies those sorrows which we may well feel because of the misfortunes of the country in which we have been born. Tears, indeed, and sorrow at our own temporal afflictions, may be the mark of a soul wanting in courage to endure, and deficient in trust and love to God ; but tears at the knowledge of our own sins, or at the sight of sinfulness in others, at the blindness of evil men, and at the sure consequences of their ungodly lives, are as precious and as profitable to our souls, as the former tears are useless, and oftentimes injurious to our spiritual state.

Luzerne.

Rainssant.

We have, however, in this weeping of Christ over Jerusalem not only a testimony to His omniscience, it tells us also of the voluntary character of those sufferings and of that death to which He submitted for our sakes. Though He knew the exceeding wickedness of this city and people, and saw clearly that sin which they were five days after to commit, in crucifying Him, yet He shrank not from the task which He had voluntarily undertaken. He was to offer up Himself a willing sacrifice for sinners. His omniscience, also, is evidenced in this, that amidst the shouts of the multitude hailing Him King, and notwithstanding the pomp of His entry into Jerusalem, He saw through all these outward acts of worship the sinful hearts which would so soon long for His crucifixion ; the fickleness of the multitudes who would so soon cry, *Away with Him* ; and the malice of the priests and of the Scribes, which would not be appeased except by His death.

Heb. ix. 26.

John xix. 15.
Maldonatus.
Rainssant.

Christ *wept* because He saw not merely the material city stretched out before Him, but through this outward veil saw the exceeding sinfulness of the city,¹ and the sore

¹ "*Flevit super illam*,—id est, propter illam. Flevit intímè compassionis affectu in mediis festivis acclamationibus et gaudiis, ut ostenderet non Sibi honorem illum, sed salutem civitatis esse cordi. Hoc contigit eodem loco ac tempore anni quo postea Romani castra posuerunt, ut patet ex Josepho, lib. vi.

De Bello Jud., c. 3 et 4."—*Jansen Yprensis*. "In the Mount of Olives, where Jesus shed tears over perishing Jerusalem, the Romans first pitched their tents when they came to its final overthrow."—*Taylor's Great Exemplar*, sect. 15, § 7.

punishment which was about to fall upon the guilty people. We weep not, because we are blind to our sins and insensible to our hardness of heart. The sight and the knowledge of our sins ought to be an unfailing cause of sorrow and of tears; and remorse of conscience is God's gracious and merciful work within us. Of the consciousness of our sins it is especially true, that *he that increaseth knowledge increaseth sorrow*. He to whom God reveals the greatness of his sins, and whose eye is purged to behold what God sets before him, sees all this to his sorrow; and sorrow because of sin is the first step in the sinner's repentance.

Bourdalous.

Eccles. i. 18.

Barradius.

Luke xix. 38.

Heb. iv. 15.

Luke xix. 47.
Salmeron.

Royard.

At Christ's solemn entry into Jerusalem—His coming to His own, the holy city—He manifested each of His three offices, of King, of Prophet, and of Priest. At His entry into Jerusalem the multitudes saluted Him as *the King* of Israel, and brought Him with royal pomp into the city. When He had entered the city, He went to the temple, as our great *High Priest*, to perform His priestly function of cleansing the holy place of those who profaned it. When He had purified it, then He exercised His prophetic office in his own house, and *taught daily in the temple*. And at this moment, when the applauding multitude surrounded Him, He who penetrated through the outward appearance of things, and knew the vanity of all this earthly glory, *wept*.¹

We have here two truths shown us—

(1) The compassion and love of Christ for sinners; His weeping over Jerusalem, notwithstanding its enmity to Him, and its rejection of His salvation.

(2) His indignation against those who profane the temple of God, and the punishment which is imposed on all those who continue in their sins, which is typified by His driving out the buyers and sellers from the temple. In this mercy and justice meet. It is not with God as it is with men; where love for their children, as in the case of Eli, oftentimes hinders them from correcting the sins which they know of: nor, again, does His indignation, as with us, ever obscure His love and compassion. No one virtue infringes on or renders imperfect any of His other attributes. Mercy and justice in Him hold an equal place, and hence David says, *I will sing of mercy and judgment: unto Thee, O Lord, will I sing*. Let none, then, presume on the mercy of God,

Ferus.

Ps. ci. 1.

¹ "Flevit inter summos honores à turbis Sibi cum ingenti lætitia applaudentibus exhibitos, ut nos doceret mundi hujus lætitiā et doloribus admixtam esse, et in fletu brevi convertendam, juxta quod scriptum est, Prov.

xiv. 13: *Risus dolore miscebitur; et extrema gaudii luctus occupat.*"—Royard. "In suo triumpho lachrymas fundens, significat non deesse etiam iis qui prosperitate fruuntur causam ac flendi materiam."—Adr. Mangotius.

as though His compassion hindered the exercise of His justice; or despair, as though in the midst of judgment He would not still be merciful.

Christ approaches the sinner, even though in his blindness he is not conscious of the presence of the Saviour, and is obstinate in his sin and in his rejection of Christ. He looks at all times upon the sinner with His eye of compassion, waiting at the door of man's heart, and longing to receive him again, and to welcome his return from the paths of sin. For this tenderness which he manifested whilst on earth is our encouragement now, since He is the same to-day that He was then. He who is *the true Light* draws near to the sinner in order that he may see his sinfulness, and know what his true condition is. In vain, however, Christ's drawing near to us, unless we, on our part, draw near to Him in our will, and really long for His salvation; for the promise and conditions of God's help are these: *Draw nigh to God, and He will draw nigh to you.*¹

Rev. iii. 20.

Stella.

John i. 9.

Salmeron.

James iv. 8.

This Gospel has its lessons both for individuals and for nations—

(1) With reference to the families of mankind: we are here taught, that not only individuals suffer from their sins, but that cities and nations are tried in this life, and receive blessings, or are punished, for their corporate actions.

Coster.

(2) With reference to each of us: from our Blessed Lord's example, who *wept* over the ruin which was about to fall upon that city in which He was to be crucified, let us learn this lesson, that we should be charitable towards those who are our enemies, and should mourn over their faults, and intercede with God for them.

Abelly.

All in Christ is of sacramental value. We draw nigh to Him because He is near to us: He looks on us as he looked on Peter, and because He does so we see Him: He has compassion on us, and therefore have we tears of penitence because of our sins.

(42) *Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.*

Dan. ix. 24.

Christ had just evidenced the truth of His mission by the

¹ " Quid lacrymæ in æstu plausuum: gratiis suis cooperemur. Peribimus si videt Hierusalem et in ea totum mundum. Videt omnium scelera, etiam tua. Videt passionem suam cessuram multis in minam, ex propria eorum malitia. Poterat absolutè salvare, sed vult ut non utemur. Expende an aliquam super te flendi occasionem dederis. Amorem Ejus in te agnosce. Sed non sufficit, nisi et tu coopereris."—*Avancinus*.

raising of Lazarus; in His entry into Jerusalem, and the circumstances which attended it, had just been fulfilled the prophecy of Zechariah; and yet to sign and prophecy the people of Jerusalem were alike blind. Hardness of heart, and inveterate prejudice, and sensual pleasures,¹ and the gloss of the Scribes and Pharisees, which had robbed the Scriptures of their significance, had hidden those things which made for peace from the eyes of the whole people.

Soarez.
Salmeron.
Whitby.

Ludov.
Granat.

Cyril.

Isa. ix. 6.

Konigsteyn.

If thou hadst known—would, that is, that thou hadst known—the things which belong unto thy peace!² not quiet, rest, and worldly prosperity merely, but those spiritual privileges and benefits which ensure true and lasting peace, as well to individuals as to nations. Would that *thou* hadst that true faith which justifies the sinner, and that obedience, and holiness, and righteousness, by which man is united to the all-holy God! Would that *thou hadst known* the import of My coming to thee, My advent into the world, so that thou mightest have received the Prince of Peace, those good things of Me, which make for thine eternal peace! Would that *thou* hadst known what I know, and what I have taught in thy streets!

Would that *thou* hadst known—

Cajetan.

Corn. A Lap.

Stier.

Estius.

Menochius.

(1) *Thou*, the holy city, the elect of God, chosen to be His witness to the world, and to preserve the oracles of Divine truth.

(2) *Thou*, the beloved city of David, where the daily sacrifice has been a perpetual testimony to Me.

(3) *Thou* which hast slain the prophets of God—would that even *thou* hadst turned to Me, and repented of thy sin, that *thou* mightest have tasted of My mercy! Would that *thou* knew, as my tears attest that I know, the things which relate to thy salvation; and knew them as the principle moving thee to repentance! It is not, then, by the appointment nor by the will of God, that His offers of mercy and of salvation are not accepted by every man. They are intended for all, and are offered to all, but they are hidden from the eyes of sinners by that blindness which is the fruit and the consequence of sin. It is not, however, a bare knowledge of what is sinful of which our Blessed Lord here speaks; repentance is not the sight of our sinfulness, but it is the continual struggle

¹ "Mundana pax, quæ obcæcat, intellectum est libere indulgere voluptatibus et sine freno timoris peccare."—Konigsteyn.

² "Τὰ πρὸς εἰρήνην σοῦ, the things which belong unto thy real peace. There seems here to be a reference to the name of the city, Jerusalem, the vision,

or inheritance of peace. Would that thou hadst laid hold of that peace of which thy name was a pledge! Would that thou hadst received Him who, coming in the name of the Lord, was the Prince of Peace, come to make peace by removing the enmity of man to God by reason of his sins!

against sin, the putting off the deeds of sin, and an active following after holiness, *without which no man shall see the Lord.*¹ Heb. xii. 14.

Would that *thou hadst known* the time of repentance was not yet passed! Still, notwithstanding the slaughter of the prophets and their rejection of Him, the time of mercy had not closed; and if at the eleventh hour, *at least in this last day*, the nation had repented, it had been accepted by God. Leigh.

What our blessed Lord, then, desired for Jerusalem was—

(1) The removal of that blindness of heart which hindered them from seeing their sin; He bewailed their present sinfulness.

(2) He wept for that ruin which should come upon them hereafter, as the punishment for their sins. Cajetan.

Let us remember, when we are surrounded by temptations, and are grieving God's Holy Spirit by giving way to the sinful solicitations of the world, the flesh, and the devil, that all the time Christ is longing for our return to peace and holiness, and that our obstinacy and blindness to His presence is a wilful rejection of His salvation, notwithstanding His readiness to have mercy upon us. And what Christ longed and prayed for in the case of the people of Jerusalem, He desires for every one of us—

(1) The knowledge of our sin.

(2) Such a practical knowledge as may lead the sinner back to Him, who alone can give peace to the soul. He desires that the sinner should see, and should possess, *the things which belong unto his peace.*

(3) He desires that this should be a present knowledge—in *this thy day.*² The whole time of man's work on earth is the *day*, the period before the night, *when no man can work.* John ix. 4. In *this thy day*, of which He has given man the possession, but without any promise of another day. The *day* of this city, Jerusalem, was then closing; the after-time was to be the *day* of the Gentiles: so with the sinner; the time of God's mercy is limited, for man's time is limited, and of those offers of love and of mercy which are now so abundant it may soon be beyond the power of the sinner to avail himself. Boys.

This *day* is, then—

(1) With reference to the city over which the Redeemer was at that time weeping, the whole period of Christ's in-

¹ "Clavis ferrea est, crux, labor, mortificatio, quæ viam ad cælum aperit."—Stapleton.

² "Et tu, scilicet flevisse, quæ modò exultas. Et quidem in hac die tua, scilicet, quæ lætaris et gaudes et tibi

et non Deo vivis, quare tua dicitur dies et non Dei. Quæ ad pacem tibi temporalem et non transitoriam faciunt, pœnitentiam faceres in hoc tempore vitæ tuæ, et me Salvatorem cognosceres."—Stella.

Bourdalous.

carnate life on earth, but more especially the time of His present entry into Jerusalem.

Lobbetius.

(2) With reference to man in general, this word *day* is in Holy Scripture applied to the whole period of man's probation, the time during which the offers of mercy are made to him. In this sense it is that the Apostle uses it: *I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time; behold, now is the day of salvation.*¹

2 Cor. vi. 2.

Isa. xxix. 3,

Jer. vi. 3, 6.

Luke xxi. 20.

(43) *For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.*

The days shall come upon thee, quickly and suddenly, as they did within forty years after, when Titus threw up a wall round the city, and notwithstanding its length accomplished this in three days.²

When our Blessed Lord speaks of the time in which Jerusalem might have known the things that made for its peace, might have availed itself of the mercy of the Lord and repented of its sins, and so have warded off the punishment which is inseparably connected with sin, He uses the singular number, and calls this period a *day*; when, however, He speaks of the time of those afflictions which were about to fall upon the guilty city, He speaks of *days*. There is deep significancy in this change of number. Repentance may be granted to the sinner but once; he may have only one opportunity of returning from his evil ways; whilst the sorrow and anguish because of the consequences of his sins, the punishment which springs out of his wickedness, will be lasting. The pleasures of the world, even though they last during the whole period of this life—and such is rarely or never the case—yet even then they are but for a *day*;³ whilst eternity, during which we reap the consequences of our good or of our evil lives upon earth, lasts for many *days*. *The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it.* Again, He had spoken of the time of *visitation* as their own *day*; the *day* for repentance and for turning from their evil ways was as yet in their own power, for the *day* yet lasted: but when the

Stella.

Luke xvii.
22.

¹ "Vide quomodo diem tuum impendas; ne timere debeat diem Domini. Deplora priorem cecitatem et tandem aperi oculos, ut agnoscas quæ gratiæ tibi dentur ad vitam æternam."
—*Avancinus*.

² See Whiston's *Josephus' Wars of the Jews*, book v. chap. 12, § 2.

³ "Verus dies, qui non novit occisum, est æterna veritas, vera æternitas, ac, proinde vera, æternaque satiætas."
—*S. Bernard*.

day has come and is gone, and no token of repentance is shown, then is it no longer spoken of as *thy day*, but we hear of *the days* of wrath and of retribution which remain, and which *shall come upon* the people of the land because they had neglected the day of salvation, their own *day*. Konigsteyn.

This prophecy of the destruction of Jerusalem is no mere presage of a possible evil, no prediction of a calamity impending over the city such as any mere man might have foreseen; it is uttered with a clear sight of an event which to God was not future, which was present to the eye of our Blessed Lord, and was the cause of tears to the man Christ Jesus. It is not merely the ruin of the city which is predicted, but the mode of its destruction, the long blockade of Jerusalem, and the vastness of the numbers of its enemies, which should be sufficient to *compass it round, and to keep it in on every side*. Alb. Magnus.

These words of our Saviour were minutely accomplished, and forty years after they had been spoken the lines were drawn around, and, bristling with armed men, circled this city, the head of the nation of the Jews, like that crown of thorns which the Roman soldiers were about to place in mockery around the brows of Christ.¹ Cajetan.

Ludolph.

As it was with the city of God, the holy city, so is it with the child of God who, in the blindness caused by sin, has rejected Christ. In turning from Christ he delivers himself without help to the snares of his spiritual enemies, who, like the lines around Jerusalem, surround his soul on all sides, and who will not quit the soul until they have utterly destroyed it, leaving no habit of holiness within it, throwing down every desire after God and His righteousness,² and even removing in the end every one of those pleasures with which the sinner has been tempted from the ways of God. Sin is a perpetual snare, entangling the soul, and surround- it *on every side* with toils from which, without Divine inter- position, it cannot free itself.³ Abelly.

Barradius.

¹ "Cast a trench. That Titus might storm the city the sooner, he shut up all the avenues, building five works without the city; and when the Jews beat down these, he built a wall round about it thirty-nine furlongs long, and thirteen castles or forts in it, whose compass was ten furlongs; and all this finished in three days, saith Josephus, *De Bell. Jud.* l. vi. c. 1. And when this was done, there was no possibility for any to come out; and the greatest distress that ever was followed—eating of girdles and shoes, and the coverings

of their shields, and, at length, dung and dirt, and hay, and man's flesh; and a rich woman, called Mary, fed on her own sucking child: and many other sad expressions of this *συνοχή*, or distress, are set down by Josephus."—Hammond.

² "Ad terram prosternent te. Ecce, homo, elige quod vis. Vel dæmones prosternent te inferno, vel tu eos prosternes in mundo: maximè autem prosternes eos per orationem et bonam manus operationem."—Bonaventura.

³ "Considérez que les ennemis du

1 Kings ix.

7, 8.

Dan. ix. 24.

Mic. iii. 12.

Matt. xxiv. 2.

Mark xiii. 2.

Luke i. 68—

78; xxi. 6.

1 Pet. ii. 12.

(44) *And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.*

There are two distinct evils predicted in this part of the prophecy of Christ—

(1) The national and political ruin of the Jewish people, which is pointed out in these words, *they shall lay thee even with the ground, and thy children within thee.*

Cajetan.

(2) The utter physical destruction of the city, which is denoted by the words, *they shall not leave in thee one stone upon another.*

And the cause of all these evils is revealed to them. It was because in *the time of their visitation*, the advent of Christ in the flesh, and at His coming to them in mercy, they turned from and rejected Him in whom they might have found their salvation. Nations, like individuals, have their moments when they are called on for decision between good and evil, and the time of Christ's coming was such a solemn *visitation* moment to the Jewish people. This they saw not; they knew *not the time of their visitation*; and so they perished as a nation and a distinct polity.¹

Ludolph.

Olshausen.

And thy children within thee. In these words we see the completeness of this destruction: it is not a picture of present evil merely that is exhibited to them, but one of total overthrow and of national ruin, since it was to include those who otherwise might have been the grounds of hope of fresh national life. And these words, *thy children*, imply—

Alb. Magnus.

Stier.

(1) The usual inhabitants of the city.

(2) The *children* of the land, who at the time of the siege were gathered to the great feast at Jerusalem.

(3) The words *thy children* seem to imply that the evil

pécheur ne laissent en lui aucune pierre sur pierre, en ce qui par les péchés qu'ils lui ont suggéré et fait commettre ils ont démolé et ruiné l'édifice des vertus que la grâce avait commencé en lui, ils ont détruit et aboli les mérites de toutes ses bonnes œuvres; de sorte que toutes les actions de piété qu'il a jamais exercées, toutes les aumônes qu'il a données, tous les sacrements qu'il a reçus, lui demeurent inutiles, et ne lui serviront que d'un plus grand sujet de peine et de douleur durant toute

l'éternité en pensant à la perte irréparable qu'il a faite de tous ces biens." —*Abelly*.

¹ "Il y a pour chaque peuple un temps où il est visité, et s'il ne connaît point ce temps, s'il ne veut pas le reconnaître, il est puni de son endurcissement par une suite de calamités. Or, *le temps de la visitation* est aujourd'hui venu, non pour un peuple seulement, mais pour tous les peuples. Que Jerusalem leur soit en exemple." —*Laménais*.

which was threatened to the nation and city should happen in the time of the children of those to whom our Blessed Lord was then speaking, as was the case. Bengel.

As it was with the obstinate generation, which in its blindness to ancient prophecies, and to the teaching of the whole temple ritual, rejected Christ, so will it be with the Christian Church in the times of Antichrist. Unbelief, blindness of heart, and its attendant sins of sensuality, will desolate great part of the Church, so that the manifest tokens of His second coming will be as powerless to convince men as were the many signs which attended His first coming. Nay, He is ever visiting His Church now, coming to the soul of the sinner in every impulse to repentance, knocking perpetually at the heart of man in His visitations of mercy, and yet being still the witness to man's obstinacy and to the wilful rejection of His offers of mercy, as He was of old the witness to the national blindness and to the national ruin of His chosen people. God is continually visiting us as the incarnate Saviour visited the Jewish people, displaying His mercies before our eyes, surrounding the heart with motives for repentance; but we shut our eyes to these manifestations of His love, and harden our hearts against His calls to return from our evil ways. Let us, then, remember that as we copy the obstinacy and the wilful blindness of the Jews, so is their destruction an image of that spiritual ruin which will fall upon the soul of the impenitent.¹ The manifestations of His Divinity, however, and the light of His presence, are never withdrawn from the faithful soul. Those who tread in His steps may still perceive Him, and cry, *Blessed be the Lord God of Israel, for He hath visited and redeemed His people.* Ludolph.

Let us not forget that the cause of all ruin to man springs from his indifference to the *visitation* of Christ, the blindness to his sins, and his deafness to the voice of God. As with Jerusalem, so will it be with our soul; if lifted up with pride we continue obstinate in our rejection of Christ, we shall receive utter ruin and destruction from the hands of those evil angels whom we have preferred and have served instead of Christ. Let us, then, humble ourselves to the dust, that so we may escape from the hands of our enemies, and avoid that utter overthrow which is the end they will otherwise work in us.² Nicole.

¹ "Habent omnes peccatores à Deo, Ejusque sanctissima gratia, tempus visitationis suæ, sicut Jerosolyma in Christi doctrina, exemplo, miraculis suam habuit. Nullus est peccator cujus cor Deus non pulset, cui conversionis

media non suggerit; etsi alii plus, alii minus, hanc visitationem accipiant. Qui autem plus, illi majus judicium acceperunt, si eo recte non utantur."—*Stapleton.*

² "Quam ad rem nobis etiam hodi-

Bonaventura.

Matt. xxi. 12.
Mark xi. 11—
15.
John ii. 14,
15.

(45) *And He went into the temple, and began to cast out them that sold therein, and them that bought.*

Ph. Diaz.

On the same day that He wept over Jerusalem, and thus showed the greatness of His compassion for the inhabitants, did He punish those who profaned the temple. His justice and His mercy are blended. He invites sinners to repentance with the plaintive cry, *Why will ye die?* And yet is He a God who will in no wise spare the guilty, who refuses to repent and turn from his evil ways.

Alb. Magnus.

Bonaven-
tura.

By going into the temple immediately after He had predicted the ruin of the nation, Christ seems to point out, that it was through the sins and unfaithfulness of the priests chiefly that this destruction was about to fall upon the Jews. And by casting out the buyers and sellers from the temple He seems to declare that the especial sin of the priesthood was avarice. We know that, notwithstanding the denunciations of the prophets against this sin, it still abounded at the coming of Christ, and the words of Micah were still as applicable as ever: *Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.*

Mic. iii. 10,
11.

These sellers of sheep and oxen had their places in the court of the temple, under pretext of enabling men to obey the law of offering sacrifices to God at the time of the feast. The doves were sold for the purpose of being presented as thank-offerings on the part of those too poor to purchase a lamb; and the money-changers had their benches within the precincts of the temple, in order that the Jews who came from distant countries, and who had only the coin of those countries, might change it for the money of Jerusalem. The right to a place in the court of the temple, for these purposes, was sold at a high rate by the priests and the other

erna inservire Epistola posset; ea indicat nobis quæ sit dies visitationis nostræ, et quomodo in ea gerere nos debeamus. Erasmus aliquando gentes; nunc autem filii Dei. Serviebamus aliquando mutis idolis; nunc habemus

et agnoscimus verum Deum in cœlo. Erasmus aliquando cæci et pauperes; nunc autem videmus et habemus omnia Dei bona præ manibus. Hæc est dies visitationis nostræ."—*Ferus in Evan. Dom.*

ministers of the temple. For this avarice our Blessed Lord *cast them out*.¹ But whilst He did so, He seems also to have rejected the sacrifices themselves. It was fitting that when He, *the true Lamb of God, which taketh away the sin of the world, the Lamb slain from the foundation of the world*, was come to His temple, the sacrifices of beasts, which were but the shadows of the true sacrifice, should for ever cease, and that He should *cast them out*. John i. 29.
Rev. xiii. 8.
Cyril.

He *began to cast out*. It was but the beginning and the warning of that utter casting out and rejection which was to be completed by the Romans, after the people had given their last proof of obstinacy and of self-blindness by the rejection and by the crucifixion of Christ. Salmeron.

And by our Great High Priest going into the temple, and cleansing it from the presence of those who defiled it, we are taught—

(1) That He who thus manifested and asserted His power was very God: it was His own temple, His own house.

(2) That He was not as other sacrifices, which needed to be brought into the temple, but that He was about to be offered up a willing sacrifice for sin. Th. Aquinas.

(3) That in all our sorrow and trouble of heart the temple of God is the first place to which we are to go.

(4) That judgment will ever begin *at the house* and with the ministers of God, and that if the people are to be a holy people, and to know righteousness, they must first be clean *who bear the vessels of the Lord*. 1 Pet. iv. 17.
Isa. lii. 11.
Ferus.

On no other occasion did our Blessed Lord manifest so much zeal and indignation, as in the two cleansings of the house of God, at the commencement and at the end of His earthly ministry. In this He teaches us the sin of profan- John ii. 15.
Matt. xxi. 12.

¹ "The reason why Christ, so soon as He came to Jerusalem, entered into God's house, was partly to move His own followers unto devotion in the temple, and partly to remove sacrilegious persons out of the temple. For the first, in that Christ did not ordinarily converse in the court, nor in the market, nor in the theatre, but in the temple, He doth intimate to all Christians in general, but to clergymen in more particular, that His kingdom was *not of this world* [John xviii. 36]. And, therefore, such as will be His disciples must renounce the pleasures of the theatre, the wicked gains of the market, the vain gallantry of the court,

and wholly devote themselves either to say service in the temple or to do service for the temple. This we promised at our first matriculation and entrance into the Church: so that if Satan, the *prince of this world* [John xii. 31], take us in his possessions, he will challenge us for his own, and press God to forsake us. [See *August. Orat. cont. Jud. Pag. Arian. c. iv.*]."—Dean Boys.

² "Vigilanti verbo Evangelista usus est, dum scripsit: *cœpit ejicere* non verò *ejecit*. Nimirum iniquos venditores *cœpit* templo Jesus *ejicere*, hodieque pergit eosdem et templo gloriæ æternæ et templo felicitatis terrenæ eliminare."—*Hartung Con. in Domin.*

ing His house. Unless God be worshipped in His temple, He would seem to be utterly banished from the world; for the temple of God is to be until the end of time the witness to God, the token of God's sanctity, and the memorial of our duty in worshipping Him. But, above all, let us remember that by baptism we have, each one of us, been made the very temple of God, *a habitation through the Spirit*; and that our very bodies are to be kept pure because of the presence of Christ and of the Holy Spirit, since *he that defileth the temple of God, him will God destroy*.¹

1 Kings viii. 19.
Isa. lvi. 7.
Jer. vii. 11.
Matt. xxi. 13.
Mark xi. 17.

(46) *Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thievers.*²

In these words our Blessed Lord claims to be very God, since a temple can belong to none but God. And that He is very God, so as to be one with the Father, since what He speaks of at one time as His *Father's house*, He here claims to be His own house, in accordance with His words on another occasion, *All things that the Father hath are Mine*.

My house is the house of prayer. Though prayer is to be offered up in every place—for we are commanded to *pray without ceasing*—yet prayer through Christ, as our Great High Priest, is intended specially to be offered up in His temple.

Ye have made it a den of thieves. He calls the priests and the Levites, as well as the buyers and sellers, *thieves*, because of their avarice, who took advantage of the greatness of the concourse of the people, and of their own position as the ministers of the temple, to derive a gain from the sacrifices which the people offered up. In a deeper sense too had they *made it a den of thieves*, inasmuch as they were the spoilers of the people, who had robbed the law of its meaning, the sacrifices of their perpetual prophecy of the Messiah, and had taken from the Scriptures of truth the treasure of salvation, all their value. But these words are not applicable to the Jewish priests only; they are words of warning to the ministers of God until the end of time. Those who have the care of souls may come under this denunciation of Christ, that they are but *thieves*—

Hugo de S.
Charo.

John ii. 16.

John xvi. 15.
Gerhard.

1 Thess. v. 17.
Quesnel.

John Faber.

Konigsteyn.

¹ "In Ecclesia Dei pessima est venditio quædam et impia, qua scilicet peccator vendit Christum levissimo pretio. O quam modicum Te facimus, Domine! Pro argento, pro momento delectationis oblato à dæmone, facile

Te vendimus. Accusamus Judam, et idem facimus, committimus quotidie."
—*Thoma à Villanova.*

² See, on this part of the Gospel, the concluding part of the Gospel for the First Sunday in Advent.

(1) When souls perish through the negligence of those who take the money and the other advantages of a benefice, but who neglect the charge committed to them.

(2) When souls are led astray and are lost through the ignorance or the unbelief of those who are the ministers of God.¹

(3) When men are encouraged or permitted to live in a false security, through want of honest reprehension and the absence of any warning against sin on the part of their pastors.² Ferus.

(47) *And He taught daily in the temple.*

He taught *daily*, withdrawing Himself from Jerusalem in the evening, and passing the night at Bethany. He published *daily* the Gospel message of salvation, so that all who rejected His teaching were without excuse, since openly and every day the great Doctor and Author of salvation proclaimed the truth in the house of His Father. But first He cleansed this His earthly temple, before He illuminated it with His own teaching. So when our Blessed Lord has cleansed the heart of the sinner from past defilement, He pours into it the gifts of His grace, and enables the penitent to see and to rejoice in His presence. Lamy. Bonaven- tura. Alb. Magnus. Gregory.

As the day of Christ's suffering and death drew near, so were the manifestations of His compassion for His people more abundant, and His teaching in the temple more unre-mitted, as though by His own example He would teach us all, and more especially his ministers, to be more diligent in the works of our calling, and to abound in deeds of mercy all the more as we find our end approaching. Nor are His priests excused from the constant and earnest fulfilment of the work of their ministry because of the blindness and obstinacy of those amongst whom they minister. *He also taught daily in the temple*—had for His auditors those over whose hopeless condition *He* had *wept*, those who had rejected and were about to crucify Him. Yet was He unwearied in His ministry, still *He taught daily in the temple*.³ Royard. Hofmeister.

Whenever God instructs the minds of His faithful children to fly from the pollution of sin, and when He moves them to

¹ "Si pastor doctus quidem fuerit non sit autem bonus, verendum ne non tam nutriat doctrina uberi, quàm sterili vita noceat."—S. Bernard, in *Cantica*, Sermo lxxvi. § 10.

² "Vendentes ementesque ejicit, inquit Venerabilis Beda, per hoc innuens quòd ruina populi maximè ex sacerdo-

tum culpa fuerit: et urbium regionumque excitium à Divini cultûs neglectu sit."—*Novarinus*.

³ "Beati qui in Ecclesia Scripturam elucidant, ut ad justitiam erudiant multos." Beati qui hic audiunt verbum Dei et custodiunt illud."—*Wicelius*.

John xiv. 6.
Gregory.
Bede.
Haymo.

love and obey Him, *the Truth* is then teaching *daily* in the living *temple* of God, which is the soul of man.

* * * "Domine Jesu Christe, qui verbo et exemplo magis docuisti nos flere quam ridere; obsecro per beatissimas lachrymas et omnes miserationes Tuas doce me, ut peccata mea et pericula imminencia semper videam et cognoscam, ne inimici mei, scilicet dæmonum suggestiones, temporalium

rerum pulchritudines, et carnales voluptates, circumdent, coangustent, et ad terram prosternant me, ut filios, scilicet sensus, cogitatus, et actus meos, et ordinem virtutum, destruant; ut inde laudem Te et confitear nomini Tuo, altissime. Amen."—*Ludolph.*

THE ELEVENTH SUNDAY AFTER TRINITY.

ST. LUKE XVIII. 9—14.¹

(9) *Jesus spake this parable unto certain which trusted in themselves that they were righteous, and despised others.*

Luke x. 29;
xvi. 15.

It has been doubted in what sense the word *parable* is here used by our Blessed Lord; whether this is not a real incident, rather than an imaginary history. But though we have here, as seems likely, a fact presented to us, yet it is not less a *parable*—a *parable* of the sin which many commit who go up into the temple of God to pray; a *parable* of the state of mind which is required in all who would pray aright: for a *parable* is a revelation of the spiritual teaching hidden under the workings of nature or the incidents of ordinary life; and that which is but a commonplace fact to one person, and may give out no spiritual meaning, may yet, without ceasing in any degree to be a fact, be fruitful of the deepest spiritual application to others.

Maldonatus.
Estius.

In the former parable Christ had taught His disciples the necessity of prayer—*men ought always to pray*—and had assured them and us of the certainty of an answer to all earnest continued prayer. Here He shows us why prayer is so often not heard, since without humility all prayer is vain. This humility consists not in words, but in deeds, and is shown by our whole conduct with reference to others, and by our bearing when in the presence of our heavenly

Luke xviii. 1.

Cyrl.

¹ In the Epistle for this day we have the instance of a Pharisee who, on his conversion to Christianity, was an example of humility, owning that he was not indeed as other men, but, like the publican in the Gospel, placing himself as the chief of sinners beneath other men. The faith of Christ could thus convert one as proud of his privileges, as the Pharisee of the parable, into the

humble disciple of the Cross, content for his Master's sake to endure all shame and sufferings, so that he might win Christ, and yet trembling in his humility lest, after all the marks of Christ's favour, he might yet through the frailty of his nature become a cast-away from the promises left by Christ only to His faithful followers, and to those who *abide unto the end*.

Father. The former parable is an encouragement to the diffident, an exhortation to perseverance in prayer; the present is a warning and a rebuke to those who rely upon their own merits, and who trust *in themselves*, and are confident in their own minds *that they are righteous*.¹ Like most other sins, that which is here condemned is sin against God, manifesting itself in sin against our fellow-men.

(1) They *trusted in themselves that they were righteous*, as though what they had was from themselves.

(2) They sinned also against their neighbours in judging and despising them.

These two sins are closely connected: none, indeed, are righteous who are proud of their own virtues, and who despise others; and all who exalt themselves in their own estimation, at the same time despise others. This vice cankers the fruits of faith, and destroys all life of holiness in man. And this deadly sin of pride is especially to be watched against and dreaded. Other sins sleep at times, either through the tedium which worldly pleasure naturally produces, or through the weakness of human nature itself, but pride never slumbers; it is ever active, and shows itself in various forms. Again, it is especially to be dreaded, since whilst other sins spring from former acts of wickedness, or arise out of temptations which are visibly sinful, pride often roots itself in a soil of goodness, and grows up, and is the apparent fruit even of righteous actions.

Three things are enumerated in Holy Scripture as necessary in all effectual prayer—

(1) Faith and reliance in Him to whom we pray: *What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.*

(2) Perseverance in our prayers: *Men ought always to pray, and not to faint.*

(3) Humility before God, which is taught us in this parable. *He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds. The prayer of the humble pierceth the clouds.*

To despise others, though they are open and notorious sinners, is a sin in God's sight, and springs from a want of humility on our part, and from a forgetfulness or ignorance of our own weakness. As there is no infirmity of the body

¹ "Τοὺς πεποιθότας ἐφ' ἑαυτοῖς, persuasos in seipsis, qui sibi ipsis persuaserant. Πείθεσθαι plus aliquid est quàm confidere; unde Rom. viii. 38, interprex ex πίπεισμαι vertit *certus sum* quod alii persuasus sum. Quod autem

dicetur *in se*, non ita intelligendum est, quòd fiduciam suam in se ipsis collocarint, sed quòd apud se confisi fuerint, seu, ut loquitur Syrus, *in animis suis.*" —Luca Brugensis.

Gorranus.

Corn. à Lap.
Luca Brug.

Royard.

Hofmeister.

Hugo de S.
Chiaro.

Stapleton.

Mark xi. 24.

Luke xviii. 1.

Ludov.
Girard.Eccles. xxxv.
16, 17.

under which any of our fellow-creatures suffer but may afflict us, for God *hath made of one blood all nations of men*, so again, there is no manner of sin to which any man is in bondage but may enslave us also. The holiest of God's saints, but for His especial grace, may fall into the greatest of sins.¹ Let us, then, despise no man, however ignorant or sinful, for we know not what treasures of godliness may be hidden, and what fruits of holiness may yet manifest themselves, even in the reprobate; we cannot say what God may do hereafter in the soul of the lowliest and most sinful of men. As the misshapen stone or the rude log may be changed by the hand of the sculptor or of the carver into an image of beauty, so may God make even of the seemingly impenitent sinner *a vessel unto honour*; for *God is able now as ever of these stones to raise up children unto Abraham*.²

Acts xvi. 26.

2 Tim. ii. 21.
Luke iii. 8.
Mansi.

And as the former parable inculcated a different lesson from this present one, so also it was spoken to a different class of men. The former parable Christ spake to His disciples who were weak in faith; the present was spoken *unto certain* of the Pharisees, or to others amongst the multitude, *which trusted in themselves that they were righteous*, and was addressed to that Jewish temper and to those Jews who, *being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God*.³

Piconio.
Bengel.

Rom. x. 3.

(10) *Two men went up into the temple to pray; the one a Pharisee, and the other a publican.*

These men are said to have gone *up*, and their return is afterwards spoken of as a going *down*; referring to the position of the temple on the highest ground in the city.

Acts iii. 1.

We have here two opposite classes of men represented,

¹ "Semper humilia temetipsum, nec quemquam, præter te, malum putes."—Coster.

² "Let this be our direction—think we comfortably when we see no reason to the contrary; hope we charitably, even when we do see some reason to the contrary; but judge we neither way peremptorily and definitively, whatsoever probabilities we see either way, since we know not how far a sanctified believer may fall into the snares of sin, nor how far a graceless hypocrite may go in the show of holiness."—Bishop Sanderson.

³ Olshausen accepts the reasoning of Schleiermacher, that this parable could not have been spoken to the Pharisees, since it would contradict the idea of a parable to present a Pharisee to Pharisees. According to this reasoning, a parable addressed to men would cease to be a parable if men were introduced as the actors. It may or may not have been spoken to the Pharisees; but the reason given is only an instance of the way in which men allow their own "idea" to usurp the functions of the reasoning powers.

and the different answer to prayer which is received by the sinner and by the penitent: the Pharisee, who was one of a class of men who thought themselves *righteous* because of their rigid observance of the Jewish law; the publican, who belonged to a body of men who were looked upon, and generally with reason, as notorious sinners; the Pharisee esteeming himself better than his fellows, and ready with the assertion that he was *not as other men*; the publican reckoning himself below the rest of his fellows.¹ And as the temper of mind of these two was thus different, so was the effect of their prayer: the one was condemned by his own words and actions; the other returned *to his house justified*. These men are representatives of the whole human race, the just and the unjust, who are summoned to God's house *to pray*; the Pharisee a type of all those who trust to themselves, and to their own merits; the publican an image of those humble souls who attribute all they have to God's bounty and mercy alone, and who seek all they need from His hand. Hence many have seen in these two an allegory—a *parable* of the Jew and of the Gentile, with the respective dealings of God to the two great divisions of the family of mankind. The Pharisee is a lively representation of the Jewish people, proud of their descent, according to the flesh from Abraham, and trusting to their outward observance of the ritual law of Moses, and to their privileges as God's chosen people. The Gentile people are typified by the despised and sinful publican, conscious of his sin and not daring to approach the altar of God because of the heavy burden under which his soul sank;² for the publicans were usually Gentiles by birth and religious profession. And whilst the state of heart of the self-confident Jew and of the contrite Gentile is shown to us in these two men, so also we have in the answer to their prayer a picture of God's dealings with the whole world. Whilst the Jew, because of his pride and of the blindness of his heart, was cast out of God's vineyard,

Maldonatus.
Gorranus.

Faber Stap.

Haymo.

¹ "Ipsi habebant in manu et in fronte membranas, in quibus erat scriptus decalogus, in signum quòd Dei præcepta habenda sunt ante oculos cordis per jugem meditationem, et in manu per eorum impletionem. Item spinas ferebant in fimbriis palliorum, ut pungerentur cum incederent et memores mandatorum Dei fierent."—*Peraldus*.

² "This Gospel may be doubly expounded: first of the Jewish people and of the heathen nations that turned

to Christianity; and then again of every man that accounts himself good and contemns others. The Jewish people were, as it were, exalted through the righteousness of the old law, and for which they praised themselves: and the heathen folk, far from God, confessed their sins with humility, and became near to God and exalted; and the Jewish folk withdrew from God, despised through their arrogance and own perversity."—*Ælfrie, in Anglo-Saxon Homilies*.

the Gentiles were brought into the Church of Christ, and Bede.
accepted in their humility.

They *went up to pray*. The whole temple service is implied in the words *to pray*.¹ The thanksgivings to God, the presence at the sacrifice, the confession of sin, all are acts of prayer.

But if they *went up to pray*, let us not overlook the lesson which we are here taught. We may sin, and that grievously, without going into the company of open sinners, or of the scorner and the unheeding; we may sin as the Pharisee did, whilst in God's own house, and whilst seemingly joining in Chemnitz.
the worship of His temple.

These *two men* went to the same place, *the temple*, and for the same object, *to pray*.² In outward appearance, and in the sight of men, the way of the saint and the sinner may seem the same. God who sees the heart alone can discriminate between the Pharisee and the publican.³

(11) *The Pharisee stood and prayed thus with himself.* Ps. cxxv. 2.

A question has been raised by some of the leading commentators as to the practice of the Jews in praying, and whether the self-sufficiency of the Pharisee is intended to be pointed out by this reference to his attitude in the temple—he *stood and prayed*.⁴ But to suppose that any stress is laid upon this outward action, and that his presumption was marked by the fact of his standing to pray, is to overlook the whole teaching of the parable. Had kneeling been the prescribed mode of Jewish worship, the Pharisee would not only have knelt, but would have shown, by his exaggerated attention to this outward observance, the character of his mind. It is, however, evident that in the temple worship, and in their stated and public devotions, the Jews

Matt. vi. 7.
2 Chron. vi.
12.

¹ "Odor orationum super omnia aromata. Unguentum, ut dictum est, donorum perceptio: odor de perceptione actio gratiarum, desiderium æternorum et quidam inter sublimia bona sensus humilis. Oratio enim humiliantis se, ipsa nubes penetrat. Vides quomodo ascendit odoramentum humilis orationis. Ascendit Phariseus ille in templum ut oraret: sed orationis ejus odor nescivit ascendere."—*Gillebertus*.

² "Oratio ex fidei fonte derivatur. Fides autem non est superborum sed humilium."—*Natalis Alex.*

³ "Alter sibi placens, alter sibi per omnia displicens. Sed sibi placens, Deo displicens fastu erat, sed sibi displicens Deo in humilitate placebat."—*Simon de Cassia*.

⁴ "Σταθεῖς—standing confidently in his wonted place. This reciprocal form, *having stationed himself*, denotes more than the neuter ἐστῶς, used of the publican presently after in verse 13."—*Bengel*.

"Stabat corpore qui mente ceciderat."—*Novarinus*.

Lightfoot.
Schoettgen.
1 Kings viii.
22, 54.
Dan. vi. 10.
Micah vi. 6.
Matt. xvii. 14.
Mark i. 40;
xv. 19.
Luke xxii. 41.
Acts vii. 60;
ix. 40;
xx. 36;
xxi. 5.

were accustomed to stand, though at times, and more especially in their private devotions, the posture of kneeling was commonly used. Those, however, who worshipped our Blessed Lord, did so by bending the knee before Him, a posture of body which was imitated by those who mocked Him at His crucifixion. Christ Himself set us an example in this respect by kneeling in prayer to His Father; and the early Christians, copying their Divine Lord, introduced this custom generally into their worship.

The pride and self-sufficiency of the Pharisee, which was a characteristic of this sect,¹ was shown in the unreality of his actions; for though he came up, as others, apparently to *pray*, yet his words are not those of a heart that longs to pray, neither is there any expression of need throughout his prayer. He *prayed with himself*, not holding converse with God, but *with himself* merely, and praying to his own heart.² By so doing he indicates that he is wholly satisfied *with himself*: for the prayers of a man satisfied *with himself* rest in his own heart, and do not rise to the throne of God. He *stood and prayed with himself*, listening to himself, and recounting his own merits and deservings, with his mental eye fixed full upon himself, and only glancing towards God.³

He is said to *pray*, either—

(1) Because he had come to the public service of Almighty God, of which prayer made the chief part; or

(2) Because his act was outwardly and in appearance an act of prayer, and was intended by him to pass for prayer.

It is not, indeed, absolutely necessary, according to the Scriptural idea of prayer, that any want should be expressed; the lowly thanksgiving for past benefits may be a very real prayer, as was Hannah's song of thanksgiving, in which nothing was asked for, but only God's past mercies recounted. The thankful acknowledgment of blessings from God is not less a prayer to Him than the asking for fresh mercies.

Gorranus.

Jans. Gand.
Luca Brug.
Hugo de S.
Charo.

Gregory.

Wordsworth.

Maldonatus.

1 Sam. ii. 1—
10.

Estius.

¹ "Protribus rebus debet homo (Rabbinus) quotidie Deum benedicere: benedictus quòd me non fecerit Gentilem, infidelem; benedictus quòd me non fecerit plebeium; benedictus quòd me non fecerit mulierem. Ex hac scaturigine emanavit oratio illa Pharisæica."
—Buxtorf in *Florilegio Hebraico*.

² "In templo vis orare? in te ora, sed prius esto templum Dei."—*Augustine*.

³ "*With himself* may be read either with the word *stood*, as it is in the

Syriac version; and then the sense is that he stood alone, apart from the publican, at a distance from him, as despising him, and lest he should be followed by him; see Isaiah lxxv. 4: or with the word *prayed*, and then the meaning is, that he prayed only with respect to himself; he was wholly intent upon himself; his own self and the commendation of himself, were the subjects of his prayer; his whole dependence was on himself; he had no regard to the people of God."—*Gill*.

*God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.*¹

Isa. i. 15;
lviii. 2.
Rev. iii. 17.

In this prayer the Pharisee thanks God not for His goodness towards him, but because he stood alone amongst men; not for the good which he discerned in himself, so much as for the evil which he saw in others. Not that it is necessary for us to understand his prayer as though he thanked God that there were none like himself, but rather that he was not like those other men whom he specified, and who were *extortioners, unjust, adulterers*. Here, however, he stayed in the enumeration of the sins which he had avoided: he cannot add *that I am not as other men*, detractors, arrogant, presumptuous, self-confident, boasters; and yet these are as much sins in the eye of God as those others which he says he had escaped.²

Bernard de
Gradu Hum.

B urradius.

Konigsteyn.

It would have been perfectly right and compatible with the most profound humility had the Pharisee thanked God that he was not rapacious, that he was not unjust, and an adulterer. Had he owned, which he did not, that his deliverance from these sins was the work of Divine grace, his thanksgiving would have been commendable. His, however, was no thanksgiving: its unreality and his pride are both seen in his thanking God that He was *not as other men*; that God, *who had made of one blood all mankind*, had made him in some way to differ from others: for he does not say, *I thank Thee* that Thou hast kept me from being an extortioner, or from being unjust, and an adulterer; he puts out of sight his obligations to God, and dwells only upon his being free from sin. To thank our Father in heaven for saving us from any sin into which others may have fallen is not in itself wrong, but complacently to prefer ourselves to others because of our presumed freedom from some particular form of wickedness, and to undervalue and despise our neighbours because they are greater

Olshausen.

Cajetan.

Acts xvii. 23.

Haymo.

Theophylact.

¹ "En tibi aliud exemplum. Bre-schith rabba, sect. 35, fol. 34, 3. Dixit R. Simeon fil. Joehai: *Totus mundus nihil valet contra triginta justos, qui sunt sicut Abraham pater noster. Licet autem non nisi triginta essent, ego tamen et filius meus e numero eorum sumus. Et si viginti essent, ego et filius meus e numero eorum sumus. Et si decem essent, ego et filius meus e numero eorum essemus. Et si quinque, ego et filius*

meus e numero eorum essemus. Et si duo tantum justi in mundo sunt, ego et filius meus sumus. Si verò unus tantum est, ego sum. I nunc, lector, et nega Phariseos multa de se præsumsisse."—Schoettgen.

² "This is the devil's best merchant: by this man the devil gets all; for his ill deeds were his before; and now, by this boasting of them, his good works become his too."—Donne, Sermon. lv.

sinners than ourselves, are the evident tokens of pride, the cause and occasion of our fall from our boasted uprightness, and the sure witness to our own sinfulness: ¹ for nothing so surely robs a man of the grace of God, and plunges him into all kinds of sin, as this habit of judging and despising others.

Estius.

Dorotheus.

The Pharisee erred also in the class of men with whom he compared himself. He set before his eyes the open and profligate offenders against the law, and extolled himself as being better than these great sinners, as though being less wicked than the bad were enough to make him good. In this way do many persons injure their souls, by comparing themselves with great sinners, and thinking that they have cause for satisfaction at their state because they are less profligate. The only beneficial comparison which can be instituted is between ourselves and the saints of God in those things for which the saints have been especially commended. Be it our endeavour to emulate the faithful servants of God, and not the miserable vanity of being somewhat better than the greatest of sinners. ²

Cyril.

Almenara.

Luzerne.

The Pharisee names the *extortioners* first, since this is the class of sinners under which, by the general consent of all men, publicans would be included; thus stigmatizing his neighbour first in general, and afterwards pointing him out as a sinner in particular. But whilst he singles out some special sins to which he believes that he is in no way prone, he forbears to go through the decalogue. He says nothing of idolatry, the worship of self, which stands at the beginning of the Ten Commandments, nor of false witness against his neighbour, which is placed at the end of the table of the law.

Bengel.

Stier.

There are five degrees of pride which we may note in the Pharisee—

(1) The self-complacent enumeration of his good qualities, and the disregard of his sins.

(2) The absence of any acknowledgment that he owed these to the special grace of God and the evident belief that they were from himself.

(3) The belief that he possessed greater good than he did.

(4) The belief that he was singular in the possession of any

¹ "In eo qui est in statu gratiæ, indignatio adversus peccatores est occasio casus et damnationis."—*Peraldus*.

² "Beatus est qui ex comparatione meliorum justus appellatur, et non ex comparatione pessimorum, sicut Sodomæ, quæ ex comparatione Jerusalem justificata memoratur. Unde et ego vereor ne ex nobis qui videmur esse in

Ecclesia Dei et legi Ejus operam dare, ac præceptis Evangelicis deservire, inveniantur aliqui infidelium justificandi. Ut verbi causa dicam, si nos libidini et impudiciæ serviamus, et Gentilis, qui alienus est à fide Christi, custodiat castitatem, ille Gentilis justificatur ex nobis."—*Origen in Epist. ad Romanos*, lib. iii.

good, and in the absence of any particular vice, and hence despising and calumniating others. Gregory,
Magna Mor.

(5) The enumeration of the sins of others, whilst he was mindful only to recount his own assumed good qualities.¹ Maldonatus.

He sinned then—

(1) By his rash judgment of his brother.

(2) By his contempt of his fellow-creature.

(3) By the reproach which he directed against his neighbour. Corn. & Lap.

(4) By placing himself above all others, and especially by setting himself before *this publican*. In doing so he attempts to allege nothing against him, save his despised calling, as though in all honest callings, however lowly and however full of temptation, God had not His saints, and those who faithfully served Him. Costler.

Luzerne.

The habit of judging others and of reproaching them is full of mischief, both to a man's own soul, and to the souls of his brethren.

(1) In the first place, those who hear such reproaches are made worse by them; if sinners, they rejoice at finding that others are as bad or worse than themselves; if free from such sins as others are reproached with, or even if righteous, those who hear them are then in danger of exalting themselves at the expense of others.

(2) When our brethren are reproached openly, the whole body of the Church suffers with them; for when those who are indifferent or hostile to the faith hear of the sins and shortcomings of Christians, they are not content to blame the individual sinner, but are ready to fasten a reproach upon the religion and Church of Christ.

(3) The name of God is evil spoken of and blasphemed and His glory diminished when Christians fall into sin, and our reproaches, though directed against man, yet in some sort fall on Him; for if the name of God be glorified by all deeds of holiness, so is His name blasphemed by every act of sin.

(4) The object of our reproach is oftentimes rendered more reckless and impenitent because of our condemnation.

(5) The speaker himself is injured in his own soul by the utterance of even true reproaches, and how much more must this be the case when, as often happens, the reproach itself is unjust. Chrysostom.

When thou returnest thanks to God, let Him be all in all

¹ "Iste Phariseus oculum habuit ad Deo gratias referendas, ad eleemosynas faciendas, et ad jejunium, sed ad humilitatis custodiam oculum non habuit. Quid namque prodest, ut dicit Gre-

gorius, si tota civitas muniatur, unum tamen foramen relinquatur per quod ab hostibus intretur et urbs capiatur."—*Haymo.*

to thee; turn not thy thoughts to man, and condemn not thy Maker.

Chrysostom.

Let us take warning from the sinful prayer of this Pharisee. All real heartfelt prayer should begin with the lowly confession of our sins, should go on to supplication and the asking for those things which we need, and end with giving God thanks for His past mercies.¹

Ludolph.

(12) *I fast twice in the week,² I give tithes of all that I possess.*

The Pharisee has already enumerated those sins from which, as he believes, he is wholly free; he now goes on to recount the good deeds which he does, and to contrast his own *acts* of goodness with the *habit* of sin which he has discovered in others. And it is characteristic of the whole of what we know of the man, that he speaks only of his deeds which referred to God and to His worship, passing over all that concerned his neighbour.

Maldonatus.

Rainssant.

And the deeds which he selects as worthy of commendation seem to have been chosen in contrast to those sins of which he has accused others. So far, he seems to say, am I from being an extortioner, I not only give tithes of all things commanded by the law, but beyond this *I give tithes of all that I possess*. So far am I from being an adulterer, that I keep my body in subjection by fasting beyond what is enjoined. The law had commanded that the corn, and wine, and oil should be tithed, but the Pharisee is not content with this; he gives *tithe of mint and anise and cummin*, and all that he possesses.³

Barradius.

Mult. xxiii.

23.

Luca Brug.

¹ "Rectus ordo orandi est primo seipsum humiliter accusare, deinde Deum suppliciter exorare, atque in fine gratias agere; sicut sacerdos in missa præmittit *confiteor*, postea orat, et postremo in gratiarum actione consummat officium."—*Dion. Carth.*

² Δις τοῦ σαββάτου—twice in the week, i.e., Monday and Thursday. "In hebdomada, quæ incipit à Sabbatho et desinit in Sabbathum."—*Arias Montanus*. "Solebant Judæi religiosiores, ut discimus ex tractatu Tainith Maimonidæ, jejunare bis in hebdomade, secundo et quinto die; quia, ut glossa notat ad tractatum Talmudis Bava

Kama, Moses die quinto ad Deum ascendit, et, pacato Deo, die hebdomadis secundo iterum descendit."—*Lamy*.

³ "It is asked (Tal. Bab. Eittin fol. 61, 1) 'Who is a plebeian?' One of the people of the earth, one of the common people. Whoever does not eat his common food with purity (with hands washed); these are the words of R. Meir; but the wise men say, whoever does not tithe his fruit."—*Gill*.

⁴ "Semel ad ostentationem, semel ad avaritiam."—*Albertus Magnus*. "Turpis et indigna profectò ostentatio. Unde quod justitia edificaverat, superbia destruebat."—*Piconio*.

he would make God his debtor; and *he prayed thus with himself*, Lo, I do more than I am commanded by the law. Tirinus.

I give tithes. Whereas all he could do would be but an acknowledgment of the debt he owed to God, and a returning to Him some part of what he received from Him, yet the Pharisee speaks of his tithes as something given of his own bounty to God. This is consistent with all his words and actions. He recognises no obligation to God, but looks on all which he possesses, as well as on the virtues for which he claims credit, as his own by right.¹ Such pride and self-complacency blind a man as well to his own defects as to the virtues of others. Hence it is, that notwithstanding the signs of penitence which were evident in the publican, the Pharisee will see nothing save his sinfulness, and will think of nothing save those acts of wickedness which place his neighbour beneath himself. Hugo de S. Charo.

To abstain from the sins from which he was free and to do what he did was right, and even commendable. Let us do the same, but let us see that our *righteousness*, through Christ's strengthening grace, *exceed the righteousness of the Scribes and Pharisees*. Alas, of how many Christians may it be said, that it falls far short of theirs! Nicole.

The faults which humble a man are more useful than those virtues by which he is puffed up.² Chrysostom.

The sin of the Pharisee, then, consists in this—

(1) In his belief in his own *righteousness*, and in his self-satisfaction because of mere exterior acts of goodness.

(2) In his want of humility, through his disbelief in the sinfulness of his conduct; hence he asks nothing of God, because it is evident he feels no want of anything from God.

(3) In his despising others, both in the mass, and in singling out *this publican* for especial reproach.

(4) In trusting wholly to himself and to his own merits, and so failing to acknowledge the mercy and the grace given by God. By boasting of his fasting and his alms he forgot his sinfulness, and silenced the consciousness of his need. The sum of his plea is the same which is so often put up by the sinful formalist: I have done no harm; I use all the means of grace; I do what good I can. Gros., Donne, 1v. sermon.

God is ever drawing good out of evil; Satan, on the other Wesley.

¹ "Dando decimas reddebat Deo quod Ejus erat. Sed in tertio deficiebat; non enim reddebat proximo quod suum erat, cui erat injuriosus eum temere judicando."—*Peraldus*. "Cum ait, Decimas do, rectius diceret reddo."

—*Stella*.

² "Vitia cætera in peccatis, superbia verò etiam in recte factis timenda est, ne illa quæ laudabiliter facta sunt ipsius laudis cupiditate amittantur."—*Jansen Gand*.

hand, the adversary of God, is ever drawing evil out of good. The fastings and the almsdeeds of the Pharisee are good in themselves, but his pride, which is of the evil one, turns these very good deeds into evil. God from the sins of the humble and contrite publican draws good and blesses him, oppressed by the burden, and conscious of the greatness, of his sins.

Stella.

(13) *And the publican standing afar off,¹ would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.*

Lamy.

Afar off—as many suppose, in the outer court of the temple, as not worthy of a nearer approach to the altar of God. *Afar off*—in lowly humility, as the lepers whom our Lord healed. *Afar off*, beyond the distance prescribed by the doctors. *Afar off*—as the Gentile centurion, who, in his humility, thought himself unworthy that Christ should come under his roof. Not only *afar off* from the altar of God through consciousness of his sin,² but *afar off* also in place, in manner, in speech, and in compunction of heart from the Pharisee; *afar off* in the reality of his repentance from the self-confident boaster.

Gill.

Luke xvii. 12.

Matt. viii. 8.
Matt. Faber.

Topiarius.

*He would not lift up so much as his eyes unto heaven.*³
Neither—

(1) To the presence of God in heaven, nor

Luca Brug.

(2) Toward the mercy-seat, where the glory of God shone in the temple.⁴

¹ "One stands up close and treads on high,

Where th' other dares not bend his eye.

One nearer to God's altar trod,
The other to the altar's God."

Crashaw.

² "Those who came to humble themselves before the Lord and confess their sins, were obliged to stand at the distance of four cubits one from another, that one might not hear the prayers and confessions of the other (Tarkhi and Bartenora in Pirke Abot. cap. 5, sect. 5): and it might be, that this poor man might stand at a greater distance than was required, that he might not displease the Pharisee, who, he knew, would resent it, should he

stand near him."—Gill.

³ "Nolebat oculos ad cœlum levare; quod perfectum est, ut cœlum posset ad se inclinare." — Bede. "Oculos ad cœlum non audebat. Ut aspiceretur, non aspiciebat: premebat conscientia, spes sublevabat." — Natalis Alex. "Judæi id supplicii mentis erga Deum submissioni dandum putabant, ut orantes caput submitterent. Mishna in Berachoth, cap. 5, sub. init. Non stant precantes, nisi sub gravitate capitis, i.e., ut explicant, vultu in terram dejecto." — Kypke, *Observationes Sacræ*.

⁴ According to the maxim in the Talmud, "He that prays ought to fix his eyes below and his heart above" (Tal. Bab. Yebamot, fol. 105, 2).

The words seem to imply that the Pharisee stood with his eyes lifted up to heaven, and with other marks and semblance of devotion, and that so far was the publican from following his example, that he did not venture in his prayer even upon the first and simple act of lifting up *his eyes unto heaven*.¹

Cajetan.

Jans. Gand.

But smote upon his breast—was smiting (ἐτυπεν εἰς τὸ στῆθος) continually, through his grief of mind. *He smote upon his breast*—as though he would awaken the slumbering heart to penitence, and arouse it to amendment of life. This act of beating the body is mentioned in Jeremiah as one of the marks of repentance: *Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh. I was ashamed.* This action of the publican is significant—

Bengel.

Matt. Faber.

Jer. xxxi. 19.

(1) As the symbol of a true confession of his sins; owning that the cause of his sin lay in his heart and will, that it was in his *breast*.

(2) As a mark of contrition; that his heart was bruised and contrite at the remembrance of all his sins.

(3) In token of his readiness to give satisfaction for the sins which he had committed against his fellow-men, and to afflict that heart which was the source of all his sins.

Corn. & Lap.

He smote upon his own breast (εἰς τὸ στῆθος αὐτοῦ), accusing only himself for his sins; not excusing himself because of the strength of the temptations of his life, not throwing the blame on others, nor even charging Satan with beguiling him. This is the mark of all genuine repentance.

Hofmeister.

*Be merciful to me a sinner.*² He says not merely, I have sinned, have committed some acts of sin for which I need forgiveness at the hand of God; but, I am *a sinner*, I am tied and bound with the habits of sinning. He does not, as so many are ready at all times to do, speak of the example of evil companions, nor of the hardness of his lot in being placed in the midst of so many and great temptations; nor does he shelter himself under the infirmity and the corruption of human nature; but he feels and acknowledges the burden of his own sins, and prays forgiveness for himself because he has sinned. The Pharisee had singled

Alb. Magnus.

Matt. Faber.

¹ "Las ramas que en el arbol estan mas cargadas de fruta, mas se inclinan hazia baxo, y casi tocan en tierra. Assi el alma que tiene mas peso y valor delante de Dios, mas se humilla, como a mas obligada pareciendole, que no core-sponde como deve, ni grangea con el talento que Dios le ha dado como el Señor pide, y las ramas que no tienen sino ojas son las que se levantan y tie-

nen de baxo de si à las que tienen la fruta."—*Almenara, Pensamientos Literales y Morales.*

² "Iste petit veniam, et proprie loquendo longinquum à Deo se profitetur dum petit, *propitius esto*: hoc est, ego non possum Tibi appropinquare, Tu prope me veni non appropinquatione locali, sed collatione veniæ."—*Cajetan.*

himself out as one distinguished for goodness; the publican, in his humility, looks upon himself as specially wicked—*be merciful to me a sinner*, the sinner (τῷ ἁμαρτωλῷ); or as a converted Pharisee, in almost the same words, says of himself, the *chief* of sinners. He pleads no merits, he recounts no good deed done, if he had any to plead; he looks only to the mercifulness of God; he asks for nothing, save to be reconciled with God; for his one great and overwhelming grief is that he has sinned against, and by so sinning has put himself far off from, God. His prayer, *be merciful*, shows that he came to the temple with a hope of forgiveness, and with a belief that God could and would pardon him. The words which follow, *to me a sinner*, are a declaration not only of his sinfulness, but also that there was nothing in him to merit the forgiveness of God. He came to God only because it was the property of God to have mercy and His prerogative to forgive.

The sense and memory of our sins is at all times beneficial to us—

(1) It produces in us humility and the consciousness of our need and dependence for strength upon God.

(2) It leads us to greater watchfulness against sin.¹

(3) It gives us greater earnestness in keeping in the way of God's commandments, and in drawing near to Him under whose protection and in whose presence we are safe.

The very beginning of a sinner's justification is the knowledge of his sins, and the consciousness of his being *afar off* from God through his sinfulness. The sight of his sins impresses him with a fear of God, and this fear is *the beginning of wisdom* and of salvation. When moved by this fear the publican attempted to pray, without doubt he reproached himself for being unable to pray; he could but wring from his overburdened heart these few words, *God be merciful to me a sinner*; but these were a very real prayer, heard, accepted, and answered by God.

Let us note the successive marks of the publican's humility and earnestness—

(1) He stood *afar off*, as not thinking himself worthy of drawing nigh to God.² The beginning of all true conversion

¹ "Quemadmodum spinæ interioris vineis noxiæ sunt, verum si evellantur et circumcirca pro sepe ducantur, alia noxia prohibent; sic peccata in anima quidem valde nocent, virtutis fructum impediunt, si eradicentur tamen et in memoriæ vallo statuuntur, ad omnia vitia firmissimum erunt propugnaculum,

peccati namque memoria peccatorum deinceps reddit cautiorem. Sic David: *Peccatum, inquit, meum contra me est semper.* [Ps. li. 3.]"—*Stella.*

² "Cordis conscientia removebat, pietas applicabat. De longinquo stabat, sed Dominus eum de propinquo attendebat."—*Natalis Alex.*

1 Tim. i. 15.

Jans. Gand.

Hofmeister.

Haymo.

Stella.

Prov. iv. 10.
Ferus.

Stier.

to God is at that moment when the sinner sees clearly that he has departed *afar off* from the presence of his Father.

(2) He *would not lift up so much as his eyes unto heaven*, through a sense of shame at the sight of his many and deep sins. Like Mary Magdalen, who, when she washed her Saviour's feet with the tears of penitence, *came behind Him*, so did he feel that shame which every sinner should feel at the thought of the holiness and the love of Aim against whom he has sinned.¹

(3) He *smote upon his breast*, in outward token and confession of the reality of his sins, and of his sorrow for sin.²

(4) All he dares to ask for, all that he desires, is this, that *God would be merciful to him a sinner.* Stella.

(14) *I tell you,³ this man went down to his house justified rather than the other.*

That is, the Pharisee *went down* not at all *justified*, for he went down with his sin deepened within him, with more to repent of; for his prayer there was but a fresh sin against God and his neighbour. The publican, from having been an *unjust* man, *went down justified*; ⁴ the Pharisee *went down* considering himself just, but proving himself still more unjust in God's sight. The one who imagined himself full of all manner of good returned *empty away*; whilst the publican, who acknowledged that he was poor and empty of all good, returned *filled with good things*. In the one case, the humility of the penitent was rewarded; in the other, pride had deepened the intensity of the sins of the Pharisee, and made his seeming virtues to be real snares to him. Thus does God, who sees not with man's eyes, but who reads the hearts of all those who outwardly alike draw near to Him, resist the *proud* and give *grace to the humble*.

If God condemn the Pharisee who boasted himself of doing works which are good—and which he doubtless did do—how much more will He condemn him who makes it his boast that he has not even done this, but that he has been a mere cumberer of the ground.

¹ "Ut enim luna quando versus terram splendida est, tunc versus cælum obscura est, et è contra: ita qui mundi fulgorem captat, et magnus in eo esse contendit, coram Deo obscurus est et nihil; qui vero in mundo fulgere renunt, Deo gloriosi sunt. Quod si igitur Deo sunt odibiles quicunque se extolunt, hoc ipso humiliantur, quia fa-

vorem Ejus perdunt."—*Matt. Faber.*

² "Ut dominus cor suum ad poenitentiam vitæque emendationem excitaret."—*Matt. Faber.*

³ "Veritas dicit, Deus dicit, Judex dicit."—*Augustine.*

⁴ "Descendit in domum suam, ascendit in patriam suam."—*Hartung Con. in Domin.*

Estius.

Tirinus.

Luke i. 53.
Bernard.

Natalis Alex.
Instit. Con-
cin.

1 Pet. v. 5.

Stella.

This parable tells us what we should do; what we should seek to avoid; what we should hope for; what we should fear.

(1) What we should do—make our lowly confession of sin to our Father.

(2) What we should avoid—self-complacency, and trust in any good which may have been wrought in us, as though it were our own goodness.

Ferus. (3) What to hope and pray for—the mercy of God.

(4) What to fear—the righteous judgment of God.

Joh xxii. 29.

Prov. xxix.

23.

Matt. xxiii.

12.

Luke xiv. 11.

James iv. 6,

10

1 Pet. v. 5, 6.

*For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*¹

Not, let us note, every one that is exalted, but *that exalteth himself*. We are not told that those who were exalted by others, and who yet preserve their lowliness of heart and distrust of themselves, will be humbled, but only those who exalt themselves. Again, there is no promise of lifting up made to him who is humbled by others, but who yet retains pride in his heart. This promise is only made to one who, in the midst of whatever befalls him, is himself of a humble spirit.² It sums up the teaching of the parable, in which we are told that the Pharisee received not the justification which at least in words he claimed, whilst the humble publican not only received this, but receiving it was lifted from the lowly estate of a sinner into the glory of a servant and child of God.³ The humility spoken of is that of the heart, and consists in a lowly estimation of self, a ready and heartfelt acknowledgment, that all we have is from God alone, and not of our own merits. There is; indeed, another, but a very real, kind of humiliation;—when, through sin, and for the sake of sin, through the desire of riches, and from a longing for advancement, the sinner stoops to the degradation of his nature. To such a humiliation, however, real though it be, there is here no promise made.⁴

Estius.

Hofmeister.

Royard.

¹ “*Umbra fugit sequentem, sequitur fugientem: ita exaltatio fugit insequentem se, sequitur fugientem.*”—*Matt. Faber.*

² “*Aliud est ab alio humiliari, aliud humiliare seipsum. Primum dupliciter lædit, si defuerit voluntaria patientiæ virtus, secundum verò semper ad præmium reservatur.*”—*Simon de Cassia.*

³ “*Ille humiliatus—hoc est, à Deo*

rejectus et reprobatus; alter verò, publicanus scilicet, exaltatus est, nimirum inter amicos, imò et inter filios, Dei numeratus.”—*Hofmeister.*

⁴ “*Audisti sententiam; cave causam malam, cave superbiam. Miseriam tuam agnosce, ut Dei misericordiam impetres. Peccata tua agnosce, ut tibi Deus ignoscat.*”—*Natalis Alex.*

This promise is made to the lowly soul; and the corresponding threatening to the proud occurs repeatedly, both in the Old and in the New Testament. *Every one that is proud in heart is an abomination to the Lord* are the words of Solomon; and again, *Pride goeth before destruction, and a haughty spirit before a fall*. The humiliation of our Blessed Lord was spoken of figuratively by Isaiah as that of a *tender plant*. And the rejection of the Jewish nation and the ingathering of the Gentiles is spoken of by Ezekiel in similar language: *Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: in the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it*. Since the Jewish nation, therefore, was rejected for that especial sin which was the characteristic of the Pharisee, these words of the prophet illustrate this parable, and are but an earlier announcement of the same truth which our Blessed Lord here declares, *Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted*.¹

Prov. xvi. 5.

Prov. xvi. 18.

Isa. liii. 2.

Lyra.

Ezek. xvii.
22—24.

Almenara.

Other sins and defects of character diminish and disappear as virtue increases, and as the habit of holiness is deepened and confirmed in the child of God; but self-exaltation requires especially to be guarded against, since it has a tendency to grow even under the shade of virtue itself, and to corrupt that out of which it oftentimes derives its life. It is that hidden rock on which so many have suffered the loss of all the good which they once possessed, and have made utter shipwreck of their faith.

Ludov.
Granat.

Nilus.

¹ "Redemptor meus, expelle à me thesaurum humilitatis Tuæ."—*S. Augustine, Medit.*

* * * "Domine Jesu Christe, ne pec-
cem in Te vel in proximum meum per
mendacem usurpationem perfectionis,
per extollentiam singularitatis, per tem-
eritatem judicii, per jactantiam et
mendacium, doce me aspernationem
mei, reverentiam Dei, vindictam pec-

cati, formam perfectam poenitentiae,
lacrymam, et accusationem mei, Deus
propitius esto mihi peccatori, ut per
veram cordis, oris, et operis humilita-
tem descendam justificatus in domum
conscientiæ et exalter in domo gloriæ.
Amen."—*Albertus Magnus.*

THE TWELFTH SUNDAY AFTER TRINITY.

ST. MARK VII. 31—37.¹

Matt. xv. 29.

(31) *Jesus, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis.*²

Natalis Alex.
Menochius.
Matt. xv. 24.

OUR Blessed Lord was *departing from the coasts* of these cities, having healed the daughter of the Syro-Phœnician woman. We nowhere read that He entered into any of these cities, and so here it is not said that He left the cities themselves, but only the region round about them, the borders of this Gentile land. But though His personal and human mission was to *the lost sheep of the house of Israel*, yet the redemption and deliverance from sin which He obtained for us by His life of humiliation, and by His death upon the cross, was a gift for the whole world. Hence He does not hide the light of His life and the Gospel which He came to declare from the heathen around. He had just worked His miracle of healing on the person of the daughter of the Syro-Phœnician woman when surrounded by the multitude from

¹ "The Gospel and Epistle well agree. *The Spirit giveth life*, saith Paul. The deaf man had his ears opened by the finger of Christ, saith Mark. By the Gospel's ministry men are made God's *epistles*, saith Paul. By the word of Christ the deaf did hear and the dumb speak, saith Mark. If we be able unto anything, the same cometh of God, saith Paul: *He hath done all things well*, saith Mark."—*Dean Boys*.

² This was a district lying chiefly to the east of the Jordan, though a portion, including Scythopolis, its capital, was on the west of the river (*Reland, Palæst.* t. i. p. 198). See *Dr. Robin-*

son's Later Biblical Researches in Palestine, § vii. As the word Decapolis indicates, it contained ten cities, the names of which, however, are uncertain. The list given by Pliny (*Nat. Hist.* v. 18) differs from that found in Brochard (*Itin. ab Ach. versus Eorum*) and Cellarius. Fuller in speaking of this discrepancy says, "The reason of their great difference may be this, that in continuance of time some of these ancient cities fell into decay or disavow to forfeit their franchises, whilst later places might succeed to their lost immunities."—*Pisgah-Sight of Palestine*, book 1, c. 12.

Tyre and Sidon. At another time He fed the crowds, chiefly of Gentiles, who had followed Him from these very coasts. And, again, we read of His teaching the people of Samaria as He passed through on His way to Galilee.¹

Matt. xv. 32.
John iv. 3.
Ferus.

It seems at first sight as though it were by mere accident that our Saviour met this deaf and dumb man. He, however, who knew all things sought this man out, in order that He might heal his infirmity, and that He might give to those who witnessed His miracle a lively image or parable of the object for which He was come into the world. He Himself declared that *the hour is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live* ; and not content with this gracious declaration of the purpose of His incarnation, He presented the same truth to them by the sign which this miracle afforded. He was come to heal and to draw to Himself the spiritually deaf and the spiritually dumb, of whom this man is a figure ; for spiritual deafness, and the refusal to confess Christ, which is spiritual dumbness, and the present death of the soul are inseparable, as spiritual life is inseparable from the knowledge of the true God, and from obedience to His commands.

John v. 25.

Nicole.

Two distinct things are to be observed in all the miracles of our Blessed Lord—the direct object which He had in satisfying the wants of the poor, or in healing the sickness of those who were diseased and sufferers from bodily infirmities, and also the secondary, though it may be to us the more important end, which is attained by the moral teaching of the miracles themselves. In these works of mercy and power we may note—

(1) That in conjunction with His own express declaration they attest the Divine mission and also the Divinity of the Messiah.

(2) That they are full of significant meaning and of spiritual instruction, and in these particulars were done at the first for us, and are as much directed now to us as they were to those in whose sight, or for whose benefit, they were at

¹ "Nous voyons assez souvent les Évangélistes, en rapportant les miracles du Sauveur, marquer les lieux où Il les avait opérés. Cette attention de leur part est un des garants de leur sincérité. Ces écrivains sacrés, excepté Saint Jean, publiaient la vie de leur Maître très-peu d'années après qu'elle eût été terminée ; un grand nombre de témoins oculaires existait ; et la vérification des faits était alors très facile. Au bout de dix ou douze ans les habi-

tans de la Décapole pouvaient très bien se ressouvenir s'il était vrai qu'à cette époque Jésus-Christ eût guéri parmi eux un sourd-muet : ceux des autres pays pouvaient aisément y aller s'en assurer. En indiquant le lieu du miracle, Saint Marc facilitait les informations, et les provoquait : il donnait aux ennemis du christianisme si nombreux et si acharnés une arme victorieuse, si son récit n'était pas trouvé véritable." —Luzerne.

Luzerne.
Rom. xv. 4.

first wrought; having been preserved by the care of the Holy Spirit, and expressly intended *for our learning*.¹

Rev. iii. 20.

Let us, then, all learn this lesson from our Blessed Lord's mercy to this deaf man: Christ not only calls all men to Him by His general invitation, but He comes also to every sinner by His particular call, standing at the door of every heart, in order that all may partake of the healing power of His body, and be absolved from their sins.

Matt. ix. 32.
Luke xi. 14.

(32) *And they bring unto Him one that was deaf, and had an impediment in his speech;*² *and they beseech Him to put His hand upon him.*

Natalis Alex.

In this poor man we have the type of every sinner who, so long as he remains estranged from God, has a heart deaf to His call, and because of his spiritual deafness is also dumb, and unable to pray or to praise God aright. And as it is the misery of the sinner which is the moving cause for Christ's acts of mercy, so it was the suffering of this poor man which drew Christ to Him.

Matt. viii. 13.

Matt. xv. 28.

Mark ii. 5.

*They bring unto Him one that was deaf.*³ We are here taught the Christian duty of care for the spiritual wants of others, and also the value of prayer for them. The same truth is set before us in other incidents of our Blessed Lord's life. He healed the servant of the centurion at the request of his master. Just before He wrought this present miracle, He had healed the daughter of the Syro-Phœnician woman at the entreaty of her mother. When He saw the faith of those who bore the man sick of the palsy, and who had uncovered the roof to let him down into the presence of Jesus, in answer to their faith He healed him of his infirmity. So also it has been commonly considered that the conversion of the persecutor Saul was in answer to the dying prayers of

¹ "Verbis et factis Domini Redemptoris nostri familiarissimum itaque est, ut in eo quod exterius agitur intrinsecæ quippiam virtutis significetur; ut dum foris aqua lavat, intus mundet; dum foris loquitur, intus erudiat; dum foris cibatur, intus reficiatur; ita hic, dum hominem foris curat, intus quid agat demonstrat."—*Polygranus*.

² The Hebrew word אָבֵל, which signifies *dumb*, and is rendered ordinarily ἀλαλος, κωφός, ἐνέος, all words to express *perfect dumbness*, is therein rendered μουλάγος, the Septuagint version of Isaiah xxxv. 6; where yet the

sense bears *totally dumb*, and not only of a slow or stammering speech."—*Hammond*. See also Sir Thomas Browne's Works, vol. iv. p. 380 (edit. Wilkins).

³ "Qui sunt isti qui surdum et mutum Domino adducunt? Isti enim sunt Apostoli et doctores; isti sunt episcopi et sacerdotes; isti sunt quicunque alios sanare desiderant et ad fidem pervenire persuadent. Surdus est omnis homo qui audiendi aures non habet, et qui Evangelii verba audire contemnit."—*Euseb. Emiss.*

the martyr Stephen, and that if St. Stephen had not prayed the Church might never have been blessed by the labours of St. Paul. And to pass beyond the pages of Holy Scripture, we may well believe that to the prayers of his mother Monica the Church owes the conversion and the writings of the great doctor of the Western Church, St. Augustine.¹ Though all healing and all grace can come only from God, yet does He use human instruments, and listen to the supplication of others on behalf of sinners. It is the duty of all Christians to *bring unto Him* all who need spiritual healing; and this is done not only by prayers, but by admonitions, by exhortations, and by the persuasive eloquence of holy living.

Topiarius.

Polygranus.

More conversions of sinners are granted to the prayers of God's people than to their exhortations.

Luzerne.

And they besought Him to put His hand upon him. This was the usual manner in which miraculous healing was conveyed, and hence Naaman expected that Elisha would in this way have cured him of his leprosy. It was also in accordance with our Blessed Lord's own actions on other occasions. When He healed Simon's wife's mother we read that *He took her by the hand*. We are told that He used the same action when He raised the daughter of Jairus from the dead. At another time we read that *He laid His hands upon a few sick folk, and healed them*. Again, that *He took the blind man by the hand, and led him out of the town; . . . and he was restored*. In many other places in the Gospels the Evangelists have also recorded the fact that our Blessed Lord laid His hands on those whom He healed. Christ seems to have regulated His actions on this and like occasions by the faith of those who came to Him. Those who brought the deaf and dumb man believed that Christ had power by laying His hands upon him to cure him; it may be that they thought His power was limited to this mode of cure: He worked this miracle as they had faith to receive it. So when the centurion prayed Him, *Lord, I am not worthy that Thou shouldest come under my roof: but speak the word only, and my servant shall be healed*, the answer

Jansen Yp.

2 Kings v. 11.

Mark i. 31.

Mark v. 41.

Mark vi. 5.

Mark viii. 23, 25.

Matt. viii. 3, 15;
ix. 25;
xix. 15.
Luke xiii. 13.

Cajetan.

¹ "Apprenez delà avec quel zèle vous devez conduire les âmes à Jésus-Christ, et même les y porter, s'il est nécessaire; c'est à dire, employer non seulement les exhortations et les remontrances, mais aussi la patience et le support, sans vous rebuter en aucune façon les difficultés qui se rencontrent dans ces exercices de charité, et même

quelquefois presser avec une douce violence; et si vous êtes en dignité, employez l'autorité pour obliger ceux qui sont sous votre charge d'aller à Jésus. Demandez à ce divin Sauveur qu'Il vous donne la charité et le zèle pour vous acquitter fidèlement de ce devoir."
—*Abelly*.

Matt. viii. 8
—13.

which Christ gave to him was, *Go thy way; and as Thou hast believed, so be it done unto thee.*¹

In this Gospel we are taught—

(1) That the consequence which sin entails upon the race of mankind is, that it makes the sinner deaf both to the word of God and to the reproaches of his conscience, and that when he has contracted this spiritual deafness he is then robbed of the power of prayer.²

Wigandus.

(2) It teaches us that He who healed this deaf and dumb man is the healer also of spiritual disease.

(3) We are shown the means by which our Blessed Lord heals the sickness of the soul.

The deafness of the sinner is evident in this, that whereas God gave to men a law which should convince them of sin, and declared His anger against all ungodliness, and threatened punishments to those who remained in their sins, and that when this was insufficient to restrain the lusts of men, and to lead the sinner to repentance, He added the Gospel, which should make known the way of salvation to those who had fallen into sin, but had repented of their wickedness, yet sinners are moved neither by the threatenings of the law nor by the invitations of the Gospel, but *are like the deaf adder that stoppeth her ear*. And this deafness of the soul is the fruit—

Lyserus.

(1) Of unbelief in God, to which Satan is ever tempting the heart of man.

(2) Of the cares and anxieties of life, the bustle and noise of worldly pursuits, which are the special snares of this evil world.

Gorranus.

(3) Of fleshly lusts, of pleasure, of luxury, of ease of life, of the enticements of the flesh, and of that immoderate love of earthly delights, which so fills the heart of man, that there is in it no room for any other love. When God made the heart of man, He made it so that it could only be filled and satisfied with one thing, Himself; but where the love and the affection for other things possess the heart and hold it captive, there God will not dwell.

Ludov.
Granat.

The case of those who are spiritually deaf, though repre-

¹ “Advertendum est Christum solum posse sanare: homines posse alios adducere ad Jesum et deprecari, non sanare. Ideò fac quod tu potes, et Deus præstabit quod tu non potes. . . . Fac tu quod tuum est; nam Deus quod Suum est satis absque tua sollicitudine et anxietate curabit.”—*Salmeron*.

² “Prius sanctus Evangelista de mi-

nori quàm de majori malo facit mentionem: prius namque eum surdum appellat et postea mutum, ut denotaret peccatorem, qui per hunc hominem significatur à parvis in majora scelera venire consuescere. Idcirco Ecclesiasticus inquit: Qui spernit modica, paulatim decidit (Ecc. xix. 1).”—*Ph. Diez*.

sented by the man who was physically deaf, is more hopeless than his: the latter knew his need of healing; the former are the more unconscious of their malady in proportion to its greatness; so that whilst the latter desires to be healed, the former will be indifferent to it. He, however, whose eyes are opened to see the consequences of sins, and whose ears are unstopped to the threatening against them, may derive comfort from this miracle. The only account which we have of this man and of his condition is his misery—he was deaf and dumb; and these drew Christ to him. Even, then, from the sinfulness of his past life the penitent may gather hope. It was the misery and the sinfulness of mankind which drew our Blessed Lord to this earth. He came to seek out those who through the hopelessness of their disease the more needed a physician. And when He knocks for admission to the heart, He seeks to enter and to possess the soul which is not at that time His.

Luzerne.

Rev. iii. 20.
Ferus.

Whilst, however, we lay to heart the spiritual teaching of this miracle, let us not overlook the more direct lesson which we are here taught. We are to bring our own sick to Christ; to pray to Him in the case of bodily infirmity, as well as in spiritual sickness; and to look to His hand for healing, even whilst we employ the earthly means which He provides for us in the skill of those who can alleviate or cure the disorders of the body.

John Faber.

Let the minister of God remember that he who has not heard God's voice in his own soul cannot effectually speak of Him to others. He that is deaf, is dumb also. He who is silent amidst the sin of his flock has not really heard the voice of God, because he himself is deaf.¹

Lobbetius.

(33) *And He took him aside from the multitude.*

In some way, we know not how, *the multitude* were a hindrance to the healing of this poor man. The same fact is dwelt upon in various parts of the Gospels. It was the *great multitude of impotent folk* which hindered the healing of the paralytic man who had long lain at the pool of Bethesda. It was the crowd which for a while prevented the man sick of the palsy from being brought to Jesus; and only when his friends had broken up the roof, and so avoided *the multitude*, was he healed. Our Blessed Lord did not

John v. 8, 7.

¹ "Istud maximè spectat ad prælatos, quibus non sufficit ad Deum venire, nisi etiam alios adducant, maximè cum ipsi sint pastores quibus dicitur in

judicio, *Ubi est grex qui datus est tibi?*" [Hier. xiii. 20.]—*Jacob. de Voragine.*

Mark v. 40.

Mark x. 46,
48.

Luke xix. 4.

Salmeron.

Trench.

Mausl.

Theophylact.

raise the ruler's daughter until He had put all the people forth. *The multitude* it was which hindered Bartimeus from coming to Jesus, and bade him hold his peace. And it was not until Zaccheus had broken away *from the multitude*, and had climbed up into a tree *aside from the multitude*, that he saw our Lord,¹ and received the assurance that *salvation had come to his house*. So must we go *aside from the multitude* without, and must silence or escape from the multitude within—the cares and anxieties of this present life—if we would hear the voice of God, and be healed of our infirmities, and sing His praise.²

As we know nothing of the state of heart of those who composed this *multitude*, so we are unable to say why it was that our Blessed Lord stood *aside* from them in order to work this miracle. Many of the miracles which are recorded by the Evangelists He did openly, in the sight of the crowds who thronged around Him. Others, such as the cure of this man, He did apart; not out of the sight, but away from the throng, of the people. In this instance, as in other instances when the sick came or were brought to Him for healing, there seems to have been a feebleness of faith in those who brought the deaf and dumb man to Him, and this led them to name the specific way by which they would have him healed: in the case of the crowd at the ruler's house, again, there was positive and active unbelief. This *multitude*, then, was, it may be, not fitted to witness His power and the mode of His working, but only the fact and the effect of His power. He doubtless knew that, out of that *multitude*, the greater part, through their want of faith, would not be benefited by the clear manifestation of His Divinity, but that they would, as so many others, only be hardened in their hearts and receive offence from the sight of His supernatural power. And when Christ worked a miracle, it was to strengthen the faith or to remove the infirmity of those who needed His help, and not to display His power to those who would not be benefited.

As this deaf and dumb man was incapable of hearing our Blessed Lord's words, and of being instructed by His voice, He taught him by significant signs. For this taking him *aside from the multitude*, and those bodily tokens which accompanied the act of healing—the looking up to heaven and

¹ "Sic enim et Moyses, postquam ad interiora deserti duxisset suum gregem, vidit et audivit loquentem sibi Dominum. Exod. iii. 1—7."—*Matt. Faber*.

² "Curandæ spiritualis surditatis et

mutitatis remedium est, secedere à strepitu mundi, pravorum affectuum et levitate conversationis; et recedere in se ipsum humili suæ vilitatis consideratione. Anima in hac solitudine melius audit verbum Dei."—*Avancinus*.

touching his ears and tongue—taught the deaf and dumb man that which Christ was wont to do by words to those who could hear and understand Him. Stier.

Commentators have remarked that in this one miracle of healing, more than in others, our Lord seems to accumulate the outward means or tokens of His care, as though to teach us by these significant signs the great difficulty with which those who are deaf to the voice of God, and who are unable to pray aright, are drawn from their malady, and are healed. Let us, then, follow Him in the successive steps by which He healed this deaf and dumb man, who was the type of a large part of mankind. Matt. Faber.

He took him aside from the multitude; teaching us by this act—

(1) To avoid vain-glory in all our works of mercy to others. Sylveira.

(2) That the penitent must separate¹ himself from the crowd of worldly cares, of tumultuous thoughts, of inordinate affections, if he would find rest for his soul in God. Jerome.

(3) That he must tear himself from the company of evil and frivolous companions, and from the bustle of incessant occupation. Natalis Alex.

(4) By withdrawing this man *from the multitude* our Blessed Lord teaches us, moreover, this truth, that He alone can heal the soul. He took from the deaf and dumb man any trust that he might have had in those who stood by him before He healed his infirmities. Angelus de Paz.

(5) He leaves also this lesson especially to the ministers of His Church, that if they would heal the sinner by their reproof, they should do this when he is alone.² Dion. Carth.

Many of the great works of God, which we find recorded either in the Old or in the New Testament, were done in the desert, away from the noise and the distraction of the city. Lot was saved from the destruction which impended over the cities of the plain by the angels who took him out of the midst of the overthrow. It was when Moses had led his flock deep into the recesses of the wilderness that he saw the bush burning with fire, and heard the voice of God. There the great prophets of Israel and of Judah meditated on those Ant. Patav.
Matt. Faber.

¹ "Hoc facto indicat Dominus, quod si quis infirmatur spiritu, ut mereatur sanari, debet separari à turba, quæ, ut inquit D. Antonius Ulyssip. in præfata Dominica, dicitur à turbando, quia dissona est. A turbulentis cogitationibus, actibus inordinatis, sermonibusque in-compositis educatur homo, ut in spirituali salutem convalescat."—*Sylveira.*

² "Segregat à turba hunc sanandum

Dominus et Salvator, non humanam sed divinam pro sanitate daturus medelam, quoniam sæpe turbæ nostrorum phantasmatum et patratum malorum et rerum labentium conglobatim occurrunt animæ ad Deum redeunti et perstrepunt valdè in auribus cordis nostri ut nec possimus intelligere potiora."—*Simon de Cassia.*

truths which they were commissioned to teach, and were thus prepared in solitude to speak boldly to kings and to priests the message which God had delivered them; teaching us that if we would be cured of our spiritual deafness, and if we would see and know God, we must withdraw our affections and conversation from the world, and must strengthen and purify the soul by seasons of spiritual retirement, and by making use of all opportunities for meditation.¹

Molinier.

God takes the penitent by the hand when He reveals Himself to the soul, when He lightens it up with desires after holiness and of union with Him, calling it *aside* from the crowd of evil thoughts and desires either by affliction or by the sight of its sinfulness, and filling it with longings after holiness and communion with its Maker. Without such taking *aside* God does not heal us.

Royard.
Eusebius
Emiss.

God sees us at all times, though we are amidst the crowd of sinners; but He takes us *aside from the multitude* in order that He may heal us.

And put His fingers into his ears, and He spit, and touched his tongue.

Our Blessed Lord was able to cure this man, as He did others, at a distance, and by word; but He frequently touched those on whom He performed His miracles of healing, and by so doing showed us that His flesh was life-giving and had power to cure; that His Divinity inhabited that flesh which in its weakness was the same as the flesh of other men; and that the whole Christ, the body and soul of man united to Godhead in the one person of the Saviour, was that by which these miracles were wrought. His human nature was indeed the instrument of Deity, since He worked His miracles instrumentally by His humanity; but the efficient cause of all His mighty works was His Divinity.

Natalis Alex.

Elsner.

Ludolph.

He *put His fingers into his ears*: teaching us that nothing but the power of God can unstop the ears of those who are spiritually deaf, and close them to the solicitations of the world.² *He spit, and touched his tongue*: showing us that everything which came from Him who was a quickening

Luzerne.

1 Cor. xv. 45.

¹ "Seorsum eduxit Dominus surdum et mutum de turba, quia gentilem populum à turba dæmonum et à cultura idolorum separavit, et ad credulitatem suam perduxit, ad fidem per gratiam baptismi et per confirmationem

Spiritus Sancti."—Haymo.

² "Misit digitos in aurículas ejus, ut clauderet eas vanitati et hoc est secundum remedium; munire sensus digito Dei, seu gratias Spiritus, ne pateant mundo."—Avancinus.

spirit, possessed healing virtue; and that when He loosens the tongue of the penitent to praise Him, He gives to it that wisdom which proceeds from the mouth of God. Matt. Faber.

The Holy Spirit is spoken of in Holy Scripture as the finger of Godhead. Thus, whilst St. Luke reports our Blessed Lord's words on one occasion to have been, *If I with the finger of God cast out devils*, St. Matthew records the same words of Christ, as, *If I cast out devils by the Spirit of God*; so that *the finger of God* and *the Spirit of God* are clearly synonymous. Luke xi. 20.
Matt. xii. 28.
Natalis Alex.

He loosened the tongue of the dumb man by that which came from His own mouth, as He loosens our tongue and enables us to speak His praise by the power of that word which comes from Him. Haymo.

It was a common practice of our Divine Master, during His ministry on earth, to give an outward sign of that spiritual grace which He at the same time conveyed to the soul.¹ Thus He willed that the action of the Holy Spirit, the power of God, by which the spiritual deafness of this man was removed, should be accompanied by a corporeal action and by the healing of his corporeal deafness to teach us that the healing of our souls is not brought about by faith in Divinity in the abstract, but by faith in the God-Man, Christ Jesus, who was clothed with the body of our flesh. Theophylact.
Nicole.

We are healed at all times by God, but by God incarnate. We are taught, then, by this healing what are the successive steps in the conversion of the sinner—

(1) The departure *from the multitude*, from evil companions, from sinful desires, and from corrupt practices.

(2) The favour which comes from Christ, who gives us both the sight of our sins and the knowledge of God's will, and then strengthens us to obey His commands.

(3) The confession of our sins, which is given us when Christ touches our tongue with the wisdom which is from above, and when He bestows on us His grace to acknowledge God both by our words and actions. Angelus de Puz.

¹ "Jésus-Christ voulut que l'action du Saint-Esprit fût accompagnée de ces actions corporelles, pour nous faire entendre que la guérison de nos âmes ne s'opère pas par la foi de Dieu considéré en lui-même, mais par la foi de Dieu revêtu de notre chair. On ne va à Dieu que par Jésus-Christ homme. On ne guérit de ses maladies qu'en ayant recours à Jésus-Christ homme.

C'est un degré nécessaire, et sans lequel on ne saurait passer de la mort à la vie. On n'entend la voix de Dieu que par Jésus-Christ, c'est à dire, par le Verbe incarné. L'homme devenu charnel et plongé dans la chair par la chute et par son péché, ne s'en relève que par la chair toute pure de Jésus-Christ, que le rapproche de Dieu."—
Nicole.

Mark vi. 41.
John xi. 33—
38, 41;
xvii. 1.

(34) *And looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, be opened.*¹

Heb. iv. 15.

De Toul.

Victor.

Eusebius
Emiss.

Bede.
Menochius.

In these few words, as in almost all the miracles of our Blessed Lord, we have the evidence of the union of the two natures of God and man in the one person of our Lord Jesus Christ. The sigh which came from His lips was the sign of that perfect humanity which He had united to Godhead in the womb of the blessed Virgin, and through which He was touched with the sense of man's infirmities and needs; and it was at the same time an ever-comforting token to us of the greatness of His desire for the salvation of the sinner. He looked upon the ruin which sin had wrought, and *sighed* at the sight of such misery and sin; and then, because He had taken our nature upon Him, in our nature and for us He lifted up His eyes and prayed to the Father. The word of command, *Ephphatha*, was the proof of His Divinity, and the evidence of His omnipotence.

The looking up to heaven was not only a sign to those who stood around; it was especially directed to this deaf man, who was unable to hear the voice of Christ, and it pointed out to him the source of all healing virtue. And this sigh of supplication and of sorrow is expressive—

Heb. v. 2.

Stier.

(1) Of the priestly character of our Blessed Lord—a token of that *compassion* which our great High Priest has for those who are *ignorant and out of the way*, and of that sorrow which He felt for the infirmities with which man's sin has fettered and enfeebled his soul.

Forerius.

(2) It is the mark of that mediatorial and intercessorial office which He still exerts for us. For when we see and feel our sinfulness, it is because His hand is upon us: when we mourn over our sins, and sigh at the sight of that evil which has separated us from God, it is by the virtue of this sigh which Christ uttered for us. Our hearts are now, indeed, opened to hear the voice of God, and our tongues loosened in prayer to Him, though our Blessed Lord is no longer dwelling among us, and bidding us with His corpo-

¹ *Ephphatha*. "Vox Syriaca sive Syro-Chaldaica est deducta à radice communi Hebræis, Syris, et Chaldæis, פתח, *patah* sive *petah*. Est autem imperativus passivus Syris et Chaldæis, qui integre scribatur *Ethpethah* sive *Ethpathah*, quo modo Syriaca editio hoc loco scribit." — *Luca Brugensis*. "Est secunda persona imperativi sin-

gularis numeri conjug. Hithpaël, quasi dicat, aperire homo — i.e. aperiantur aures et os." — *Mariana, Scholia in Vet. et Nov. Testamentum*. "It is common with the Jews to call one that hears well, in distinction from a deaf man, *one that is open*. Mishn. Gittin, cap. 2, § 6." — *Gill*.

real voice arise from our sins. For as we are still healed by the stripes which He endured, and redeemed from the power of sin by the blood which in His passion He shed, so are our hearts opened by that sigh which He uttered, and by that command which He spake to the deaf and dumb man. His actions are like Himself, unchanging; and the effects of His sorrow and sighing are as eternal as those of His suffering and death.¹ We may well remember, therefore, with thanksgiving, that in opening the ears of this poor man He opened the ears of our soul also, and in sighing over him sighed over our indifference to His mercy; so that the miracle wrought at that time by our Blessed Lord has not passed away, but is being every day worked in the conversion of sinners. And when *He sighed*, it was not merely over the temporal condition and the physical evil which had befallen this poor man, but He saw in him a type of that spiritual deafness which was sealing the hearts of so many men against the call of God and of that spiritual *impediment of speech* which hindered sinners from praying for deliverance from their infirmity.²

Isa. liii. 5.

Nicole.

Angelus de Paz.

He looked up to heaven. Our Blessed Lord wrought many miracles without this expressive action. He teaches us, however, not by one parable nor by one miracle, but we are to derive spiritual lessons of wisdom and instruction for our guidance by all that He did; as we learn precepts for our direction by all that He suffered. In *looking up to heaven*, then, He teaches us—

(1) That He Himself had come from the bosom of the Father. Thus at another time we read that *Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me.*

John xi. 41, 42.

(2) That if we would have our spiritual deafness removed, if we would have the impediment of our tongues taken from us, we must lift up our eyes to heaven, and pray to Him who is the Physician of our souls.

Boys.

¹ "What Christ did in person then, He doth every day now spiritually by the Church. When by our ministry the Covetous is brought to stretch forth his hand to the poor, then Christ hath recovered a dry hand; when the Ignorant learn his statutes, He giveth sight to the blind; when we open our lips, which fear hath sealed up, so that we dare to *speak of Him before tyrants and are not ashamed* (Heb. xiii. 8),

then he hath cast out a spirit which was dumb."—*Farrington*.

² "*Et suscipiens in cælum ingemuit. Forte quis vellet Dominum ingemuisse ubi ad solvendum linguam accessit, quasi prænoscens quantum obsit lingua saluti. Et nescio an tantum obsit æneus murus interpositus, ut obesse solet vitium linguæ.*"—*Didacius de Baeza*.

Christ *sighed* at the sight of human misery, even when about to heal the deaf and dumb man ;¹ *sighed* at the sight of the consequences of sin as He wept over Jerusalem at the knowledge of its sin, and of the consequences which would follow upon its sin. It is the duty of every Christian to copy his Lord's example, and to sorrow at the sight of another's sin. He is wholly forgetful of the teaching of Christ who can remain indifferent at such a spectacle. Christ bids those who would tread in His footsteps rather to grieve over their fallen brethren, than to be angry with them for their sins.

Jans. Gand.

Ephphatha. It is the duty of the preacher of God to be learned in Holy Scripture, that so he may clear up those difficulties which are felt by the unlearned, to remove those doubts which are suggested by Satan or by the worldliness of men's minds, to unfold the meaning of the oracles of God, to remove the natural obscurities which are therein, to drive away ignorance and prejudice from the mind and heart of the hearer, and to shed on all sides the light of truth, so that the heart of man may be ready and willing to receive the revelation of the Spirit, may be able to listen to the voice of God, and may be encouraged by his actions and by his tongue to make known the wonderful works of God. But let the minister of God remember that he who would declare the Gospel of God with power, and would convey the gifts and apply the sacraments which have been entrusted to the keeping of the Church efficaciously, must lift up his own heart to God, and pray earnestly for Divine grace, in order that the work of his ministry may be effectual to the salvation and to the edification of the flock entrusted to his care.

De Rojas.

Quesnel.

Isa. xxxv. 5,
6.
Matt. xi. 5.

(35) *And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.*

Royard.

Isaiah had long before prophesied that this sign should accompany the mission of Christ. *Behold, a King shall reign in righteousness. And the eyes of them that see shall not be*

¹ "The Son of God in doing good
Was fain to look to heaven and sigh:
And shall the heirs of sinful blood
Seek joy unmix'd in charity.
God will not let love's work impart
Full solace, lest it steal the heart:
Be thou content in tears to sow,
Blessing, like Jesus, in thy woe."—*Keble*.

*dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.*¹ He alone, indeed, could open the ears of the deaf, who bears the key of the house of David, and in whose hand are the issues of life and death. And it was not only the outward ears of this poor man which were opened, not only the tongue of his mouth which was loosened, when Christ healed him of his bodily infirmity; He at the same time loosed many of the multitude from their sins, and enabled them to hear the voice of God within their hearts, and to believe in His Messiahship.²

Isa. xxxii. 1,
3, 4;
xxxv. 5.

Rev. iii. 7.
Angelus de
Paz.

Corn. & Lap.

And what Christ did He did *straightway*. This word implies that the healing took place immediately upon the command of our Blessed Lord, *Be opened*. And when the man's dumbness was removed, it is added that *he spake plain*. In these words the Evangelists record the perfection of the miracle which Christ wrought: there was no longer any trace of that impediment which had hindered his speech before: it was not as in natural cures, where tokens of weakness remain for a time to remind the man that he has been cured of his infirmity.

Jansen Yp.

As Christ did in the case of this deaf and dumb man, so He does to the soul that is spiritually deaf and is unable to pray aright—

(1) He takes the penitent by the hand, since without His sustaining hand and the strength which He supplies none can be healed of their infirmities.

(2) He takes *him aside from the multitude*, from the bustle of the world, and from the importunities of evil thoughts and of sinful companions, and communes in secret with his heart.

(3) He opens his ears, so that he may know the love and follow the commandments of God, and touches his tongue with Divine wisdom, so that he may pray to and praise Him aright, and may know how gracious the Lord is.

Ferus.

(4) He heals the sinner by applying to him the virtue of

¹ In using the word *Ἐφφαθά*, ܐܬܦܬܚܬܐ, the Saviour seems to recall to the minds of those who witnessed this miracle the prediction of Isaiah, *Then . . . shall the ears of the deaf be unstopped* (ܐܬܦܬܚܬܐ). For this reason, it may be, the Syro-Chaldaic word has been retained in the Gospels.

² "Le langage du sourd-muet fut le symptôme de sa guérison. La multi-

tude qui l'avait vu dans l'impossibilité d'entendre et de parler, reconnut que tous ses maux étaient dissipés, parce-qu'elle le vit revenir parlant distinctement. Qu'il en soit ainsi de nous. Que notre nouveau langage apprenne au monde que nous sommes enfin guéris. Trop longtemps nous le rendîmes témoin de nos scandales; qu'il le soit de notre édification."—*Luzerne*.

that blood which He took when He clothed Himself with our flesh.

The work of Satan is to fetter the soul even whilst promising liberty, to lead into bondage at the same time that he tempts men to reject the yoke of Christ. The work of our Blessed Lord is not only to *preach deliverance to the captives*, but to break from their necks the heavy yoke of sin. Thus when the heart that has been dead to Christ, when the ears which have been deaf to the commands of God, and when the tongue which has been wont to utter corrupt and malicious words, are awakened to new life, and enabled to obey in any degree the commandments of Christ, and are restrained from falling into sin, then we may trace the work and the presence of Christ.

Let, then, the ministers of God learn from this miracle that if the ears of the spiritually deaf are to be unstopped, if the mouth of the sinner is from henceforth to speak the praises of God, this can only be done by the finger and the mouth of God Himself; but that whenever His grace is given, all is changed, and the soul dead in its trespasses and sins becomes *straightway* fruitful in the good works of a holy life.¹ Let the shepherds of Christ's flock see, then, that they imitate the example of the Great Head of the Church, the Good Shepherd of the sheep, and look up to heaven in earnest prayer for those committed to their charge; for the healing is not their work, but the effect of Christ's working in them. Hence the greater efficacy of prayer than of exhortation, that so the healing may be clearly seen to be the work of God, and not that of man.

Mark v. 43.

(36) *And He charged them that they should tell no man: but the more He charged them, so much the more a great deal they published it.*

Luca Brug.

He charged them—that is, the man who had been healed and those who had brought him to Christ for this purpose.

e.g. Tirinus.
Estius.

These words, *He charged them that they should tell no man*, present a difficulty which commentators have not removed by the common suggestion that they are not to be taken absolutely as a command, but only as a precept, and that they merely enjoin caution and moderation in spreading abroad the news of this miracle. It is better to confess that, as we cannot know the motives of our Blessed Lord, so there may have been abundant reasons why this command should have been given and intended to be literally obeyed. He was

¹ "Vere Dei dicere est facere."—Jerome.

perfect man, nay, the second Adam, and the representative of the whole human race; and He would, it may be, by His own example impose this as a law upon all His brethren, that they should do their good works in secret, and should avoid—not merely that they should not covet, but that they should actively avoid—the praise of men.¹ He would have the multitude show forth the power of this miracle and their belief in Him by the holiness of their lives, and not by the activity of their tongues. He restrains, as it would seem, the common and noxious love of talking on religious subjects—the words which so plausibly cover the emptiness of the heart, and which cheat the professor into the belief that his life is bound up with God because he can talk religiously.

Our Blessed Lord knew how greatly the sin of man is aggravated by his rejection of the truth, and that the Jews, notwithstanding the testimony of His miracles, would deny Him to be the Messiah; and hence, it may be, in compassion to them, He forbade the multitude to tell of this miracle. But whatever the motives of Christ might have been in giving this command, He leaves here a precept for all the members of His body, bidding them in all their actions to rid themselves of the desire that men should know of their good deeds, and learn to do such deeds to God alone. We are to *let our light shine before men*, not to *make* it do so; above all, we are not to proclaim that light which we think we have, but which the very proclaiming it would destroy, if we possessed it.

Angelus de
Paz.

Ludolph.

(37) *And were beyond measure astonished, saying, He hath done all things well: He maketh both the deaf to hear, and the dumb to speak.*²

Eccclus.
xxxix. 16.

He hath done all things well. As it can only truly be said of God, so does it seem as if in these words the multitude, who had seen all the actions of the Saviour, confessed the Divinity of Christ, evidenced so conspicuously in the work-

¹ "Non quod nollet sciri quod gestum erat, sed quod virtutem cœlestem melius loquitur ipsa res quàm hominum prædicatio, et exemplum nobis vitandæ laudis daret."—*S. Jerome*. "Non in virtutibus gloriandum esse docuit, sed in cruce et humiliatione."—*Königsteyn*.

² "C'est une grande louange pour un ministre, de dire *qu'il fait bien toutes choses*, c'est à dire, qu'il fait les fonctions sacrées et les cérémonies de

l'Église avec la gravité, la modestie, l'exactitude, et la bienséance extérieure, et avec l'attention aux mystères qu'elles renferment ou signifient, avec l'application du cœur à Dieu, avec la piété et la religion intérieure. C'est le moyen de faire écouter la vérité aux sourds, de tirer des pécheurs l'aveu et la confession de leurs misères, et d'attirer sur eux et sur l'Église les grâces et les bénédictions du ciel."—*Quesnel*.

Hofmeister. ing of this miracle.¹ *He maketh both the deaf to hear, and the dumb to speak.* Though St. Mark has singled out this one miracle, and has recorded in detail the action of Christ with reference to it, yet we know from St. Matthew that it was only one of many instances in which our Lord healed those who were thus afflicted; hence the use of the plural number.

Lucia Brug. *He maketh.* By the use of the present tense (ποιεῖ) we are reminded that He is working still, and that the same power which He manifested during the time of His incarnation He possesses and exerts still. For this confession of the multitude will also be that of all those who in the present day trust in God amidst the pain of private troubles, and the distress of public calamities, and the hindrances which seem to lie in the way of God's Church. Hard it may be for them to see the hand of God even in the midst of perplexities, but it is still there, and the Christian will feel that it may be given him to see and to own, after the trial has passed away, that His Father *hath done all things well.*

Medaille. We are taught in this miracle two practical lessons—

(1) The value of prayer and of intercession for others who may be dead to all spiritual influences, deaf to the commandments of God, and dumb to His praise. It is our Blessed Lord's assertion of the same truth which was afterwards declared by His Apostle, *The effectual fervent prayer of a righteous man availeth much.*

James v. 16. (2) That in all our deeds wrought for God's honour and for the good of our fellows we are to avoid the praise of men, and be content with our actions being known to God and approved in His sight.

Jans. Gaud.

¹ "*Omnia benè fecit*—Quis est qui benè fecit omnia non nisi is, qui essentialiter bonus et sanctus est, Deus. Nemo bonus nisi unus, Deus, et nemo facit benè omnia, nisi hic solus bonus

et totus bonus. Unde non lego in toto codice ulli hocce datum elogium, quàm Christo à turbis hodiernis."—*Hartung Con. in Domin.*

* * "O Domine Jesu Christe, cujus opera omnia bona sunt, et qui causam queris omnibus hominibus bene faciendi, oramus Te, impone nobis manus Tuas; da nobis dona Spiritus Sancti; conjunge nos Tuo corpori divino; aperi aures nostras ad verbum Tuum divinum; claude illas ad vanitates hujus mundi vitandas; solve linguas nostras ad laudes Tuas et ad confessionem peccatorum nostrorum; liga eas, ne detractiones et pernicioosa verba loquantur; da illis gustum rerum cœlestium, et

aufer ab illis gustum rerum mundanarum; ut Te solum petamus ac desideremus, Te queramus, Te inveniamus, Te fruamur, et per Tua sacramenta (quæ sæpius accipere cupimus) remissionem peccatorum, gratiam Tuam, amorem Tuum, auxilium Tuum, in omnibus nostris necessitatibus acquiramus, et ad extremum apud Te gloriam cœlestem possideamus: per Te, Jesu Christe, qui cum Deo Patre et Spiritu Sancto in æternum regnas. Amen."—*Coster.*

THE THIRTEENTH SUNDAY AFTER TRINITY.

ST. LUKE X. 23—37.¹

(23) *Blessed are the eyes which see the things that ye see:* (24) *for I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.*

Matt. xiii. 16.

1 Pet. i. 10.

OUR Blessed Lord had just before said publicly, *No man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal Him.* Then turning Himself, He said these words *privately* to His disciples (the seventy who had returned from their mission, and had announced that Satan had been subject to them through His name), *Blessed are ye, for ye see those things which are hid from the wise and prudent, yea, even from many prophets and kings.* Blessed are not only your eyes because of this privilege, but the eyes also of all those who see the same spiritual truths which ye see and know: for the blessedness which was bestowed upon them was greater than that which had been conferred on any who had gone before. It is not, however, said that this blessedness

Matt. xi. 25.
Boys.

Hugo de S.
Charo.

¹ “Quemadmodum Christus in hodierno Evangelio de justificatione et salute hominis loquitur, ita etiam de ea Paulus scribit in hodierna Epistola; quia in annunciatione divinæ gratiæ per Christum idem contradicendi pertinax studium Judæorum sentiebat, quod Christus Ipse senserat. Cæci homines Dei gratiam agnoscere nolebant. Moysen non solum æquiparabant, sed longe etiam anteponebant Christo. Non sufficiebat illis Evangelium ad salutem sine observatione legis Mosi. Ideoque initio Christianitatis volebant gentes ad

legem Mosi et circumcisionem cogere. Sed hoc Paulus ferre nolebat. . . . Quapropter in hodierna Epistola seriò loquitur contra ejusmodi blasphemiam Dei, et evidenter probat cum Judæis tum gentes sine respectu precedentium suorum operum gratuito per Christum ad adoptionem filiorum Dei receptos esse; idque Judæos non per legem et circumcisionem consecutos nihilo magis quàm gentes ob antecedentia crimina sua à tali gratia exclusæ fuerunt.”—*Ferus in Evan.*

is greater than that which should be their privilege who should come after. We have, indeed, aids to our faith as great as those which were possessed by the men who saw Christ in the flesh, whilst we are freed from many hindrances by which their faith was encumbered and tried.

Nicole.

The Apostles of Christ saw—

(1) The gracious presence of God the Son clothed in that human flesh which He had taken in the womb of the blessed Virgin, and which, St. John declares, *was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life.*

1 John i. 1.

(2) The holiness of His life and the lesson afforded by His conversation—the example which He afforded to His disciples during the whole time of His life on earth.

(3) The tokens of His power, which was manifested in the miracles which He wrought, and which, whilst they struck the beholders with amazement, led them to glorify God.

Luke v. 26.

(4) The exceeding glory which shone around Him at the time of His transfiguration—the *glory as of the only begotten of the Father.*

Toletus.
Gorranus.
John i. 14.

But these words, *Blessed are the eyes which see the things that ye see,*¹ do not refer to the action of the bodily eye only, but also, and chiefly, to the partaking and the enjoyment of the blessings which are bestowed by Christ upon those who love and fear God. In this way we commonly say of a man who has enjoyed prosperity, that he has *seen* happy times. There are three ways of seeing; three kinds of men who may be said to see Christ—

Cyril.

(1) The Jews, and others, who saw Him with their outward eyes at the time of His incarnation; and these, since they hardened their hearts against His teaching, and rejected Him, are in no way *blessed* because of that sight, but are rather the more accursed.

(2) Christians, who see Him now only with the spiritual eye of faith.

(3) The Apostles, and other true followers of Christ, who saw Him with the bodily eye, and also with the eye of faith, who *saw and believed.* Both were *blessed*:² for our Lord here

John xx. 8.

¹ "Modestiae causa non dixit qui Me videtis, sed *qui vident quæ vos videtis*, Se Ipsum significans. Hoc autem dixit, et ut illos in fide magis confirmet, et ut ipsi beneficium Dei magnum in Se recognoscant."—Toletus.

² "Il ne faut pas croire que la condition des Chrétiens qui sont présente-

ment privés de la présence visible de Jésus-Christ soit moins avantageuse que celle des personnes qui en ont joui. S'ils sont privés du secours des sens et de la vue des merveilles de Jésus-Christ, ils sont exempts de l'opposition des sens, qui combattaient étrangement la créance, qu'un homme qu'on voyait

declares that the Apostles, who saw Him with the eye of the body, were *blessed*; and elsewhere He says, *Blessed are they that have not seen, and yet have believed.*

Ludov.
Granat.
John xx. 29.

The Apostles of Christ, then, are pronounced *blessed*, because they both saw Him with their bodily eyes and He was made known to their souls: seeing Him with a lively faith, they were *blessed* in the hope of future happiness; and persevering in their obedience and love, they were *blessed* in the possession of Him who is the Author of all blessedness. They were *blessed* with the sight of the death of Christ upon the cross, by which the sin of the first Adam was abolished; by which God became in the highest of all senses our Father, and Christ was made unto us our elder Brother. They were *blessed* in seeing the Giver of eternal life, the Author of that salvation which is the desire of all men. What the holiest of kings and prophets desired they saw only with the eyes of the spirit, and dimly saw; but this the Apostles saw clearly, having the manifestation of Christ both to the outward eyes of the body and to the inward apprehension of the mind. We read, indeed, of the appearance of God to Abraham, and again to Moses at the burning bush; but both these were the manifestation of God in the person of an angel, not in that of the incarnate Son.

Ludolph.

Stella.

Arias Mont.

Toletus.

Gen. xviii. 1.
Exod. iii. 2.
Acts vii. 30.
Stella.

Blessed are all those who have seen Christ with their bodily eyes, and who have followed Him with obedient hearts. *Blessed* are all those who see Him with faith and with the spiritual eye. But, beyond all others, *blessed* are they who shall see Him eternally, and dwell for ever in His glory. But it is not only the person of Christ that we are to see. In that light which He gives who is *the true Light*, we shall see all other things which make for our peace; the sins of which we are to repent; the wickedness of our past lives, over which we are to grieve; the deeds which we must do if we would be saved; the falsehoods and deceits which we are to reject; the truths which we are to receive, and to which we are to hold.¹ All sin is to be repented of; all good deeds

semblable aux autres fût en même temps Fils de Dieu et Dieu Lui-même. Ses sens étaient alors un aussi grand empêchement qu'un grand secours à la foi. Pour croire en Jésus-Christ il fallait de plus se mettre au-dessus des chefs de la religion judaïque, et résister à l'exemple de la plupart des peuples. Enfin, l'opposition naturelle que la raison de l'homme fait aux vérités qui la surpassent n'était point encore adoucie par la coutume. Mais maintenant

ni les sens ni la raison ne forment presque plus d'opposition à la créance de nos mystères. L'habitude et l'exemple de tant de peuples nous levent entièrement ces obstacles. Il n'y a plus de peine à croire, et il y en aurait beaucoup plus à ne rien croire, et à se mettre au-dessus de tant de preuves de la religion qui nous environnent, fortifiées par l'approbation publique."—
Nicole.

¹ "Videbit Deum qui bene vivit,

to be done, earthly pleasures to be rejected; eternal realities to be accepted, by those who would indeed be *blessed* in their lives, *blessed* in their death, and *blessed* with the possession of God in the eternal world.

Bonaven-
tura.

To hear those things which ye hear. They desired to hear that which the Apostles did hear—God speaking in His own person, not by the voice of nature merely, nor by the lips of angels. They longed for that which was granted to the Apostles—to hear the clear revelation of God's will. This was their blessedness, but not theirs alone; for *Blessed are all they who hear the word of God and keep it.*

Bonaven-
tura.
Luke xi. 28.

We see here the greatness of those privileges which the Christian possesses. The grace given to him is greater than that given before the incarnation of our Blessed Lord; so that the humblest member of the Christian Church has greater advantages, and may excel in practice even the saints of whom we read in the Old Testament. What they desired only, we possess. What they longed to hear, that has been heard, and has been handed down to us as our heritage for ever.

Ferus.

Matt. xix. 16;
xxii. 35.
Mark xii. 28.

(25) *And, behold, a certain lawyer stood up,¹ and tempted Him, saying, Master,² what shall I do to inherit eternal life?*

The occasion which led to this question of the lawyer appears to have been the words of our Blessed Lord to His disciples, *Rejoice, because your names are written in heaven.* Hearing these words, he seems to have been moved with desire for the same blessing, and to have asked, What then must I do to have my name written there—*what shall I do to inherit this same eternal life?* It was at the time of Christ's birth a question warmly disputed among the doctors of the leading Jewish sects—the Pharisees, the Sadducees, and the Essenes—what act of virtue was most pleasing to God, what He would chiefly regard when He rewards man *according to*

Luke x. 20.

Topiarius.

bene studet, et bene orat. Oportet ut munde et sancte vivat quisquis Deum videre desiderat. Ille bene studet qui ea quæ legit memoriter retinet et opere complet. Ille bene orat qui cum attentione, devotione, et continuatione orat. *Orabo*—ecce continuatio; *spiritu*—ecce devotio; *et mente*—ecce attentio [1 Cor. xiv. 15].—*Voragine.*

¹ "Stood up from his seat, having been hearing Christ preach, very likely

in some synagogue."—*Gill.*

² "Magistrum illum vocat, ut facilius eum decipiat si incautum invenisset, amicitiam et benevolentiam simulans sicut scorpio ore blanditur, cauda autem pungit. . . . Jubeat Deus in lege, ut nemo vestem ex lino et lana texeret, cum res essent differentes. Illi linum et lanam texunt qui aliud in ore, aliud in pectore, habent."—*Stella.*

his works; and it seems to have been with reference to this controversy that the lawyer here asks our Lord to solve for him this question. Alb. Magnus.

It was a *lawyer* who asked Him this question—one versed in the outward ceremonies of the law, though ignorant of the inner teaching of its precepts; one who held to the letter, even whilst he might have neglected the spirit, of the law; one who addressed himself to our Lord, but who came less to obey than to hear, and who seems to have sought Christ as an earthly *Master* and not as the Lord. Ludolph.

He came and *tempted Him*. The word *tempted* (ἐκπειράζων)¹ does not necessarily mean that the lawyer was seeking captiously to entangle our Blessed Lord by this question. The word is often used in a good sense, and may mean only that he was desirous of ascertaining the truth from Christ's lips. The older commentators, indeed, almost invariably understand that the lawyer sought at first an occasion of entrapping Christ, so that, should His words contain anything even seemingly contrary to the law, he might make a charge against Him; moved, however, by the power, and by the more than human wisdom, of His answer, he was convinced, and pursued his questioning in good faith, and with a desire to be instructed in the truth.² It is observable, however, and is in agreement with their view who believe in the sincerity of the lawyer from the first, that he asks, *What shall I do*, not *what shall I believe*, in order to *inherit eternal life*? Doing, and not professing merely; living, and not saying, is the test of Christ's indwelling, of the reality of our religion, and of our nearness to *eternal life*. Greswell.
Trench.

Luca Brug.

Hugo de S.
Charo.

(26) *He said unto him, What is written in the law? how readest thou?*

It was a *lawyer* who came to Christ, and He instructs him out of the law. God ever teaches us by means of that which

¹ "To *consult* is the sense of the verb in the present instance; and 'a certain lawyer stood up, consulting Him, and saying,' would not be an inaccurate version of the passage. It is peculiar, too, to the verb, in this instance, to be compounded with a preposition denoting intensity, along with which it occurs only thrice besides in the New Testament, and on each occasion with the same degree of emphasis as at present [Matt. iv. 7; Luke iv. 12; and 1 Cor. x. 9]. If there is a

meaning in this addition, it implies a more than usual anxiety and earnestness in the interrogator with regard to the end which he proposed by consulting Jesus."—*Greswell on the Parables*, vol. iii. pp. 17, 18.

² "Iste videtur primo venisse ad Christum mala intentione, et secundum hoc procedit prima expositio, sed postea Christi verbis compunctus fuit, et ideo dixit ei Christus, non longe es a regno Dei. Marci xii. 34."—*Lyra*.

we already, at least partially, know; and the circumstances of our life and calling are used by Him to lead us on to the highest truth. To fishermen our Blessed Lord appealed by the miraculous draught of fishes; astronomers were at the first led to Him by a star; here the lawyer is answered out of that law in which he professed himself to be learned. Think not, Christ in effect says, that I am come to teach anything contrary to the law; still less that I am *come to destroy the law*. I answer thy question from that law which thou knowest: tell me, therefore, what the law requires from men.¹

Matt. v. 17.

Luca Brug.

The question of the lawyer is answered by two other questions: *what* is that which the law prescribes? and *how* dost thou understand and interpret the teaching of the law?—*what* is the letter? *how* dost thou fulfil the spirit?

Toletus.

Christ answers us now as He answered the lawyer then; He applies His words to our consciences. It is not knowledge in which so many men fail, but they neglect to work out in practice that which is buried deep within the heart of every man. It is because what is written is not read, and pondered over, and fulfilled by practice, that the law is so powerless, and is so commonly misunderstood.

Stier.

Lev. xix. 18.
Deut. vi. 5;
x. 12;
xxx. 6.
Matt. vii. 12.
Rom. xiii. 9.
Gal. v. 14.
1 Tim. i. 5.
James ii. 8.

(27) *And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.*

¹ A custom arose among the Pharisees, which seems to have been imitated by the Sadducees, of wearing on their foreheads and left arm, and sometimes in the palms of their hands, narrow strips of leather or parchment, called *phylacteries*, on which were written portions of the law. St. Chrysostom and St. Jerome suppose that they comprised the whole of the Decalogue. It is the general opinion, however, that the selections consisted of the following verses:—Exod. xiii. 2—10 and 11—16; Deut. vi. 4—9; xi. 13—21. (See St. Chrysostom and St. Jerome on Matt. xxiii. 5; Godwyn's *Moses and Aaron*, lib. i. cap. x.; Vitringa, *de Synag.* fol. ii. lib. iii. c. 15; Buxtorf, *de Synag.* cap. iv. (edit. 1641); and Calmet in *Comment.*) When, then, our Blessed Lord asked the lawyer, *What is written in the*

law? he is thought to have pointed, at the same time, to the phylactery which was worn by His questioner, and to have asked him in reality, "What is written in that law which thou bearest about with thee?" (See Kuinoel, Wordsworth, *in loco*.) The reply which the lawyer makes to this question is noteworthy, because the two precepts enjoining love to God and love to our neighbour do not occur together; nor is the latter to be found amongst the selections written upon the phylacteries. The singling these passages out, therefore, shows a considerable advance in the knowledge of that law which Christ came to re-enact, and to publish again with the addition of his own sanction. (See Stier, vol. iii. p. 502, Eng. trans.; and Greawell on the Parables, vol. iii. pp. 10, 11.)

Thou shalt love. These words imply a continuance in love, a permanent habit, according to the example set us by Christ Himself, who, having loved His disciples in the world, *loved them unto the end*, never ceasing in His love for them. *Thou shalt love the Lord thy God: thou shalt love Him* because He is thy Lord, and thou art His creature; thy Lord by creation and by redemption; the Lord God who possesses all right to thee, and who has given Himself for thee, and to thee;¹ who is *thy God*, because He is to be the special object, not only of man's common worship, but also of man's individual faith and reverence, and has promised, that He will come into the hearts of every one of His faithful children, and will make His *abode* there. Of God, who is the first object of His creatures' love, we are here told—

John xiii. 1.

Alb. Magnus.

Lyra.

John xiv. 23.

(1) That He is our *Lord*. In this word is asserted His power as a Ruler over us, His rightful authority as the Father of His children.

(2) That He is our *God*; the Maker and Preserver of all men; the Eternal Wisdom which directs all.

(3) That He is within us; that He is *thy God*;² dwelling in our hearts, and sanctifying us by His presence, who is the Spirit of holiness. It is not one Person in the ever-blessed Trinity, but the whole three Persons—Father, Son, and Holy Ghost—who is our God and our Lord. And the fruit of our loving God is this, that the whole three Persons of the ever-blessed Trinity will dwell in our hearts. In the memory of man will ever abide the remembrance of the commandments of the Father. In the intellect of man the Son will be ever present, illuminating the soul with light, since He is Himself *the true Light*. In the will of man will be ever manifested the presence of the Spirit of sanctification, who will dwell in it, and inflame it with the love of holiness, so as to enable it to overcome all temptations from within and from without.

Gorranus.

John i. 9.

Jacob. de Voragine.

¹ "Diliges Eum quia est Deus, diliges quia Dominus, diliges quia tuus. Itaque diliges Illum propter Se, diliges propter Sua, et diliges propter te."—*Stella*.

² "Thou must love the Lord, because *thy God*; for every man loveth his own—his own children, his own friends, his own goods, his own conceit. 'Non quia vera,' saith Augustine, 'sed quia sua.' Now, nothing is so properly thine own as God, being *thy portion for ever* (Ps. lxxiii. 26). It is observed by Pious Mirandula, subtilly, that in the creation of the world God gave the

water unto the fish, earth unto the beasts, air unto the fowls, heavens unto the glorious angels; and then, after all these glorious seats were bestowed, Almighty God made man according to His own likeness and image, that he might say with the prophet, *Whom have I in heaven but Thee? and there is none upon earth that I desire in comparison of Thee* (Ps. lxxiii. 24). Thou, Lord, art my lot and inheritance, the strength of my heart and salvation of my soul. 'Si esuris, panis tibi est; si sitis, aqua tibi est: si in tenebris es, lumen tibi est.'—*Boys*.

And this first commandment of the law tells us three things—

(1) That we are not merely to obey, but that we are to *love*; for without the principle of love there will be no true obedience.¹

(2) That the object of our love, the end of our affections, is to be *the Lord our God*.

(3) It prescribes the mode and extent of our love; it is to be with the whole heart, and soul, and mind, and strength:² and the accumulation of these terms implies that we must perfectly love God, above all else, even with all the strength of our heart, soul, and mind; that we must so love Him that there shall be no other affection which shall exclude or diminish our natural love for God.³

Gorranus.

Boys.

Victor Ant.

But what is meant by our loving God with all our heart, and soul, and mind, and strength? That we should so love Him that our whole soul, with its affections, should be conformed to His will; for in these words is comprehended the whole nature of man. We are bidden to love God—

(1) With our *mind*, that is, with our intellectual faculties, with the reasoning power of our nature.

(2) With our *heart*, that is, with the will and affections, which are usually spoken of in Holy Scripture as the *heart* of man.

Toletus.

Gen. ii. 7.

Stapleton.

(3) With the *soul*, that is, with the senses and sensitive appetite of man's nature. And thus we read that the *Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul*: man possessed, that is, the animal and sensitive existence which is called the *soul*.

(4) With all the *strength*, with the whole energy, that is, of body, soul, and mind. He, therefore, who really loves God with that fulness and perfection which God requires of His reasonable creatures, does so from that deliberate choice which is the action of the will, and which leads him to obey God, and to keep His commandments.⁴ He loves God with

John xiv. 15.

¹ "Amor rubrica est qua cognoscuntur oves Christi et à grege dæmonis distinguuntur."—*Stella*.

² "Modus diligendi Deum est sine modo."—*S. Bernard*.

³ "Diliges Dominum Deum tuum sicut diligit filius patrem, amicus amicum, sponsus sponsam, vivens vitam: nimirum Ipse nobis Pater est creatione, Amicus redemptione, Sponsus amore, Vita glorificatione."—*Bonaventura*.

⁴ "Cor cogitat, anima corpus vivi-

ficat, mens credit, virtus seu fortitudo omnibus membris inest. Vult ergo Deus ut omnis nostra fides, cogitatio, corpus, virtus, in Illum tendat, nihilque Illi præponamus, sive per corpus, sive per membrorum vim, sive per animam, sive per cogitationem, sed in omnibus his ad Illum tendentes Ipsum amemus, nihilque diligamus, nec filios, nec uxorem, nec divitias, nec sanitatem corporis, nec honores, nec quodcunque aliud nisi propter Ipsum; et quoties quæcun-

his *mind*, who delights to meditate on God and the truths which God has revealed to man. He loves God with all his *soul*, who desires Him first and above all other things. He loves God with all his *strength*, whose outward actions are in conformity to the inward love of his heart, and mind, and soul for God; who does heartily and earnestly that to which his will and affections direct him.

Toletus.

Th. Aquinas.
Ludolph.

We are bidden, then, to love our God with all our *heart*—that is, wisely. With all our *mind* or intellect—that is, without error. With all our *soul*—that is, without the crossing and contradiction of opposing affections. With all our *strength*—that is, to love Him unhesitatingly, without inconsistency and forgetfulness.

Gorranus.

And thy neighbour as thyself. *As* is constantly used throughout Holy Scripture to imply the closest similitude between objects which necessarily can have no equality; as, for instance, when we are bidden to be perfect as our *Father which is in heaven is perfect*; not, that is, with perfection equal to that of the all-perfect God, but with the same kind of love and actions which make up His perfection.¹ We are however, here bidden to *love our neighbour*—

Boys.
Matt. v. 43.

(1) Not with a mere feigned love and with our tongue only, but really; with our heart and hands ready and desirous to do him service.

(2) Not coldly, but ardently, as we love ourselves.

(3) With such an affection as may lead us to seek to avert evil from our neighbour and to desire to do him good.

(4) We are to love him not at intervals merely, but constantly, as the duty, the law, and the habit of our whole life.²

Lyserus.

To love God entirely is to love our neighbour also, since he is the child of God: to love our neighbour truly is to love God also, who is the Truth.³

Stier.

que res, etiam minima cogitatio, aversa à Deo subreperit, respuamus.”—Soarez.

¹ “Notabis quod hoc adverbium *sicut* non significat æqualitatem dilectionis, sed similitudinem, quia non teneris diligere proximum eo amoris gradu quo teipsum, sed eo modo quo diligis teipsum. Sic teipsum amas, ut omne bonum tibi desideres et ad id felicitatis et perfectionis pervenire ad quam creatus es. Tamen sic præcipitur ut diligas proximum, ut rectam normam et ordinem charitatis serves.”—Stella.

² “*Scholar*: What is the love of my neighbour?”

“*Catechist*: 1. The valuing him as the image of God, one for whom Christ died, and one whom God hath made the proxy of His love, to receive those effects of it from us which we cannot so well bestow on God. 2. The desiring, and 3. The endeavouring, his good of all kinds.”—Hammond, *Pract. Cat.* lib. i. sect. 1.

³ “*Beatus* qui amat Te, et amicos in Te, et inimicos propter Te.”—*S. Augustine in Confess.*

Lev. xviii. 5.
Neh. ix. 29.
Ezek. xx. 11,
13.
Rom. x. 5.
Baruch iv. 1.

(28) *And He said unto him, Thou hast answered right: this do, and thou shalt live.*

Salmeron.

The lawyer was, as his answer shows, an observer of the law of Moses. Christ tells him that if he will keep this law in the integrity of its meaning, he shall live: for Christ came not to overthrow the law, but to clear it of the glosses of its false interpreters, and to restore it to its true meaning—a truth which gives significance to the words, *This do, and thou shalt live.*

Cajetan.

This do. We might have expected that the reply of Christ would have been, *Do these things*, and not *this* merely; but in fact the two great commandments of the law are but one. No one really loves God with the entireness of heart, and mind, and soul, which He requires, who does not at the same time, and by the same act, love his neighbour also.¹

Hugo de S.
Charo.

The lawyer, as the answer of our Blessed Lord proves, knew what was right; he taught the letter of the law truly: but this was not enough; if he would enter into life, he must keep the commandments of God, must add to his knowledge consistent practice. Salvation to eternal life consists not in knowledge only. It is our duty, before all other things, to know the will of God, but to know it in order that we may keep it.² Ignorance is a sin not excusable, indeed, in those who may know the will of God; but He who knows God's will and disobeys it shall be surely punished, for *that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.*

Coster.

Luke xii. 47.

We may note three things in the answer of our Divine Master to the lawyer—

(1) His approbation of the answer: *Thou hast answered right.*

(2) His bidding him put in practice that which the law taught him, and which he knew to be right: *this do.*

(3) The promise which He makes the lawyer of that life which he sought: *Do that which thou hast confessed thy knowledge of, and then thou shalt live with me in eternal blessedness.*

Gorranus.

Let us seek from God this grace, and strive to the utter-

¹ "*Hoc fac. Non cogita, non dic, non scribe, sed fac. Nec dixit hæc, sed hoc; quoniam unum sine altero fieri nequit. Et vives proculdubio in æternum.*"—Cajetan. "Strictè ποιῆν δεικνύει τὸ ἐκ τῶν ἐξωτερικῶν πραγμάτων εἰς τοὺς ἐντὸς τοῦ ἀνθρώπου ἀντιθέτους κινήτους."—

Grotius.

² "Connoître est le commencement de la voie qui conduit au royaume de Dieu, mais on n'y entre que par la pratique, par l'amour et les œuvres de l'amour."—Lanumais, *Les Évangiles.*

most to fulfil the teaching of Christ, that our actions may at all times be in conformity with our profession.¹ Stella.

(29) *But he, willing to justify himself, said unto Jesus, And who is my neighbour?* Luke xvi. 15.

Several commentators suppose from these words that the lawyer, having come to tempt and find occasion to accuse Christ, was so struck with the reply of our Blessed Lord to his question that he was now desirous honestly of attaining to that righteousness with which he might stand approved in God's sight; and that in this question he shows his desire for farther instruction, in order that for the future he might fulfil the will of God. Most commentators, however, understand by these words, *willing to justify himself*, that he was merely desirous of appearing just in the sight of his fellow-men who stood around him, and thinking that He whom he had just called by the name of *Master* was only a man, and that, not recognising in Him the Eternal Word of God, he was desirous of justifying himself in the sight of this man. But though he professed a knowledge of the law, and was skilled in the letter of it, yet he was wholly ignorant of the spirit and teaching of the law. For he only can know and understand the law, who has the light of the Gospel and who knows Christ, who is *the end of the law*.²

Haymo.
Cajetan.
Lucæ Brug.
Toletus.
Barradius.

Bonaventura.

Ambrose.
Rom. x. 4.

We are here taught two things—

(1) That the lawyer wished to be thought just; desiring, it may be, only to appear so in the sight of men, and by his outward conduct, rather than before God and in his heart.

(2) To his question, *And who is my neighbour?* he evidently expected that Christ would have answered that every child of Abraham, every Jew, was so; and to this, doubtless, he had a ready answer, that none could accuse him of a want of love to his brother of the house of Israel. Christ, however, replied to his answer in an unexpected way, and one which was abhorrent to the narrowness and literalism of the whole Jewish people, and therefore of this lawyer: our Saviour's answer is, that every child of God, every one who has descended from Adam, even though a Gentile or a Samaritan, an object of especial hatred to the Jew, was yet his *neighbour*, and one whom he was therefore bound to love as himself.³

Gorranus.

Corn. à Lap.

¹ "Salva me Domine, quoniam dimittuntur sunt veritates à filiis hominum. Da mihi amorem Tui et amorem proximi, et dives sum satis ad æternam salutem consequendam."—Piconio.

² "Qui Christum nescit, nescit et legem. Quomodo enim potest scire legem cum Veritatem ignoret, cum lex annuntiat veritatem?"—Ambrose.

³ "It pleased God to recommend

(30) *And Jesus answering said, A certain man went down¹ from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.*

From the minuteness of the details, and from its accordance with what we know to have been the state of the country at the time, this parable of our Blessed Lord is by several commentators supposed to be a true history, an incident related by Him in order to convey a deeper and spiritual truth.

Corn. & Lap.
Gortanus.
Jansen Yp.

Jerome.

The road between Jerusalem and Jericho was infamous from the number of robberies and murders which were continually being perpetrated there.² The traveller, who was evidently a Jew—for this is the point of the application—going to Jericho, fell into the hands of robbers, no ordinary *thieves*, but freebooters or banditti. These, after wounding him, stripped him of all that he had, and left him almost dead. Whilst lying in the road, a priest, by accident going the same way and bound to Jericho, then largely inhabited by priests and Levites, came, saw him, and passed by without rendering him any assistance. After he had passed on, a

unto us, under the name of *proximus*, neighbour, all mankind, even strangers and enemies. . . . And this is to love with judgment, when, though there is no other motive of love in the party, yet we love him *propter Deum*, for God, for when a man loveth a friend he loveth him *propter aliud quam Deum*, for some other cause than for God alone: but when he loveth his enemy, there is no cause but *propter Deum*, for God only."—Bishop Andrewes on Decalogue, com. v. ch. 1.

¹ Though it is usual to describe the journey on the road leading from the capital city of a country as a *going down*, as we commonly speak of "going down into the country," yet there may possibly be a reference here to "the long descent of three thousand feet by which the traveller went down from Jerusalem, on the high table-land, to Jericho in the Jordan valley" (Stanley's *Sinai and Palestine*, p. 416, 1st edit.).

² The road between Jerusalem and Jericho passes between "towering cliffs, dark recesses, and narrow defiles, which were then, as they are now, the resort of robbers" (*The Messiah*, p. 359). And this fact, coupled with the circumstance that the road or pass bore, in the time of St. Jerome, the name of Adummim, the pass of the red men, led that Father to derive its name from the blood shed by the hands of robbers (*De Locis Hebraicis, in voce Adummim*). Since, however, it was known by this name at least as far back as the days of Joshua (chap. xv. 7, xviii. 17), this derivation is very doubtful; and it is more likely that the name meant the pass or the road of the Edomites, or, as Dr. Stanley supposes, of some Arab tribe. (See Fuller's *Pisgah-Sight*, Lightfoot *in loco*, Stanley's *Sinai and Palestine*, p. 416, note; Stier's *Words of the Lord Jesus*, vol. iii. p. 506, Eng. trans.; and Gresswell on the Parables, vol. iii. p. 47.)

Levite came, looked on him, and then passed on, as the priest had done. After these two—from pride, or from terror it may be, lest they also should fall into the hands of these same *thieves*—had left the wounded man to perish, a Samaritan came, and, forgetting the hatred with which he was regarded by the Jew, took compassion upon his forlorn condition, bound up his wounds, stayed in the course of his journey to carry him to a place of safety, and left him with an innkeeper, to whom he gave money to take care of him. And the wounded man is significantly spoken of as *a certain man*, the very first words of the parable showing that he was *neighbour* both to the lawyer and to the Samaritan who succoured him, since he was a man as they were.

Greswell.
Stier.

All this is probably the narrative of a real fact; but our Blessed Lord, in relating it, shows how full of spiritual lessons are even the commonplace events of history. That the parable has a deeper and a spiritual meaning can hardly be questioned. Its marvellous agreement with the history of man cannot be accidental, and hence commentators have always dwelt upon the moral teaching of this parable.

Trench.

In the parable, then, we have the three states of man exhibited to us—

(1) Whilst he dwelt in Jerusalem in a state of innocence and of peace: the time of man's abode in Paradise.

(2) His condition, whilst lying, robbed of all that he possessed, and wounded, on the road between Jerusalem and Jericho: in this we have the condition of mankind lying in sin and destitute of Divine grace.

(3) His recovery, when he was healed and made whole by the Samaritan: the restoration of man by the coming of Christ.

Matt. Faber.

In the *certain man*, then, we have the image of Adam, and in him of the whole human race. Originally he was made not only upright, but able to do the will of God: he soon, however, departed from that state of peace and security, and fell into ruin; and this he did by his own act, sinning of his own free will, as every sinner does when he violates the law. Hence in the words used we may see the culpability of the sinner. It is not that those who can kill the soul, those who can ensnare man to his ruin, are mighty, but that he is the willing captive of sin. The man is represented as falling *among thieves*; going of his own accord into their haunts, and suffering in consequence.¹ In the parable of the prodigal

Royard.

Gorranus.

¹ "The serpent was called *Ahi* in Sanskrit. This name is derived from the root *Ah*, or *Anh*, which means to press together, to choke or throttle.

Here the distinguishing mark from which the serpent was named was his throttling. This root was chosen with great truth as the proper name of sin.

son the same truth is stated. He received his goods at his own request. He deliberately left his father's home and *took his journey into a far country.*

Luke xv. 13.

He went down from Jerusalem to Jericho. The name Jerusalem means peace, or the vision of peace—an image of that rest and peace which man in his state of innocence enjoyed. Whilst free from sin, man was at peace—

(1) With God, through his perfect obedience and conformity to the law of God.

Rom. vii. 23.

(2) With himself, through his innocence, since he was free from the warring and discord which is caused by the enmity between the lust of his members and the will of God.

Gorranus.

(3) With the whole world, since it is sin and separation from God which at the same time separates between man and man. And this peace, with God, with himself, with his fellow-men, was lost when man departed from Jerusalem, the city of God, and journeyed in the way of the world. And as the road from Jerusalem to Jericho was the most frequented road in the Holy Land, so that road which is full of danger to the soul, the road and highway of the world, is a well-beaten, broad, and much-frequented path.

Abelly.

As he went down, this man is represented as meeting with those who robbed him; he was on his way down when he fell amongst thieves. So is it with the race of mankind. Human nature has not wholly reached the end of its downward journey; it is still slipping deeper and deeper into sin, and is busied throughout life, unless rescued by the grace of God, in departing farther from peace and from happiness.¹ And the evil angels, that is, the messengers and the ministers of Satan, are fittingly described as *thieves*. He fell among thieves. Since—

Theophylact.

(1) As robbers have no country, and their hand is armed against every man, so the evil angels, the malignant spirits of darkness, when driven from *their own habitation*, wander through the earth which is not theirs, and are armed like robbers against mankind.

Jude, ver. 6.

Evil no doubt presented itself under various aspects to the human mind, and its names are many; but none so expressive as those derived from this root, *Anh*, to throttle. *Anhas*, in Sanskrit, means sin, but it does so only because it meant originally throttling,—the consciousness of sin being like the grasp of the assassin on the throat of his victim. All who have seen and contemplated the statue of Laokoon and his sons, with the serpent coiled round

them from head to foot, may realize what these ancients felt and saw when they called sin *Anhas*, or the throttler. This *Anhas* is the same word as the Greek *ἀγος*, sin."—*Max Müller, Lectures on the Science of Language*, pp. 366-7.

¹ "Qui descendebat de Hierusalem in Jericho incidit in latrones. Nisi descenderet non incideret in latrones."—*Augustine*.

(2) As robbers live by plunder, so is it the joy and the occupation of evil angels to rob man of his hope of heaven, and to destroy the life of grace within him.

(3) As robbers lay snares to entrap passengers, so do evil angels employ snares and temptations in order to seize and to possess the souls of God's children. Coster.

As, then, the *thieves* in the parable stripped the traveller of his property and garments, so did Satan and his angels strip mankind of the robe of innocence and righteousness which was its old possession, of that filial fear which as a garment covered them, and of that immortality which was promised as the condition of obedience. And not only was this the consequence of sin, but they wounded the nature of man, destroying its perfectness, as wounds in the body mar the form of the body, injuring it by depriving it of its original strength, and corrupting it with the poison of sin;¹ wounding man in his free will, so that his enfeebled powers do not enable him to lay hold of that eternal life which is his natural inheritance. And the nature which they had thus robbed and wounded, deprived of its possessions, and marred in beauty, they left, as pleasures and sinful gratifications leave the man whom they have fatally entangled, lying *half dead*, as the man in the parable was—about to die, but for the help afforded him by the Samaritan, and yet sensitive to pain. Human nature, when captive to Satan and corrupted by sin, is alive as to its natural life, even when despoiled of the life of grace. (Eumenius.
Bede.
Pseudo-
Augustine.
Stier.
Hugo de S.
Charo.)

The *thieves* are represented—

(1) As robbing the man who had fallen into their hands of all that he possessed: so does Satan spoil us—

a. Of the grace of God.

β. Of those virtues which have been given with Divine grace.

γ. Of our inheritance in heaven.

δ. Of that love towards God and regard for His commandments which is implanted in our being and is natural to man.

(2) And the *thieves* are represented as not only robbing

¹ "*Abierunt, semivivo relicto. Nam immortalitatem eruere, sed rationis sensum abolere non poterant, quin homo Deum sapere et cognoscere posset, quia (secundum Boetium) mentibus hominum inserta est cognitio veri et amor boni. Psalm. iv. 7: Signatum est super nos lumen vultus Tui. Domine, dedisti lætitiā in corde meo. Habebat autem homo et ante lapsum in intellectu*

lympiditatem, in affectu rectitudinem, in memoria firmitatem, in effectu seu operativa virtute fortitudinem, in sensu obedientiæ promptitudinem; at per peccatum intellectus factus est umbratilis, voluntas vertibilis, memoria labilis, virtus ad standum debilis, sensus rebellis. O deploranda commutatio conditionis humanæ! Adeo miseros fecit homines peccatum."—*Topiarius.*

him, but also wounding him : this, too, has happened to man.

a. The intellect has been rendered dull by sin.

β. The will of man has been weakened.

γ. The memory and affection for good are more tardy than in a state of innocency.

(3) The traveller was left by the robbers *half dead*. As a consequence of sin the balance of man's power is wholly destroyed. The corporeal life is indeed left, but the life of the spirit is taken away.¹ His reason is left to him, his power and the voice of conscience is there, but he is bereft of his hope of immortality.

Konigsteyn.

(4) The robbers are described as having left him after working his ruin. So it is in the spiritual world. Satan goes away, as he is represented in the parable of the tares in the field, after sowing the bad seed, and leaves the man whom he has corrupted to his own resources : he instigates the sinner first to evil and to the pursuit and love of transitory pleasures, and then he snatches away from him the promised and expected gratification.

Matt. xiii. 25.

Coster.

Ps. xxxviii.
11.

(31) *And by chance there came down a certain priest that way : and when he saw him, he passed by on the other side*

Of the priests who served the temple a large number resided in Jericho, so that there was a continual journeying of priests from the one city to the other. In consequence, however, of the unsafe character of the direct road between these two cities, persons were accustomed to take the longer but safer route through Bethlehem ; so that on this occasion it was, as men say, *by chance* that a priest came by.

Oostersee.

*By chance there came down.*² The priest came not with the intention of seeing the poor man. His coming was a mere coincidence. The opportunities of active love often, indeed,

¹ "Licet homo esset mortuus gratiæ Dei, vivus tamen naturæ vulneratæ remansit. Erat nam homo vita naturæ sanabilis, ob judicium veri et amorem boni universalis. Et quia æque mortuus ac vivus, nunquam vita naturæ per se vicisset mortem gratiæ, maxime quia dæmones impediunt et plagæ sunt pro morte gratiæ ideò tandem duceret ad mortem secundam gehennæ. Erat tamen talis sanabilis, si esset qui medicinam sanitatis adhiberet. Rursus, simpliciter non ait eum mortuum, sed semimortuum, quia Deus eum sanare in

Christo disposuerat."—*Salmeron*.

² "Κατὰ συγκυρίαν — accidit per casum, casu, fortè. Casus hominum consilium et deliberationem excludit : nam divinæ providentiæ respectu nihil casu aut fortuito fit."—*Luca Brugensis*. "Accidit—Quod αὐτόματον, fortuitum, vocat Aristoteles, et describit, Phys. ii. : Οἷον ἦλθεν, οὐ τοῦτου ἕνεκα, ἀλλὰ συνέβη ἐλθεῖν καὶ ποιῆσαι τοῦτο. Quale est hoc, non venerat quidem quo id faceret, sed ita evenit ut id quum venisset fecerit."—*Grotius*.

appears to us but accidents. God, however, directs them, and will require it of our hands if we neglect these opportunities, however seemingly casual they may be. Stier.

The *priest* is represented as going down the same way as the man who *fell among thieves*; he was of the same sinful nature, and possessed of the same infirmities, necessities, and sins, as the poor man who was lying *half dead* by the way-side. We might well have expected to have found him sympathising and compassionate towards the traveller, since he was exposed to the same dangers himself; but he passes him by. Neither in the case of the priest nor of the Levite, however, is it implied that their passing by, without rendering assistance to the wounded man, was from hardheartedness or indifference. They were both unable, even though they might have been willing, to aid him. The priest is the representative of the priesthood of patriarchal times, the type of the natural law, which was wholly unable to extricate mankind from that depth of sin into which it had fallen. The priesthood, like those amongst whom it ministered, was sinful, and so needed *also for itself to offer for sins*. Luca Brug.

Soarez.

Coster.
Alb. Magnus,
Heb. v. 3.

We are taught here that the law, the natural law written in the hearts of all men—

(1) Gave knowledge of sin; as the priest saw the man's condition.

(2) That it was powerless to save the sinner to whom it had revealed his sinfulness; ¹ it passed him by as the priest *passed by* the wounded man, because it was unable to offer him any succour, and to take away his sins. Gorranus.

(32) *And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.*

Likewise. As the example of the superior, so will be the conduct of the inferior. They both doubtless passed him by from various motives, as we are swayed by different reasons when we neglect our brethren. Stier.

(1) Pride was there. They were superior in station, were members of the sacred tribe, and accordingly despised the

¹ "Here the Gospel and Epistle meet again. The law cannot give life, saith Paul [Gal. iii. 21]. The Levite and priest of the law did not help the wounded man half dead. The Scripture concludeth all men under sin, that the promise by the faith of Jesus Christ shall be given to them that be-

lieve, saith the Epistle [Gal. iii. 22]. Christ sends a justiciary to the law, that, seeing his own wretchedness and wickedness in it, he might come to Christ, the loving Samaritan, to bind up his wounds, and to pour wine and oil into them, as it is in our Gospel." —Boys.

poor wounded man. When we turn our faces away from any of our poorer brethren, we are imitating the examples of these two men.

Sylveira.

(2) Probably they may have been in part influenced by selfish fear, lest they also should be attacked by the same robbers who had stripped this poor man. In the same way do we often shrink from our duties through fear of what the world may say or think of us.

(3) They were influenced also possibly by over-sensibility. They shrank from the sight of so deplorable an object.¹ Against this we have all need to mortify ourselves with the remembrance of the example of Christ. He despised none, however poor, however lowly, however degraded they might be; and we, if we would be His true followers, must seek to imitate His humility, His self-sacrifice, His sympathy for the poorest and the most suffering of mankind.

Luzerne.

In the *Levite* we have a figure of the Mosaic law, with its priesthood taken exclusively from the tribe of Levi. And in this we have a striking lesson of the powerlessness of the law given to Moses. The natural law showed us our sinfulness: the consciousness of this is borne about with every man, it is written in his heart; but though it may fill him with fear because of his sins, it can do no more. The Mosaic law went beyond this; it not only spake of guilt, but it pointed out the means of salvation in those sacrifices for sin which were a perpetual prophecy of that One perfect and all-sufficient sacrifice, who should take away sin; but except in pointing to Christ it was powerless, since it was unable to staunch the wounds caused by sin or to restore to man his lost possession.²

Coster.

But the priest and the Levite not only *passed by* their wounded brother; they removed as far from the sight as they could, they *passed by on the other side*—not merely without helping, but not even sympathising. So it is with sinners. Sin produces selfishness, not sympathy. Nearness

¹ "Ce ne sont pas seulement les infirmités corporelles qui repoussent la bienfaisance; on se fait des défauts du pauvre un motif pour ne pas l'assister. Disons tout: quelquefois on lui cherche des vices pour se donner des prétextes, et on s'applaudit de lui en avoir trouvé. Ce pauvre a des vices, dites-vous; je le veux croire: mais vous dispensent-ils du devoir de la charité? Il a des vices! et n'avez-vous donc pas les vôtres? Il a des vices! peut-être ne sont-ils que l'effet de la misère, et n'attendent-ils

pour être corrigés que vos bienfaits. Si l'opulence a des défauts qui lui sont propres, et qu'entretiennent ses jouissances continuelles, pourquoi l'indigence n'aurait-elle pas les siens, fomentés par ses privations?"—*Luzerne*.

² "Sacerdos et Levita per eandem viam ingredienti aptè significant sacerdotium antiquum, quod cœpit in Abel, Noë, et Melchisedec, quod fuit in lege naturæ, et Leviticum rursus sacerdotium, quod fuit in lege Moysi."—*Salmeron*.

in condition, similarity in station or in guilt, are the hindrances to sympathy, not the means. The sinner has no sympathy for his fellow-sinner, and between partners in guilt there is more often hatred than love. Hence it was that when man needed one who should *have compassion* upon him, and should sympathise in all his afflictions, One came who was Himself *holy, harmless, undefiled, separate from sinners*. Heb. vii. 26.

The conduct again of the priest and Levite is a warning to those who have the care of souls in God's Church. Many, like these two, disregard the wounds of sin, and the distress and anguish which fill the heart of the sinner. Passing by the terror-stricken sinner, who, it may be, is waiting but for a word to deepen his repentance, and to turn for absolution to His Saviour, they care to know nothing of his wounded heart, or, though they may know it, they utterly disregard it. Such unworthy priests bind up none of those wounds which are waiting for the healing grace given to the Church, and point no trembling penitent to the Saviour. Surely at the last day God will require at the hand of these slothful ministers the blood of those who have perished through lack of warning or reproof. Many again, whilst they are not slothful, are yet busied in everything save the works of their spiritual calling: such pastors pass by and leave the wounds of sin without remedy, whilst they are over-busy with the temporal condition of the members of their flock, and are merely active in assisting them to escape from that worldly distress which is oftentimes the effect of sin. These latter, not less than those pastors of the flock who are slothful and self-indulgent, pass by and leave the soul-stricken sinner to the reproaches of his conscience, without healing and destitute of all comfort. Abelly.

(33) *But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.* John iv. 9.

With this name, *Samaritan*, our Blessed Lord was reproached by the Jews, *Thou art a Samaritan, and hast a devil*; and it has been noted that though He replied to the last accusation, *I have not a devil*, yet He does not reject the name of hatred and contempt with which the multitude reproached Him.¹ John viii. 48.

¹ For some of the reasons for the application of this term of reproach to our Blessed Lord see the remarks in the former volume of this Commentary on the Fifth Sunday in Lent (pp. 337, 338), and add to these that "the Fathers also refer the name *Σαμαρείτης* to Christ, as the *Custos* of the

It is no longer said, as of the priest, that the Samaritan came *by chance*. Our Blessed Lord *journeyed* for this very end. He came into the world expressly to restore the wounded nature of man; as when He was on earth He sought out those who needed Him, and waited not for them to come to Him.¹ Again, as in the case of this Samaritan, so with our Lord Himself, it was not the prayer of man, his entreaty to be healed, still less any merit in man himself, that called forth His act of mercy; it was the silent sight of man's need which moved the compassion of Christ, and brought Him to the side of wounded and suffering humanity. This poor man lying bleeding by the wayside, and *half dead*, just ready to perish, was well-nigh as powerless to entreat as Lazarus himself, or the widow's son on the bier at the gate of Nain. If man offers a prayer to his Redeemer for mercy, it is because He, in the fulness of His compassion, has already drawn nigh to him, and has already poured in the *wine* which awakens him to the consciousness of his wounded condition.

Königsteyn.

We are taught by this coming of the Samaritan to the suffering traveller—

(1) That He who healed man was of a different race from man, yet that He was *neighbour* to Him who had fallen amongst thieves, and that He was journeying on the same road. In the difference of race we have the truth of Christ's Divinity expressed; in His being the *neighbour* of man the reality of His human nature.

(2) We are taught that our Blessed Lord cares for the wounded condition of every man, still compassionating our infirmities as when He was on earth.

(3) That He knows the state of all mankind, the sufferings of every single member of his fold. He has seen the wounded man by the wayside, and has had compassion, *for that He Himself has been compassed with infirmity*.

Alb. Magnus.
Heb. v. 2.

It may be that the priest and the Levite felt some compassion for their wounded and suffering brother. Let us remember that compassion is worthless unless it leads us actively to succour those who need our assistance.²

Arias Montanus.

Church, with allusion to the Hebrew שָׁמַר (*shamar*), *custodiit* (cf. Ps. cxxi. 4; John viii. 48), who came from heaven to the place where mankind lay, stripped of original righteousness, and wounded by the arch-thief and robber the devil."—*Wordsworth*.

¹ "Iter faciens, quia Se propter nos constituit viatorem. Et hæc fuit potissima Sui itineris causa (ac non fortuita,

ut fuit illa Sacerdotis et Levitæ)—nempe, ut quæreretur et saluum faceret quod perierat."—*Salmeron*.

² "Non satis est charitatem et misericordiam solo affectu, sed etiam conatu atque affectu, quantum in nobis est, ostendere. Nostram enim commoditatem non affectu tantum, sed studio et conatu, prosequimur."—*Arias Montanus, Elucid. in Quat. Evang.*

(34) *And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.*

When man was at his worst estate, when the world had become more than ordinarily corrupt, when no hope remained from the natural law, and when the Mosaic law had been made dumb through the glosses of Jewish interpreters, when sin abounded and human nature was *half dead*, then Christ came to redeem and to strengthen the powerless nature of man. Lippomanus.

He went to him. The first work of Christ is to make the sinner feel that He is near him; for unless Christ approaches the sinner, the sinner will not come to Christ. All who desire His love and His healing grace, and come to Christ, are drawn by Him. *He bound up his wounds.*¹ The sinner has not one wound, but many; for all the powers of man's nature are enfeebled and wounded by sin, and human nature without grace is such as Isaiah described it: *From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.* These wounds Christ binds up when He lifts the man out of the mire of his sins, and when He moves him to repentance; for so long as the man remains in his sins his wounds are open and festering. Christ's first work in the restoration of the sinner is to make him cease from his sins, and then He binds up the wounds caused by sin. Abelly. Gorranus. Isa. i. 6. Eusebius Emiss.

*Pouring in oil and wine.*² He does this whilst the wounded man is still by the wayside, as the sacraments which Christ gives us, and which are typified in the *oil and wine*, are given whilst in this world, in order to strengthen us on our journey, as well as to restore that life which has been well-nigh quenched. Thus does the Saviour deal with the sinner at all times, *pouring in* of His grace He gives abundantly and without measure that which will heal the sinner.³ *Wine* is that which cleanses; *oil* that which mollifies: hence the Augustine. Gill. Alb. Magnus.

¹ "Appropians suâ gratiâ, alligavit vulnera intellectus per lumina; voluntatis per desiderium boni."—*Avancinus*.

² See Wetstein on this verse, and also Sir Thomas Browne's observation upon plants mentioned in Scripture, § 14 (*Works*, edit. Wilkins, vol. iv. p. 130).

³ "Samaritanus infundit illi oleum misericordiæ suæ, condonans ei peccata: sed et vinum justitiæ, requirens ab eo poenitentiam . . . ut ait S. Ambrosius, 'fovet vulnera ut oleo, remissione peccati: compungit ut vino, denunciazione judicii.'"—*Matt. Faber*.

wine has sometimes been taken as the type of the law, with its bitter conviction of sin; *oil* as the grace of the Gospel, which is poured into man's heart after he has experienced the wholesome bitterness of repentance.¹ Severity and love united heal the wounds of the soul, whereas the one without the other only aggravates the state of the sinner. In the ark of the Old Covenant were seen both the manna and the rod, the types of mercy and of correction: so under the New Covenant the fear and the hatred of sin must come before we can rejoice in Christ's presence, and know the comfort which springs from the consciousness of His love.² John the Baptist, though the stern preacher of repentance, yet mingled these two in his preaching, and thus dealt with all those who came to him. His cry of *Repent* was the *wine* to cleanse the wounds of penitents. His words, *the kingdom of heaven is at hand*, were the *oil* by which he assuaged the sorrow of the broken-hearted.³ And thus our Blessed Lord, also, in all His teaching, probed the sores of man's soul by speaking of repentance even whilst He healed his wounds with the oil of his grace.⁴ The *wine*, then, symbolizes the passion of Christ, by which our souls are healed, His submission to the law for man; the *oil* typifies the grace of the Holy Spirit, which speaks comfort to the soul of every true penitent by giving him the remission of his sins, love to Christ Jesus, and the sure pledge of eternal life.⁵

Lyserus.

Gregory Mag.
Mariana.

Ferus.

Matt. iii. 2.
Bede.

Boys.

Gloss. inter-
lin.

Gorranus.

He set him on his own beast. The good Samaritan uses all that he has for this poor man, stripping himself of all to relieve his necessities. And thus our Blessed Lord laid aside

¹ "Wine, the law to eat out the corruption; and oil, the gospel to heal it."
—Leigh.

² "Accessit Filius Dei, et primo quidem *vinum* infundit: atrocitatem peccati et inobedientiæ Ipsi ob oculos ponens, labores, ærumnas, et mortem ipsi denuncians. Deinde vero etiam *oleum* gratiæ addidit: erigens ipsum rursus promissione Evangelii de venturo semine mulieris serpenti caput contrituro."—Lyserus.

³ "Quum Dominus prædicavit de regno cælorum, quasi tunc infundit oleum; et quum de penis inferni, quasi tunc infundit vinum."—Haymo, *Homiliæ in Dom. Evan.* "Obsecrando oleum et increpando vulneribus vinum infundimus."—Bruno Astensis.

⁴ "Non sit igitur sine vino oleum,

nec vinum sive oleo."—Euseb. *Emiss.*

⁵ "Querere hic aliquis non incommode posset, unde viatori in ipso itinere oleum et vinum? Mihi illud in mentem venit, in regionibus calidioribus, quales erant orientales, oleum præcipue secum gestasse iter facientes, ut membra continuis aestibus delassata confortarent. Exemplum habemus Jacobi, qui, cum in nuda humo requiesceret, et solus cum baculo pedes iter faceret, tamen oleum habebat, quo postea lapidem unxit, oleumque quod valde ipsi erat necessarium ad gloriam Dei effudit. . . . Sic quoque Lotus cum filiabus ex Sodomis abeuntes, et omnem supellectilem relinquentes, vinum tamen secum habuerunt."—Schoettgen, *Hor. Heb. et Talmud.*

His glory, and submitted to every humiliation and indignity, to restore the wounded nature of mankind; setting mankind on *His own beast*—sustaining the weak, that is, and supporting him who had fallen to the ground, by the human nature, the flesh of man, which He had taken to Himself.¹ It is by the humanity of our Blessed Lord that He has been brought nigh to us, and with this He draws us to Himself and supports us in our weakness. This He first did when He took our nature upon Him, and by taking it raised, strengthened, and supported it, whilst He abased Himself and laid aside His glory for sinners, and gave His flesh on the cross for the restoration of mankind.

Luca Brug.

Ludolph.

Theophylact.
Coster.

And brought him to an inn, and took care of him. In the inn the Church is typified:—

(1) It is the place of spiritual refection, in which the healing of souls is always going on.

Trench.

(2) It is the place where travellers, the *pilgrims and strangers* of earth, are refreshed and strengthened for their heavenward journey.

Augustine.

(3) It is an *inn*, because, like an *inn*, the Church of God is open to all who desire to enter there. In it there is neither *Jew* nor *Scythian*, nor any distinction of persons. It embraces *neither bond nor free* alone, but is open to all men alike. And in this Church Christ has appointed ministers, whose duty it is to labour and care for the souls of those committed to their charge: to every minister then of God's Church these words of the good Samaritan are addressed, *take care of him*.

Origen.

Col. iii. 11.

Salmeron.

Coster.

Let the minister of Christ remember that the wounds of sin are not cured in a moment. They require more than one remedy: at one time *wine*; at another *oil*. The servant of God then must join patience to charity; and after he has bound up the wounds of the penitent,² and borne the sinner away from the paths of iniquity, he must still remember that incessant care and watchfulness are needed. This is one distinction between the charity of the world and that of Christ. Human charity is oftentimes but for a moment; that of Christ is unending. He binds up the wounds; He pours in both the *wine* of repentance, and the *oil* of gladness; He bears us, and He feeds us with His body, and does not then abandon us; He still takes care of us.³

Nicole.

¹ "Misero suo jumento imposito, tot laboribus delassatus, ipse iter pedes arripuit, secumque in pandoecheion hominem deportavit."—*Wicelius, Hom. de Tempore*.

² "Ubi non est correptio, ibi est

corruptio."—*Anselm*.

³ "Per vinum mordeantur vulnera, per oleum foveantur. Necesse quippe est ut qui sanandis vulneribus præsit, in vino morsum doloris adhibeat, in oleo mollitiem pietatis: quatenus per

Matt. xx. 2.

(35) *And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.*

Konigsteyn.

Augustine.

Haymo.

Gorranus.

Bruno

Astensis.

Euthymius.

Ambrose.

Rab. Maurus.

Lyra.

Hugo de S.

Charo.

Ludolph.

Luca Brug.

&c.

Ambrose.

Gorranus.

Matt. x. 42.

Ambrose.

Bernard, lib.

iv. de Con-

sideratione.

Boys.

Ezek. xxxiii.

9.

On the morrow, when he departed—for the Samaritan was not abiding in that country; he was about to return to the place from whence He came: an image this of Him who came out from His Father, and again went back to His Father. *The morrow.* This is the period from the time of the ascension of our Blessed Lord into heaven until now. With reference to man's life on earth, the whole of time is divided into two days; the first from Adam unto Christ, the second from the coming of Christ at his first advent until His return to judge the quick and the dead. *The two pence* which He gave to the host are the Old and New Testaments,¹ the deposit left to His Church, the Law and the Gospel, which were to be the light and the guide of His servants, and which have impressed upon them in every page the image of the Great King, His love and mercy, His justice and severity, as the images of earthly sovereigns are stamped upon their coins. These He gave to the host, to the rulers of His Church; and He promised that whatever more they might spend of toil and time for the care of His people, like the cup of cold water given in His name, should be abundantly rewarded when He should come again at the day of judgment to reward every man according to his works.

And in giving this command to the host Christ leaves behind Him a charge for all His ministers: hence He says not, cure him, but *take care of him.* It may be that all the care bestowed upon the sinner and the penitent will be frustrated. The sinner may resist the means for his healing; he cannot, however, hinder that care which God requires from every one of His ministers, and in bestowing which we fulfil His commands. *If thou warn the wicked of his way to turn from it: if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.*

vinum mudentur putrida, per oleum foveantur sananda. Miscenda est ergo lenitas cum severitate, faciendum quoddam ex utraque semperamentum: ut neque, multa asperitate exulcerentur subditi, neque nimia benignitate solvantur."—*Greg. Mag. Pastor.* Par. ii. c. 6.

¹ "Duo denarii sunt præcepta charitatis Dei et proximi: . . . sunt etiam

promissio hujus et æternæ vitæ."—*Wicelius.* This is only another way of stating that which is the usual interpretation of the *two pence*. For the sum of the two Covenants is this, *Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself;* and these two Covenants are the *promise of the life that now is, and of that which is to come.*

In the deeds of mercy of this Samaritan we have set before us—

(1) The mission of Christ to man : He came on earth, and *journeyed* on the same road as His brethren, *yet without sin*.¹ Heb. iv. 15.

(2) The incarnation of our Blessed Lord : He took upon Him the weakness of our nature, clothing Himself in man's flesh, and so *came where he was*.

(3) We have a testimony of the mercifulness of our Saviour : *He had compassion*.

(4) The cure of man's sins : He *bound up his wounds* by the remission of his sins, and instituted the two sacraments for cleansing and strengthening the enfeebled nature of man, *pouring in oil and wine*.

(5) We have the sufferings of our Saviour for man's sake pointed out : He took man's infirmities, and the stripes which man's sins had deserved.

(6) He established His Church for the safe keeping of those whom He had called out of the world : He *brought him to an inn*.

(7) We have an image of Christ's continued care and solicitude for us shown in these words, He *took care of him*. Gorranus.

Whatever thou spendest more. If in works of self-denial thou exceedest what is enjoined,² if thou givest up more for Me than is demanded by the letter of the commandments, thou layest up *treasure in heaven*, and *when I come again, I will repay thee* ; will reward thee *when I come again*, at My second advent, to judge the quick and the dead. Peraldus.
Ecumenius.

(36) *Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?* (37)

¹ "Nos sumus saucius ille qui descendit in Jerico, qui incidit in latrones, qui exspoliatus est, et vulneratus est, et semivivus relictus. Pertransierunt pluri, et nullus erat qui salvaret. Pertransiit magnus ille Patriarcha Abraham : non enim erat ille justificans, sed tantum justificatus in fide futuri. Pertransiit Moyses : non enim orat gratia dator, sed legislator, et ejus legis quæ neminem ducit ad perfectum : nec enim ex lege justitia. Pertransiit Aaron. Pertransiit Sacerdos, et eisdem hostiis quas indesinenter offerebat nec poterat mundare conscientiam ab operibus mortuis ad serviendum Deo viventi. Pertransiit Patriarcha, Pontifex, et Propheta, arido tam animo quam opere ; imò, et illi in hoc saucio saucii erant.

Solus ille Samaritanus verus, viso illo, misericordiâ motus, sicut misericordia totus est, et infudit oleum vulneribus, Seipsum cordibus, mundans per fidem corda omnium. Idco Ecclesiæ fides omnes pertransit, pertingens ad illum qui solus illam pertransire non poterat, imponens in jumentum suum, et factus est Ipse jumentum."—*Gillebertus*.

² "Supererogat qui prædicat, si ab eis quibus prædicat sumptus non accipiat ; ut Paulus, 1 Cor. ix. 12, Vel suberogat qui non solum præcepta, sed consilia, implet."—*Peraldus*. "Hic propriè non fundantur opera quæ vocantur supererogationis."—*Estius*. "Literæ quas Apostoli Evangelio Christi supererogaverunt Epistolæ appellatæ sunt."—*Rupertus*.

And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

It is not kinship which shows men to be neighbours to each other, but compassion, which is in accordance with man's moral being. Nothing, indeed, is more in accordance with our nature than to assist those who are one with us in the possession of a common nature. And if this be so, then none should be so dear to us as Christ, whose compassion for us exceeds that of any man for his fellows; so that whilst we are called upon to love Him as our God, we are also bound to love Him as our *neighbour*, inasmuch as He is both God and man, and more compassionate and merciful than the most compassionate and merciful of men.¹ For if the Samaritan showed himself to be really a *neighbour* to him who fell amongst thieves, because he *bound up his wounds* and had mercy upon him, how much closer a *neighbour* is He who has bound up the wounds of sin, and healed all the diseases of the soul. Let us, therefore, whilst we love Him as our Lord, love Him also as our brother and as the *neighbour* of all men.² Nothing can be nearer to any man than his head, and Christ is the Head of the whole human race. Nay, we may do more than show our love to others. The love which we show to others because they are members of Christ, we show to Him who is their Head, their Lord, their *neighbour*, as He is also ours; for He has said of all works of mercy done to our brethren and His, *Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.* Let us, then, learn the lesson which this parable teaches us, and love all who are members and followers of Christ, and in loving them love Him who took upon Him the nature of man, as he lay *wounded* by the wayside, and became man, bearing man's sins in His own body; so that He took the place of that

Gorranus,
Jerome.

Matt. xxv.
40.

Ambrose.

¹ "*Ille, legisperitus, dixit, Qui fecit misericordiam in illum, nempè Samaritanus, se exhibuit proximum Judæo viro qui animum ab eo gerebat alienum. Quid hoc est nisi fateri quemque hominem alteri homini proximum esse. Ita Dominus admirabili sapientiâ verum extorquet. Si Samaritanum vulneratum proposuisset, dixisset sanè legisperitus negligendum fuisse hominem impurum et à sacris alienum; at beneficium collatum in Judæum tam gravi casu afflictum non potuit non laudare. Ita cogitur fateri quod vide-*

batur negaturus: nam si ille Samaritanus rectè fecit, cùm opem tulit Judæo, cui odio erat, certè et Judæus rectè faciet, si in casu simili opem tulerit Samaritano; nam par est utrinque vinculum naturæ quæ nos omnes in mutuum adjutorium genuit: ideò Samaritanus judice legisperito laudabiliter movebatur."—*Lamy.*

² "*Quis enim magis proximus noster, quàm de nobis bene meritis, quàm caput nostrum, quàm Dominus noster, ex cujus natu omnia pendent, cui omnia tradita sunt à Patre.*"—*Gagneius.*

wounded man, and is ever crying to each one of us, and saying, I am that *Man* who for your sake came down from the heavenly *Jerusalem* to the *Jericho* of this world, and fell amongst thieves, the keepers of My vineyard, which stripped Me of My raiment, and buffeted and scourged Me, and at length crucified Me on Calvary, having wounded Me in My hands, and My feet, and My side. Pass not, therefore, *by on the other side*, but draw near, and behold, and have compassion upon Me, as I had compassion on the whole human race. And since thou canst not close My wounds, bind up those of the members of My body, and repay My love to thee, who for thee was wounded, by thy love towards those who are thy neighbours and My brethren.¹

Salmeron.

Go and do thou likewise. Like the good Samaritan; like our Master and Lord, who is the Good Samaritan, and who gives Himself to us for an example. *Go* from the narrow and exclusive interpretations of those who have perverted the law. *Go* out of thyself, with thy self-seeking and thy reliance upon thyself and thy works. *Go, and do. Do,* since He bids us; *do*, because without good works eternal life is given to none; *do*, because faith within and words without are not enough. We must *do* like our Lord if we would be with Him.

Salmeron.

Barradius.

And yet, amidst the beauty of this parable and the sublimity of the lesson which is taught us, we must not pass unnoticed the narrowness of the Jewish spirit—though by no means the spirit exclusively of the Jews—which shows itself to the end. Our Blessed Lord had asked the lawyer which of the three *was neighbour unto him that fell among the thieves*. There could be but one answer, and the lawyer was constrained to own that it was the Samaritan; but he shrinks from using this hated name, and answers generally, *He that showed mercy on him*.

Bengel.

¹ Τίς οὖν τούτων τῶν τριῶν, δοκεῖ σοί, πλησίον γεγονέναι ἐναι τοῦ ἑμπεσόντος εἰς τοὺς ληστές; Which of these three, thinkest thou, made himself neighbour to him that fell among the thieves? (See Green's *Critical Notes on the New Testament*.) It is not simply, as in the Eng. and Vulg. versions, *was neighbour*, but, *became or made himself so*. The distinction between the two words εἶναι and γίνεσθαι is not always noted in these versions of the New Testament. The difference of meaning, however, between these verbs is to be borne in mind when we read

those passages in which our Lord is speaking of acts done by Himself. The distinction of the Divine and human natures in the one person of the God-man is to be kept in view, and seems to be noted here by the use of the word γεγονέναι. Christ was not in His essential and Divine nature *neighbour* to man. He made Himself so when, emptying Himself of the glory which He had before the creation of the world, He took upon Him man's nature, and by His incarnation became *our neighbour*.

We have, then, in this Gospel, not only a parable which teaches us, from the example of the Samaritan, how to love our brethren,¹ and which points out this truth, that all men are our neighbours, and our brothers; but we have the example of our Blessed Lord superadded. For if He, of another race, came to those who hated Him, and yet *had compassion* upon them, and bound up and healed the wounds of their souls, and if He be still caring for them, how much more ought we to love those who are of the same race as ourselves, our neighbours, our brethren, and whom for that reason it is our duty to love?

Christ shows us in this parable the greatness of His compassion, in order that we may have an additional motive to obey His precept, *Go, and do thou likewise.*

¹ "Quidnam jubet legisperitum facere? Jubet amare Deum et proximum. At amare non est facere: Christus autem ait, *Fac, et vives.* Respondeo, amare est facere, et amoris acta esse præclarissima facta: non quidem facta manuum, sed voluntatis, quæ manibus multo est præstantior. Qui

amat Deum proximumque, præclarissimum facit opus voluntatis: ex hoc alia emanant opera. Amor enim non est otiosus, sed operosus; neque est contentus operibus debitis, sed opera etiam alia addit quæ supererogationis appellantur."—*Barradius.*

* * "O Domine Jesu Christe, summum nostrum bonum et suprema salus, cujus aspectus jucundissimus est, cujus auditus suavissimus est, cujus possessio summæ sunt divitiæ, qui, quum esses Deus infinitus, præpotens, et immortalis, multum Te demisisti, adeo ut nostram mortalem naturam assumeres et proximus noster fieres, ut ita nos omnibus nostris malis eriperes, et ad summum illud ac supremum bonum perduceres; oramus Te, da nobis gratiam, et illumina intellectum nostrum, ad nostram felicitatem cognoscendam, et ad gratias inde Tibi agendas: incende nos amore Tuo ardenti, ut Te solum, et præter Te nihil aliud, diligamus: excita nos ad misericordiam proximo faciendam: aperi oculos nostros, ut Te in omnibus pauperibus intueamur: move etiam voluntatem nostram, ut Te suscipiamus et alamus in

ipsis. Da quoque spiritualibus nostris superioribus gratiam ac desiderium hujusmodi, ut non minus pauperibus et abjectis hominibus præsto sint et subveniant, quàm potentibus et divitibus. Mitte in hunc mundum multos Samaritanos, qui suos ærumnosos proximos ex corde consolentur et juvent: da pauperibus etiam patienter suas misérias ferre: ut ita quilibet ad suum destinatum finem et supremam salutem pervenire queat; religiosi per misericordiam et bonam instructionem, divites per liberales eleemosynas, et pauperes per perfectam patientiam; quemadmodum Tu in omnibus nobis prævisti, Jesu Christe, qui nunc et in æternum, cum Patre et Spiritu Sancto, ab omnibus creaturis, laudibus, gratiis, et honoribus, venerari ac coli dignissimus es. Amen."—*Coster.*

THE FOURTEENTH SUNDAY AFTER TRINITY.

ST. LUKE XVII. 11—19.¹

(11) *And it came to pass, as Jesus went to Jerusalem, that He passed through the midst of Samaria and Galilee.*

Luke ix. 51.
John iv. 4.

THE miracle which is recorded in the Gospel for the day brings before us in sharp contrast the unwearied humanity and mercy of our Blessed Lord and the deep ingratitude of man. On the one hand we have exhibited to us the exceeding mercifulness of God the Son, who came into this world to heal us from the leprosy of sin, and on the other we have a display of the ingratitude of man, by which he frustrates the gracious designs of the Saviour, and deprives himself of the fulness of the blessings which are in store for those who love God. True it is that all mankind, the whole race of Adam, has derived a certain benefit from the incarnation, the life in this world, the sufferings, the death, and the resurrection of Christ, just as all the ten lepers who were miraculously healed by our Blessed Lord received from Him the blessing of health to their bodies: men miss, however, the chief benefit of Christ's coming into the world, just as

Hofmeister.

Ferus.

¹ "The Gospel and Epistle parallel; for sin is a spiritual leprosy, the spots whereof are *adultery, fornication, uncleanness, lasciviousness, idolatry, &c.* Christ is the Physician of our soul, who came into the world to save sinners [1 Tim. i. 14]. *I, even I*, saith the Lord, *am He that putteth away thine iniquities* [Isaiah xliii. 25]. The preachers of His word are His mouth, as it were, to pronounce that all such as truly repent and unfeignedly believe His holy Gospel are cured of their leprosy; but Himself alone *cleanseth*

us from all sin; giving us His sanctifying Spirit also, whereby we put off the old man and walk in newness of life. For as leprous Naaman, after he washed in Jordan, had new clean flesh instead of his old rotten flesh [2 Kings v. 14], even so such as are Christ's, and are led of His Spirit, in the place of their ancient vices, *hatred, variance, wrath, strife, sedition, envying, murder, &c.*, have contrary virtues, as *love, joy, peace, long-suffering, gentleness, goodness, faith, &c.*"—Boys.

the nine ungrateful ones, through not returning in thankfulness to Him, did not receive that spiritual blessing which was given to the one who was a *stranger*.

Christ's route lay between the hostile countries of Samaria and Galilee; not *through the midst* of each, but between those two regions.¹ Though by some this journey is supposed to be that which He undertook in order to be present at the Feast of Tabernacles, it seems most probable that He was now going up to His passion and death at Jerusalem. He therefore went by the longest route to the holy city, that He might make known His love and show forth His almighty power before those to whom He had hitherto made no such appeal. Passing, then, between the Jew and the Gentile people, calling both to repentance, healing both, and doing His mighty works in the sight of both people, He *went to Jerusalem*, where by His death He was about to break down the middle wall of partition between Jew and Gentile, and to make both one in Him; and in this miracle Christ affords us a living example of what we are elsewhere told of Him, that *He went about doing good*, and healing all manner of diseases. This healing of the ten lepers, it is significantly said, took place *as He went to Jerusalem*. It was when He was going to offer up Himself for the redemption of the world, and to shed His blood, which should be the fountain by which the leprosy of sin should be cleansed from the soul, that He gave this sign of His healing power in cleansing the bodies of those who were afflicted with leprosy.

Many commentators suppose that the account of this miracle has been inserted by St. Luke out of the order in which it occurred, and at this place, because of its bearing upon what had been related before. Whether this be so or not, there seems a direct reference in the miracle itself to the prayer of the Apostles which had just gone before: Lord, *increase our faith*.² We have in our Blessed Lord's words the effect of unhesitating faith pointed out: *If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, Be*

¹ "Διὰ μέσσω is not in any case to be understood as referring to His travelling through the countries referred to in their whole extent, but only to His touching upon them near their boundaries."—*Olshausen*. "Xenophon, Anab. II. iv. 4, has διὰ μέσσω δὲ ῥεῖ τοῦτων ποταμός, the river flowing between these walls."—*Alford*. The Syriac and Arabic versions read "between Samaria and Galilee," which is the meaning of the Greek.

² One writer places the miracle in connection with the words which immediately precede it, and says, "Filia superbæ ingratitudo est, et gratum esse ab humilitate procedit: parit ingratitudinem superbia; parit gratum esse humilitas. Ideò, postquam Dominus de humilitate exemplum arantis servi proposuit, continuo adjecit miraculum leprosorū decem, quos curans, unum tantum gratum refert."—*Soarez*.

thou plucked up by the root, and be thou planted in the sea ; and it should obey you. We have, again, in this miracle which He wrought, a lively example of the power of faith and the sure reward which follows upon its exercise. *Go thy way : thy faith hath made thee whole.*

Bonaventura.

And this miracle of healing was wrought, we are expressly told, whilst our Saviour was on His way to Jerusalem. Let the servant of Christ learn from this fact in the life of his Divine Master, that we are to remember our profession of Christianity, and that we are the members and followers of Christ, and are therefore called upon to imitate His example by our works of mercy and of love to the souls and bodies of our brethren, not merely when we are formally engaged in acts of religious worship, but also when we are employed in the ordinary pursuits of life.

Stella.

(12) *And as He entered into¹ a certain village, there met him ten men that were lepers, which stood afar off.*

Lev. xiii. 43.

The ten lepers were met by our Blessed Lord as He was entering into the village. They were dwelling outside the walls, in obedience to the command that every leper should be put out of the camp, and were in their misery living apart by themselves.²

Numb. v. 2. Stier.

He came this way and was about to enter the village for this express purpose, that He might heal these very lepers. When Christ lingers, He does so that He may bring salvation. Thus during His life on earth we find Him not waiting for sinners to come to Him, but drawing nigh that He might give them an opportunity of approaching Him. Nothing, indeed, happened to Him, nor in the course of His ministry, by chance ; for as He came into the world for the very object of doing the will of His Father, and in order to seek out those sheep which were lost through their wanderings from His

Titus Bos.

¹ Καὶ εἰσερχομένου αὐτοῦ εἰς τινὰ κώμην. Cum vicum quendam intrare vellet. Cum leprosi ab urbibus hominumque consortio exclusi essent, ne contagio nocerent aliis (vid. Levit. xiii. 46 ; Num. v. 2, 3), sponte intelligitur, hos decem leprosos non occurrisset Jesu, cum vicum intraret, vel intrasset, sed intrare vellet, sicut h. l. εἰσερχομένου αὐτοῦ interpretandum est, cum verba actionem declarantia haud rarerent de voluntate agendi intelligenda sint, et

omissum sit velle. Vid. Luc. i. 59, 74.'—Kuinocl.

² "Jews and Samaritans could not abide one another ; yet here in leprosy they accord : here was one Samaritan leper with the Jewish ; community of suffering hath made them friends, whom even religion disjoined. What virtue then is in misery, that can unite even the most estranged hearts."—Hall's Contemplations.

Luke vii. 12. fold, so when He met at the gates of the city the corpse of the widow's son, and at the entering in of this village found these ten lepers, it was because He knew beforehand the affliction of the widowed mother and the misery of these lepers, and came to have mercy upon them.¹ And as He with His foreknowledge sought them out, so these in their affliction, having heard of His wonderful works, and of His mercy towards others, and knowing of His approach to the place where they were, sought Him also, that He might show the like mercy to them.

Stella.

Menochius.

Christ's message is to all, but it is especially welcome to the poor and afflicted; and to comfort these, and to heal those who were sick and diseased and cut off from the sympathy of their fellows, He made so many of His journeys through Galilee, Samaria, and the land of Judea. We read nothing of Christ being met on His way by men of wealth and power, by the rulers of the world and the great men of the earth, but only by those who felt their need of His mercy, and were humbled by the sight and the sense of their weakness. The publicans and the sinners at all times drew near to Him, who drew near to them, and by so doing drew them to Himself. The sordid in outward appearance, the impure of heart, the afflicted in soul, came to Him with their various cares and afflictions, and these He raised from their lowliness at the same time that He healed their diseases. Let not then the sinner, weighed down by the frequency and the enormity of his past sins, despair of Christ's forgiveness; for to such was the Gospel at first preached, and these He came to seek, and still seeks and saves.

Barradius.

Leprosy is in Holy Scripture the usual type of sin:² hence with reference to these lepers alone do we read that Christ sent them to the priests. Other miracles equally with this one attested the power of the incarnate Lord on the bodies of His creatures, yet of this alone, and because of its typical character, are we told of the intervention in any way of the

¹ "Nemo ad Deum vadit nisi Deus prius ad eum veniat."—*Stella*.

² "Oritur universitas peccatorum ex quatuor causis; scilicet, ex timore male humiliante. Et sic designatur per lepram Mariæ: ubi dicitur quod postquam murmuravit contra Moysen, apparuit candens lepra quasi nix. *Secundo*, ex amore male inflammante ad concupiscentiam carnis. Et hoc significatur per lepram Naaman Syri, de quo dicitur, quod erat vir fortis et dives, sed leprosus. *Tertio*, ex amore male inflam-

mante ad concupiscentiam oculorum. Et hoc intelligitur per lepram Giezi. Nam dictum est ei propter cupiditatem et simoniam: *Lepra Naaman adhaerebit tibi et semini tuo* [2 Kings v. 27]. *Quarto*, ex amore male inflammante ad superbiam vitæ. Et hoc intelligitur per lepram Osæ, de quo dicitur, quod cum vellet ponere incensum in domo Domini, et dignitatem usurpare sacerdotalem, percussus est lepra [2 Chron. xxvi. 19]."—*Bonaventura*.

priests of God. It is a fitting image of spiritual disease, since it deprives the body of all beauty, as sin does the soul. It is hereditary, and the descendants to the third or fourth generation share in the disease which afflicted their ancestors, as the sin of the parent is so often perpetuated in the child. Though not contagious—at least in the same degree as many other diseases—yet constant and close connection with the leprous person frequently induces leprosy in healthy persons; as familiarity with sin, and close and long acquaintance with sinners, almost always break down the innocence of the purest minds, and involve them in the same corruption as their evil companions. For this reason the leper in almost every country is separated from his fellows, lest he should corrupt them; in this respect resembling the sinner, who is the source of danger and of contamination to his fellows. The insensibility which characterises leprosy of every kind is an image of the soul deprived by sin of its sense of the presence of impurity and its instinctive shrinking from the touch of corruption. Again, the difficulty with which it is cured, the almost impossibility of removing it by any medical skill, makes this disease an appropriate image of that corruption of the heart and that depravity of the moral nature of man which sin causes, and which no power of man can remedy or remove.¹ The bodily deformity and corruption is indeed a feeble image of the utter destruction of the native beauty of the soul, and of the greatness of the depravity which is caused by sin—a depravity so terrible, that the full knowledge of its extent would make the sinner loathe himself. It will constitute, it may be, a part of his misery in the next life to be able to see the full loathsomeness of the sin in which he has wallowed in the time of his trial on earth. Well may we pray that God would now *lighten* our eyes to the knowledge of the consequences of sin, so that we may not *sleep the sleep of death*.²

They stood afar off, in obedience to the law concerning the leper:—*All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.* In this also were these lepers a type of all sinners, who are afar off from Christ by

¹ "Legitur quod templum Dei fuit septem annis edificatum. Legitur autem quod quadraginta sex annis fuit reparatum [Joan. ii. 20]. Per quod datur intelligi, quod homo antequam peccet de facili potest fieri templum Dei: sed si semel cadit, difficile; immo, nunquam per se resurgit."—*Voragine*.

² On the typical character of the disease of leprosy see the commentary on the Gospel for the Third Sunday after the Epiphany, in vol. i. pp. 176—178. See also the note at the end of the Gospel for this Sunday, pp. 539—543.

Haymo.

Abelly.

Voragine.

Nicole.

Ps. xiii. 3.

Lev. xiii. 16.

Faber Stap. their evil lives.¹ For whosoever commits sin is by that act, unless he repent him of his wickedness, *afar off* from God, and is a corrupt member separated from his Head. But these men were not only *afar off* from Christ; we are told that they *stood* so of their own accord, and in the humility of their hearts, and therefore are so much the more prepared to receive the mercy which Christ was about to extend to them. As the publican who went down from the temple justified rather than the Pharisee, *stood afar off*, and did not venture to draw nigh to the altar of God,² so did these men in their humility and the consciousness of their defilement.

These ten lepers represent the whole race of Adam; for whilst men were in a state of alienation from God, and when the souls of all mankind had become tainted with sin, Christ came into the world, drawn by the sight of man's misery, and by the helplessness of his condition, giving to mankind a lively example of His mercifulness and power, and thus encouraging those who were *afar off* to draw near to Him.

Notwithstanding our ingratitude to God and our sinfulness in His sight, we are here taught that God still loves us. It was whilst man was most leprous, when the world was in the depth of its corruption, that Christ came and encouraged those to draw nigh to Him in prayer who were *afar off* from Him by their forgetfulness of Him and by the evil of their lives. Whatever God has made, that He loves; hating sin always, which is not His work, but loving man, however depraved he may be by the leprosy of sin, because He is still His child, the work of His hands.

Sin, which makes man the object of contempt to his fellow-man, drives him forth from the company of the unpolluted, and forces him to herd with those who are equally corrupt with himself. It was their common leprosy which compelled these men to live apart from the rest of mankind, and bound these nine Jews into one company with the hated Samaritan.³

¹ "These men, though they be far off in the distance of place, yet they are near in respect of the acceptance of their prayer. The Lord is near unto all that call upon Him in truth. O Saviour, while we are far off from Thee, Thou art near unto us. Never dost Thou come so close to us, as when in a holy bashfulness we stand furthest off. Justly dost Thou expect we should be at once bold and bashful. How boldly should we come to the throne of

grace, in respect of the grace of that throne! How fearfully, in respect of the awfulness of the majesty of that throne, and that unworthiness which we will bring with us into that dreadful presence."—*Hall's Contemplations*.

² "Digni erant qui sanarentur, quia se indignos Christi præsentiâ censebant."—*Novarinus*.

³ "Ten lepers are here met. Those that are excluded from all other society seek the company of each other. Fel-

Those whom men scorn because of their sins, and drive far off, to these God draws nigh, and these on their repentance He will pardon and heal.

(13) *And they lifted up their voices (ἤραν φωνήν), and said, Jesus, Master, have mercy on us.*

They all did this; not each, that is, for himself, but with united supplication, as we are bidden to pray one for another.¹ Moreover, they do not prescribe the cure which they need, they say not in what way they would receive mercy; they are content to make known the full extent of their misery, and to leave all else to Christ. In this the Christian is reminded of the example and the prayer of David, who, when he came to entreat mercy and forgiveness at the hand of God, though he, the man after God's own heart, had doubtless many good works, yet pleaded none of them, but entreated the God of mercy to *have mercy upon him, according to His great goodness*, and supplicated Him to *do away with his offences according to the multitude of His mercies*. *They lifted up their voices*—a token of the earnestness of their desire that they might be healed of their leprosy, and an example to all those who feel the need of Christ's power to free them from the burden and the defilement of sinful habits.² These lepers afford an example to the sinner in these particulars—

Menoehins.
Hofmeister.

Luca Brug.

Soarez.

Ps. li. 1.

Coster.

(1) They showed that they felt their degradation and their unworthiness of coming to Christ: they *stood afar off* from Him.

(2) They were earnest in their prayer for deliverance from the evil under which they suffered: they cried unto Him who was ready and willing to save, with a loud voice.

(3) They acknowledged their need of His help, who alone could cure them: *have mercy on us*.³

lowship is that we naturally affect, though in leprosy. Even lepers will flock to their fellows. When shall we find one spiritual leper alone? Drunkards, profane persons, heretics, will be sure to consort with their matches. Why should not God's saints delight in a holy communion? Why is it not our chief joy to assemble in good?"—*Hall's Contemplations*.

¹ "Una omnium est vox, quia et una causa; communis morbus. Non pro se quisque postulat, sed pro omnibus omnes."—*Novarinus*.

² "Ore simul et corde clamabant: sed clamor cordis eorum longè major erat, quàm clamor oris. Magna cupiditas et flagrans desiderium veræ sanitatis clamor erat cordis eorum."—*Stella*. "Servat tibi Deus quod non vult cito dare, ut et tu discas magna magnè desiderare, dicit Augustinus. Magnitudo desiderii clamor est cordis quem Deus exaudit. Psalmus, *Desiderium pauperum exaudit Dominus*."—*Peraldus*.

³ "Levaverunt vocem suam. Non in angulo et silentio debemus dum con-

(4) They showed themselves in all things resigned to His will, prescribing nothing to Him, but merely declaring their misery, and leaving all in His hands.

Matt. Faber. So may we, in our sins, go to Him with perfect confidence, and trust ourselves wholly to His mercy, who is able to save us to the uttermost, since He is the very *power* of God; who knows how to cure us of whatsoever sins we have, since He is the *wisdom* of God; and who is willing to heal us of our infirmities, and to forgive our sins, since He came to be a willing sacrifice for us. He was *Christ crucified*, and therefore a sacrifice; and to *them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.*

1 Cor. i. 23, 24. The prayer of these lepers, though short, is a most comprehensive one. In it they confess—

(1) That He was Jesus, the true Saviour of mankind; one, therefore, who had the power to cleanse them of their leprosy.

(2) That He was a *Master* whom they were bound and ready to obey.

(3) That they were in misery and unable to help themselves, and that this power was in His hands.

Topiarus. By their salutation, *Jesus*, they owned that He was the author and the fountain of salvation. By the name *Master* they professed that He was the ruler of the world, and promised obedience to His commands; owning that He was the giver of all spiritual life to man, and the Lawgiver who prescribes rules for man's obedience.

Hofmeister. They asked Him to be their Saviour, *Jesus*, and at the same time their *Master*.¹ There are those who own that He has delivered them from bondage to the devil, and that He is their Redeemer, who yet do not take His light yoke upon them, and by their actions proclaim that they are His servants. Those, however, who would taste the full blessedness of that salvation which *Jesus* has procured, must own Him to be indeed their *Master*, and show their love to Him in the only way which He accepts, by keeping His commandments.

Soarez.

Lev. xiii. 2;
xiv. 2.

(14) *And when He saw them, He said unto them,*

vertimur tantummodò ad Deum clamare, sed etiam penitentiam novamque vitam agere videntibus iis quos nostris criminibus scandalizavimus. Verùm dæmon verecundiam, qua deberemus suffundi in peccatis, transtulit ad penitentiam et confessionem; et perspicuam

quam deberemus in agenda pœnitentia omnibus sodalibus ostendere operam transtulit ad peccata."—Soarez.

¹ " *Jesu, Præceptor.*" — *Vulgate.* " *Ἐπιστάρα*—hoc est, Domine, Præceptor, aut Magister."—*Ecumenius.*

Go, show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. Matt. viii. 4.
Luke v. 14.

When He saw them—not only, that is, with His bodily eyes, but with those of His mercy. It was the sight of their misery, when they were *afar off*, which drew the Saviour to them; not their cries and earnest prayers, but their evident suffering: thus also it was the sight and the knowledge of man's utter corruption, and not the longings of human nature for the presence of God, which drew Christ from heaven, and caused Him to take pity upon our wretchedness. Jans. Gand.

Our Blessed Lord here prescribes to them a great trial of faith. They knew that they were unclean through their leprosy, and that the priests did not and could not cure this disease, but could only declare them to be clean whom God had already cleansed from leprosy, and yet, in obedience to Christ's commands, they prepared to go upon that which natural reason told them was a useless errand, and for this purpose to undertake a long and tedious journey.¹ Theirs was a faith which triumphed, not merely over the inadequacy of the means which might have been employed in their cure, but over the absence of all means whatever, and over any appearance of healing. They saw that they were unclean, they knew that they could not go to the priests unless they were cleansed, and yet, without cleansing, at Christ's word they went to show themselves to the priests; and because they went they were healed. Soarez.
Stier.

Tirinus.

Luca Brug.

Go, show yourselves unto the priests. Our Blessed Lord seems to have done this—

(1) That He might establish and show His reverence for the law of His Father, and that He might rebuke by this act the error of those who asserted that the law of Moses and the priesthood of Aaron were not from God. Dion. Carth.

(2) That He might demonstrate to the priests His Divine power, and that, recognising His almighty hand in this act of healing, they might have no excuse for their obstinacy and their rejection of His mission, but that the proof of His power to heal these lepers might, at the same time, heal the priests of their sin in denying the truth of His claim to be the Messiah. Jerome.
Toplarius.

¹ "Non exiguo itinere abeunt ad sacerdotes. Occurrerunt enim Christo vel in Samaria vel in Galilea: mittebantur verò Jerosolymam ad sacerdotes. At longè distabat Samaria ab Jerosolymis, longius Galilea. Pro nihilo hoc

iter habebant, quia sanitatem suam avidi requirebant. Quid igitur putatis non faciendum nobis esse pro recuperandâ salute animæ e cœlesti beatitudine."—*Matthew Faber.*

(3) That all who might witness the healing of the lepers should see that they were cured not by the power of the law, but by that of the Lawgiver.

Ludolph.

(4) That all who were afflicted with the spiritual leprosy of sin might betake themselves for healing to Christ, and might not toil on uselessly in their own strength, without seeking Divine grace.

Corn. & Lap.

As the persecution of the Jewish priests made the Roman soldiers to be the very witnesses of the fact of Christ's resurrection, and thus the truth of His word was confirmed by the testimony of His foes; so the enemies of the Messiah were made to be the first witnesses of His Divine power in healing these lepers, and the unwilling testimony of His opponents added confirmation to the truth.

Lazorne.

*And it came to pass, that, as they went, they were cleansed.*¹ It is said here and elsewhere of the cure of leprosy, that they were *cleansed*, rather than healed, because the manifest sign of healing and of restored health was the outward cleansing; as in the next verse the proof to the leper of his having been healed was, that *he saw that he was healed*. In this way does God reward the faith and the obedience of these lepers. It is necessary, indeed, that he who would be healed by God should have firm faith in Him, and that he should add to this faith perfect obedience to His commands, according to the example which is set him by these lepers. They might well have said, since we are not clean we may not go to the priests, since only when we are clean are we bidden to do this, and our own eyesight tells us we are not clean. In despite of reason and knowledge they obeyed His word, and received healing as the reward of their faith.² Whilst going in obedience to His word *they were cleansed*; not when they had come into the presence of the priests; that so they might recognise the fact that they were cleansed, not by any virtue in the law, but by the power of God alone. Whilst we are obeying His commandments, and are walking, day by day, according to His law, in and by the very act of so doing we are cleansed. Only, indeed, whilst we are in the way, in active obedience to Christ's commands, can we be

Luca Brug.

Stella.

Ph. Diez.

Konigsteyn.

Anselm.

¹ "*Dum irent mundati sunt* : quia ex quo iter hoc intrant incipiunt operari justitiam, et justitiæ operatio est eorum mundatio. *Dum irent mundati sunt* : quia ex quo, tendentes ad confessionem et pœnitentiam, tota deliberatione mentis peccata sua damnant et deserunt, liberantur ab eis in conspectu interioris pectoris."—*Anselm*.

² "Non sensus consulerunt, nec rationis judicium sequuti sunt, sed supra sensus et supra rationem sublatis, fidem ac fidei comitem obedientiam tota mente complexi, *in spem contra spem crediderunt* (Rom. iv. 18) ut Beatus Paulus de Abraham testatur : ideoque amplissimum fidei et obedientiæ suæ præmium retulerunt."—*Ph. Diez*.

cleansed from our sins.¹ As a lesson to us, they were healed whilst going; not from any virtue in the mere act of going, nor from any power inherent in the way itself, but by the direct power and virtue of Christ Himself, who thus rewarded them for their unhesitating obedience to His command.² Salmeron.

He cleansed them Himself, since He alone has the power of cleansing; but He sends them to His priests in order that they may be pronounced free from the defilement of leprosy, and admitted into the company of their brethren, and allowed to be present at the worship of His temple. In this we have an image of God's dealings with men. He it is who must make clean the heart of the penitent before he can receive with benefit the outward grace of absolution from His Church. Ludolph.
Yet He will have the ordinances of His Church respected; and if we would act in obedience to His will and His commands, we must *show ourselves unto the priests.*³ Faber Stap.

It came to pass, that, as they went, they were cleansed. In this let the penitent see the power of God in healing and putting away sin. No sooner does the sinner repent and come to God, than He can, and does, put away the sin which is past, however great and of however long continuance. Eusebius
Emiss.

We may note that the faith of the Samaritan was put to a harder trial even than that of the other nine. He was sent with the rest to the Jewish priests, and his obedience was so much the more apparent in his submission to this humiliation at the command of Christ. And in sending him with the other lepers our Blessed Lord decided the question between the Jew and the Samaritan, and showed that *in Jerusalem is the place where men ought to worship.* Wordsworth.
Whitby.
John iv. 20.

(15) *And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God.*

Some commentators suppose that the Samaritan and the rest of the lepers went to the priests, and that this act of gratitude on his part was shown on the return from Jeru-

¹ "Non fuerunt liberati à lepra quando crediderunt tantum, sed quando credentes obtemperarunt, ut intelligamus quod animam non mundat sola fides, sed fides quæ obedientiam conjunctam habet."—*Stella.*

² "As these lepers had a cure while they were in the way of their duty, going as Christ ordered them; so, gen-

erally speaking, it is in the way of means, in an attendance on ordinances, that souls receive a spiritual cure from Christ."—*Gill.*

³ "Si mundos eos qui antea fuerant leprosi, Christus jubet occurrere sacerdoti, quanto magis convenit esse Ipsum sacerdotem?"—*S. Ambrose.*

Estius.
Maldonatus.
Jans. Gand.
De Saci
Et alii.

salem; but others, with more probability, understand these words to mean, that as soon as the Samaritan saw that he was healed, he paused in his journey, and returned to where he had left Christ, and expressed his thanks for the mercy shown Him.¹

Bengel.

It is noted that the leper glorified God with a loud voice. This was a sign that he had been really healed of his leprosy, since the voice of the leper is not loud and clear, but hoarse.

Here we may note these characteristics—

Konigsteyn.

(1) The faith of the leper: who saw, who recognised the fact that he was cleansed, and that by the power of Christ alone.

(2) The earnest activity of that faith: when—as soon, that is—as he saw that he was healed, without any delay he turned back to the Healer.

Peraldus.

(3) The gratitude of this leper: he returned full of thankfulness, to glorify God, who had done so great things to one who was hitherto a stranger to Him.²

Salmeron.

Jans. Gand.

One of them. Not that all were not cleansed, for this we are told by our Lord's own words, but that only one of the ten recognised the hand of God, and acknowledged the benefit done to him. Haste to join again the society of men from which they had been excluded by their uncleanness, or an over-regard, it may be, for the letter of the law, made the others think more of the manifestation to the priests than of the gratitude which was due to almighty God; making, as men often do, even the ordinances of God, which were intended to be means of grace and blessing to their souls, snares and hindrances to their spiritual life.

Whilst, then, all went to the priests, yet the nine were contented with this; their acknowledgment ended there.³ Only one returned to thank and to glorify God; and he who did so, we are told in the next verse, was a Samaritan, one of the mixed nation which was especially obnoxious to the Jews, and who were shut out from the privileges of God's chosen people. We see in his gratitude and in the additional mercy rendered unto him by the Saviour that no disadvantage of race or condition in life hinders us from following Christ, and from being accepted by Him. If we are excluded from

¹ "Quia mundatus est. Non dicit quia mundus esset, sed quia mundatus est, suæ mundationis recognoscens auctorem Jesum, et non à seipso habere munditiam."—Hugo de S. Charo.

² "Si vis canalem gratiarum apertum, noli esse ingratus. Gratitude autem summa est bonus unus beneficii."—Avancinus.

³ "The nine others were already healed and hastening to the priest, that they might be restored to the society of men, and their life in the world: but the first thoughts of the Samaritan are turned to his deliverer. He had forgotten all in the sense of God's mercy and of his own unworthiness."—Isaac Williams.

any of the blessings of the Gospel, it is from our failure, as individuals, to receive that which God promises and Christ procured for us. Theophylact,

The leper *with a loud voice glorified God*. When the evil which they dreaded or endured has been removed, men but too often forget to render thanks to Him who has delivered them. Let us remember that the public and open acknowledgment of God's mercies is expected from every one whose sins He has forgiven, and whose spiritual disease He has cleansed. Hofmeister,

(16) *And fell down on his face at His feet, giving Him thanks: and he was a Samaritan.*

By saying that the one who returned was a *Samaritan* the Gospel narrative implies that the others were not so, but that they were Jews. As God's chosen people, the seed of Abraham, received Him not, whilst the Gentiles accepted His mercy; so here the *Samaritan*, the type of the Gentile people, rebuked the Jewish lepers by his greater faith, his more profound humility, and his gratitude for the healing mercy which he had received from Christ. The leper who was farthest off, as it seemed, by privileges, yet obtained more from our Lord's hand than any of the others, because he not only came to Him with the acknowledgment of his utter helplessness, and trusted in the mercy of Christ, but when he found that he had been cleansed, he returned immediately, with grateful thanks, to his Healer, and cast himself at His feet. He saw now, by the fact of his cleansing, and by the contrast between his present purity and his former impurity, the greatness of the mercy of God and the loathsomeness of his former state; and full of this sight he humbles himself before God. All pride and self-confidence are thrown aside, and trusting only to his Saviour, he casts himself at His feet in token of his future submission and of his obedience to all His laws. Before he was cleansed he *stood*, indeed, *afar off*, since he knew that he was unclean, and therefore, because of the polluting nature of his disease, unworthy to approach Christ; but no sooner does he recognise the hand of God, and see that he has been indeed *cleansed*, than he feels that he may draw near to his Lord, though, in his humility, it be but to fall *at His feet*.¹ Soarez,

Stella,

Anselm,

Euthymius,

¹ " *Ante pedes*—quasi recognoscens se sanatum per pedes Ejus. Pedes autem Christi Jesu possunt dici pertinentia ad Ejus incarnationem et pas-

sionem, quæ fuerunt in Eo quasi pedes, quia quantum ad inferiorem Ejus naturam, scilicet humanam, sicut pes pars est inferior in homine. Ecce ejus

In the Gospel for the Sunday before this Christ had pointed out Himself as the Good Samaritan, who, when all other help had failed, took pity upon the race of mankind: in the account of this miracle we find the one who alone of the ten lepers returned to give glory to Christ was also a Samaritan. Those who really love their Lord, and who glorify Him by their purity, and by the devotion of their lives to Him, show themselves to be of the same race as He is, and are made living members of His body, and are spiritually united to Him whose name they bear, so that they are not only outwardly members of His body, but they are verily His brethren, of the same race and lineage as their Divine Lord.¹

Christ on three occasions commends the Samaritans, and holds them up as examples to the Jews in these particulars—

(1) For their readiness to receive the truth, whilst the Jews were but too generally hardened in their sins and fettered by their unbelief.

John iv. 41.

(2) For their charity to others; and that not only to those of their own nation, but to those also who were strangers and enemies to them.

Luke x. 30—37.

(3) For humility and gratitude, which He instances in the case of this poor leper.

Readiness to receive the truth, charity to others, and a humble distrust of ourselves and confidence in God, with a willingness to acknowledge and to thank Him for His mercies, are qualities which make up the character of a true and perfect servant of God.

Coster.

(17) *And Jesus answering said, Were there not ten cleansed? but where are the nine?* (18) *There are not found that returned to give glory to God, save this stranger.*

In this is shown the ground for the rejection of the Jewish nation, through their want of love and of obedience to God, and also the calling in and the acceptance of the Gentiles, through their ready obedience and their reception of the message from God.

Ludolph.

Our Blessed Lord does not forget *the nine* who were thus unmindful of the benefits which He had rendered them. Notwithstanding their deep ingratitude, He longs for their

humiliatio, quia cecidit; discretio, quia in faciem; devota adoratio, quia ante pedes Ejus.”—Gorranus.

unde genitus: scilicet de cœlo, non de terra; vel, ad literam, de Samaria, non de Judæa.”—Gorranus.

¹ “Nisi hic alienigena—id est, ali-

return. It was not, then, by His will, but by their own indifference to Him whom they so lately had hailed as their *Master*, that they did not return, and He seems to speak mournfully of this their withdrawal from Him. So now He sees the sinner, and longs for His return from that *far country* into which he has wandered, though the sinner may forget Him, and even in his wilfulness may reject Him from being his Lord.¹ Luke xv. 13.
Stier.

Three lessons the grateful penitent may learn from this Samaritan—

(1) He tears himself from the company of his companions, when he sees that they are indifferent to living to God's glory, and are bent on forgetting His mercies to them.

(2) He returns to Christ *with a loud voice*, and publicly acknowledges the mercifulness of Christ and confesses that past uncleanness which his Saviour has removed.

(3) He comes full of the thought of the unspeakable benefit which Christ had rendered him, and of the great mercy of his Saviour in healing him of his leprosy, without accusing others of ingratitude, or, as the Pharisee, thanking God that he is not as those other men who returned not to give glory to their Deliverer. Matt. Faber.

All mankind were redeemed by the death of Christ, and His example was given for all; but of these the far greater part, the nine of the ten, make His work of redemption of no value to themselves, since, notwithstanding the strength given them, they do not return and give glory by their lives to God. Of the great mass of the baptized and of the penitent, of those who at one time have been converted from their sinful ways, and of whom it may be said that they *were cleansed*, how many depart from Christ with a blessing from His hand, and yet how few return and give glory to Him by the holiness of their lives! It is now as ever: *many are called, but few indeed are chosen.*² Let not, then, any think that after the forgiveness of their sin, and after their conversion from an evil life, and after walking for a while in the way of God's commandments, there remains no longer any danger of falling into sin, since all those who do not

Hugo de S.
Chiaro.
Matt. xx. 16.

¹ "Si dicas, quare contulit beneficium in illos novem quos sciebat ingratos futuros, dicendum est, Dominum libenter contulisse beneficium, quia rogarunt, et quia Dominus gratiam Suam non impertitur intuitu futurorum bonorum operum, et ut ostendat Se in nos omnes diffundere dona gratiæ Suae, etiamsi illis nostro vitio abutamur."—*Salmeron.*

² "In denario numero aliud ego mysterium non observo quam quod et Christus faciendo docendoque, et Evangelista factum narrando, significari voluerit multos vocatos, paucos electos esse; multos à Deo accipere beneficia, paucos admodum esse gratos. Denarius nam numerus magnam multitudinem, unitas magnam significat paucitatem."—*Maldonatus.*

Salmeron.

manifest their gratitude to Christ by coming to His feet, and by returning from the ways of sin and living a life which shall be a perpetual cause of glory to God, are adding fresh sin to their former wickedness. They who after the forgiveness of their sins plunge into acts of fresh disobedience sin more grievously, since they sin against fresh grace.¹

In these words our Blessed Lord leads His ministers to expect that much of their labour will be frustrated by the perversity of those to whom they may be sent, and fortifies them against despondency because of the seemingly small effects which result from their ministrations. If it was so with the Master, how much more may His servants expect that it will be so with them. And if men who had been thus blessed were forgetful of the hand by which they were healed when Christ was Himself present upon earth, how much more now, when the blessing of healing is given by the instrumentality of feeble man.

Matt. ix. 22,
Mark v. 34;
x. 52.
Luke vii. 50;
viii. 48;
xviii. 42.

(19) *And He said unto him, Arise, go thy way: thy faith hath made thee whole.*

Hugo de S.
Charo.
Corn. à Lap.

Maldonatus.

Thy faith. Not the grace of God only, but the effect of that grace co-operating with the obedience and the faith of man; this *made* the Samaritan leper *whole* both from his bodily and from his spiritual leprosy. The other nine went away cleansed indeed in body, but their ingratitude and the weakness of their faith deprived them of the higher and the spiritual blessing which *this stranger* received. This was the gift not of nature, not of human skill, not of the law, but of grace. Let us, therefore, so preserve our faith in God, that we may be well-pleasing in His sight throughout eternity. But let us remember, that though this gift was the reward of the faith of this Samaritan, it was not given because of his faith alone, nor because of his belief in the power and the willingness of Christ to heal him; but he was *made whole* in body because of that obedience which flowed from faith, and whilst he was actively engaged in obeying the command of Christ; and he was further *made whole* in soul because of his gratitude, showed in returning and falling at the feet of Christ, and in reward for his courage in confessing his Saviour and glorifying God. And

¹ "Statua illa quam in somnis vidit Nabucodonosor habebat caput aureum, pectora argentea, ventrem æneum, tibiæ autem ejus ferreæ erant, denique quædam pars pedum fictilis erat, itaque incepit in auro et desiit in luto. In

hac statua, multorum inconstantium vita denotatur, qui initio ardentis fuerunt in Dei amore, paulatim verò deteriores fiunt, quousque ad vitiorum lutum miserrimè perveniunt."—*Ph. Diez.*

though all he did was the result of the strength which Christ gave him at the first, yet Christ spake of his action as the work of his faith, since it was the fruit of his yielding to the motions of Christ.¹ Salmeron.

Arise, go thy way. This poor leper cast himself at the feet of Christ, acknowledging his own feebleness, and looking to Christ for strength. Our Blessed Lord commands him to *arise*, through the energy of Divine power, to works of righteousness, and to *go* on his *way* by a daily increase of holiness. *Arise* from thy old sins, He seems to say, *go thy way* in obedience to the law of God, and by holiness of life, advancing from virtue to virtue until thou comest to the perfection of that conversion which is now commenced in thee. In these words Christ speaks to every penitent, bidding him to *arise* by the act of believing, to *go* on his way by obedience and good works; to *arise* by beginning a new life, to *go* on unto perfection; to *arise* by departing from evil, to *go* on by the performance of deeds of righteousness; to *arise* from sin to grace, and to *go* on from virtue to virtue by daily advances in holiness.² For that miracle which, as a sign to the *priests* and people of Galilee and Judæa, Christ wrought at the time of his dwelling upon earth, is continually wrought by Him now in the healing of the penitent, and in cleansing men from the leprosy of sin. To the sinner He is ever saying, Turn from the dung-hill of thy sins, and *go thy way* in that road which leads to perfection. Bede.
Stella.
Ludolph.
Hugo de S. Charo.

In this miracle we have the whole course of the penitent marked out in these successive steps—

(1) In the consciousness and the acknowledgment of sin, and of the helplessness of his condition.

(2) In the exercise of full trust in the power of Divine grace, and in the readiness of Christ to succour all those who come to Him.

(3) In earnest prayer to God for His mercy.

(4) In the exercise of living faith, as shown in ready obedience to the commands of Christ. Haymo.
Ferus.

¹ "Magna est igitur virtus fidei, sine qua, ut Apostolus ait, *impossibile est placere Deo* [Heb. xi. 6]. *Credidit enim Abraham Deo, et reputatum est ei ad justitiam* [Rom. ii. 3]. Fides igitur salvat; fides justificat; fides et interius et exterius hominem sanat."—*Eusebius Emisenus*. See also *Bruno Astensis* on this passage.

² "Vis per fidem salvari, fac quod hic monet Christus. *Primo*, surge, dimitte peccata, erige caput ad cœlos,

desere terram et terrena. *Secundo*, perge, nec quiescas; perge de virtute in virtutem, nemo te impediat, sicque non solum consequeris sanitatem corporis, quam alii novem leprosi quoque consecuti sunt, sed et animæ, quæ Samaritano huic, propter humilem ejus gratitudinem, à Christo data est."—*Coster*. "Duo debet peccator cui remittuntur peccata facere—gratias agere Deo, et cavere ne, remissioni ingratus, iterum remissa committat."—*Soarez*.

What Christ did then to these lepers, He does still to all who are afflicted by the leprosy of sin, and who come to Him for cleansing.¹ He gives us the promise of healing from Himself alone, since none but Christ can heal us of our disease, but He sends us to the sacraments which He has appointed as the means for our cleansing. In baptism He gives us the beginning of this mercy; and even whilst we feel the motions of sin strong within us, He bids us *go on our way* in full confidence that we shall be wholly *cleansed* and *healed* whilst we are walking in the way which he has prescribed to us. So, again, to those who have once been cleansed He gives this warning, that they should be ever mindful of that sin from which they have been delivered, and should show their gratitude to Him for His mercy by their consistent walk of holiness. Christ would have each one of us keep our sin before our sight, that the remembrance of our past falls may work in us humility and a salutary distrust of ourselves, and thus keep us ever at His feet.

Chemnitz.

Trench.

The teaching, then, of this Gospel may be summed up in these particulars—

(1) As in leprosy it is not merely the skin and the outer form of man which is corrupt, but the seat of the disease is within; so with the sinner: it is not only his works, not his outward actions alone, which are evil, but it is his heart, from which all good or evil proceeds, that is depraved.

(2) In these ten lepers our Blessed Lord images the condition of the whole race of mankind, enfeebled in will and corrupt in action; for these ten are typical of the whole family of man.²

Eusebius
Emiss.

(3) As Christ met these ten lepers when He was about to enter into their village, so in His incarnation and entry into the world does He meet the whole family of Adam by taking upon Him the flesh of man.

(4) As Christ sent these lepers to the priests, and while they were going healed them of their disease, so now He sends the leprous by sin to the ministry of His word and sacraments for their healing, and bids them go to His priests that they

¹ "Tanto periculosior est lepra animæ quantum anima prævalet corpori. Infirmetas enim periculosior est quæ est in membro nobiliori. Præterea lepra corporis ejicit à consortio hominum: lepra vero animæ aufert societatem Dei et angelorum. Item lepra corporis expellit hominem à civitate: lepra vero animæ non permittit hominem remanere neque in cælo neque in terra, sed facit hominem descendere usque in

infernum."—*Peraldus in Epist. Dom. xxv. post oct. Pentecost.*

² "Quid enim sunt decem viri leprosi, nisi omnes peccatores? Quia enim hic numerus omnes in se numeros continet, frequenter decem pro omnibus ponitur. Unde et de sanctis dicitur in Apocalypsi ii. 10: *Ecce, missurus est ex vobis diabolus in carcerem, ut tentemini; et habeatis tribulationem diebus decem—id est, diebus omnibus.*"—*Bruno Astensis.*

may be received, and show by their after-lives that they have been made whole.

(5) As out of the whole number of these *ten* who were healed only *one* returned to give glory to God for his cure, so of all those who have received the grace of God, and have begun to walk in the way which He has appointed, the great mass fall again into sin, forget their deliverance, and thus fail to obtain that spiritual reward which is given to those only who continue to serve God. Chemnitz.

* * * “Domine Jesu Christe, de Tua pietate confisus, ad Te, pium medicum, ego quasi leprosus, varietate peccatorum respersus, confugio; ad Te, fontem misericordiarum, ego immundus maculis vitiorum curro; et supplex Te

exoro, quatenus digneris, meam sanare infirmitatem, lavare foeditatem, et me dirigere ad salutem. Da mihi ut semper beneficia Tua in corde habeam, et de universis gratias Tibi agam. Amen.”
—*Ludolph.*

LEPROSY.

THE Jewish, in common with the Greek, the Arabian, the Persian, and the Hindoo doctors, gave one generic name to what many medical writers in modern times believe to be two distinct diseases, and which seem to be marked by essential differences. Other physicians, however, deny the existence of any essential difference between these diseases, and assert that they are but forms of one and the same disorder: that the distinction is specific rather than generic. This is the more probable opinion, as it is unlikely that these various schools of medicine would have concurred in arranging different diseases in one class, and giving them one generic name. The utmost that can be said is that leprosy itself is of two types, the clean and the unclean. The Hindoo physicians, however, noting the various stages of leprosy, sometimes enumerate eighteen distinct diseases. These, however, are but forms or stages of the same disease. Though known during the Middle Ages, until recently this disease ap-

pears not to have been noted with scientific precision by European physicians; and even now its terminology is very indefinite.

(1) The *bohak* (ܒܗܬ) of Moses (λέπρα in the Septuagint and in Herodotus (i. 138)—connected with λέπος, a husk or scale, the characteristic feature of the *bohak*), the λέπρα ἀλφός of the Greeks, the *vittiligo* of Celsus and Willan, still known by the name *al-bâras al Israilî* among the Arabians, and *kork* by the Hindoos, is commonly called *lepra vulgaris* by modern physicians, and sometimes *lepra Mosaica*. To distinguish between it and the true leprosy, Dr. Good has named it *lepriasis candida*. It is a disease developed in and confined to the skin, and never affects the subjacent tissues: it arises from an apparent absorption of the colouring matter of the skin and hair, which causes the body to be covered with obscure white patches, so that in aggravated cases the patient becomes like an Albino. Æschylus thus describes this disease:

σαρκῶν ἐπαμβατῆρας ἀγρίαις γνάθοις
 λειχήνας ἐξέσθοντας ἀρχαίαν φύσιν·
 λευκάς δὲ κόσας τῇδ' ἐπαντέλλειν
 νόσψ.—*Cheoph.* 271—274.

In some stages of this disease the skin is covered with small scales, which peel off like bran. It is attended with a prickly sensation of the skin and a roughness of the surface, which causes disfigurement: hence the Sanscrit name of this kind of leprosy — *rikkjivva*, "like a bear's tongue." This disease increases very slowly, and is never contagious nor dangerous in itself, though it weakens the constitution, and renders the diseased person more than usually liable to other disorders which shorten life. Among the Jews the *bohak* did not render the sufferer unclean, nor even separate him from his fellows. Hence the Hindoo physicians distinguish between this disease and the true leprosy, calling the former *too-na*, or benign; the latter *no-na*, or malignant. Of this *bohak* Moses speaks in the thirteenth chapter of Leviticus, ver. 38, 39: *If a man also or a woman have in the skin of their flesh bright spots, even white bright spots; then the priest shall look: and, behold, if the bright spots in the skin of their flesh be darkish white; it is a freckled spot that groweth in the skin; he is clean.* Of this disease, which was regarded chiefly as a disfigurement, we have instances in the cases of Moses, Miriam, Naaman, and Gehazi (Ex. iv. 6; Num. xii. 10; 2 Kings v. 1, 27). This disease is not contagious, though it would appear that it is hereditary.

(2) The true leprosy, or *báras* of the Arabians, *Lepra Arabum*, is of two kinds, the *báras shikkah* and the *báras lábinah*. (1) The *báras shikkah* (from the root *shikkah*, "cracking" or "splitting," from its effects in causing the falling off of the members) or "dusky *báras*" (either from the supposed cause, the overflow of the "black bile," or the dusky discoloration of the skin). This is the *λέπρα μέλας* of the Greeks, the *nigrescens* or *umbræ similis* of Celsus, and the *morphæa nigra*

(ⲙⲓⲛⲁⲣⲁ) of modern medical science, which commences with a tawny discoloration of the skin in various parts of the body, and hence derives its classical name. (2) The *báras lábina*, or *lábinah*, milky leprosy, is distinguished by bright white spots, the *λέπρα λεύκη* of the Greeks, the *vitiigo candida* of Celsus, and the *morphæa alba* (ⲙⲓⲛⲁⲣⲁ) of modern physicians, is tubercular. These are rarely, if ever, cured by medical skill (*Celsus de Medicina*, lib. v. c. 28). It would perhaps be more correct to say that it is never cured. These two forms of the same disease are often found at the same time in the same person. They are attended by numbness and ulceration of the part affected, which may continue for years without any other symptom of the disease. This numbness of the limb sooner or later, however, is followed by a slow form of mortification, in which joint after joint of the hands and feet is destroyed, and the nose and lobes of the ears fall away; so that, from the resemblance which the face bears to that of a lion, the disease is called by the Hindoos the lion-like disease, *korh*; by the Arabians *asá*, or lion. Sores then break out, which, if healed for the moment, re-open. The patient thus afflicted suffers, however, little or no pain; and the progress of the disorder is often so slow, as that its growth is for a long time imperceptible; and the mortification and loss of the mortified part, finger, toe, or larger limb, does not involve further loss, which, though it goes on, does so from the progress of the disease itself, not as the result of local mortification. Gradually the sufferer becomes one of the most repulsive objects on the face of the earth, and subsides into rottenness and dust, for a considerable part of the body has died and been cast off long before the death of the unhappy sufferer. "A distemper so noisome," says Maundrell, "that it might well pass for the utmost corruption of the human body on this side the grave." From this terrible feature of the disease it is sometimes called

Impa mutilans, or in Arabic *al-juzhâm* or *majzhâm* (from *jâzhama*, to truncate). Lane, in his Arabic dictionary, cites the following account of this disease from native lexicographers. "Zuzhâm [Elephantiasis, a species of leprosy: the leprosy that pervaded Europe in the Middle Ages]; a certain disease arising from the spreading of the black bile throughout the whole person, so that it corrupts the temperament of the members and the external condition thereof; sometimes ending in the dissundering or corrosion of the members, and their falling off in consequence of ulceration; so called because it dissunders the flesh, and causes it to fall off; or because the fingers and toes become cut off: it is a *cracking of the skin*, and a dissundering and gradual falling off of the flesh." Of this species of leprosy Moses speaks: *And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead. Then the priest shall look upon it: and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh; he is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head. And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.* [Lev. xiii. 42—46.] Both these forms of the real leprosy render a man unclean; and though not infectious nor contagious in the ordinary sense of that word, yet companionship and long and intimate intercourse with lepers, even breathing the same atmosphere for a long time, and sleeping in the same apartment, will infect a clean person with the disease "in its most virulent and destructive forms" (*Calcutta Report*, pp. 37, 71, 82, 90). Hence the danger of leprous garments

and houses, and the command to regard them as unclean. The true leprosy is transmissible from parent to child; and though the disease is capricious, and often, like some other diseases, leaps over a generation and takes hold only of some of the children of a family, leaving the rest untainted, yet its hereditary character is shown in the certainty that some of the children or grandchildren of the leper will suffer in the same manner as their ancestor. Hence in the Laws of Menu (chap. iii. v. 6, 7), the man seeking a wife is directed to avoid intermarriage with a family, "howsoever great, or howsoever rich in cattle," in which there is either leprosy or elephantiasis. This disease lies for years dormant in the body. It rarely shows itself in any one before the age of five or six years, and the more usual time when it makes itself seen is about fifteen, or at the commencement of adult life, though some persons reach the age of fifty before the hereditary taint is evidenced. The child of leprous parents is rarely born with any indication of being a leper; the disease is not developed until after-years. It infects the whole internal parts of the body, and corrupts the blood, long before there are any symptoms of the disease seen on the surface; so that leprosy may lurk for many years in the body and gather strength, without its being revealed by any outward sign,—a terrible image of the corruption which may be gathering in the heart of man for long years, it may be, before it is evident to the world, or even suspected by the sinner himself.

The *Bohak* and the true leprosy are oftentimes indistinguishable at their commencement. They frequently begin with small spots or pustules, gradually increasing in size until they are as large as a pea or bean. These are called *ṛakṣ*, and require to be watched until the nature of the disease can be determined. If what many physicians assert be true, there is great and significant force in the words of the Mosaic law: *If the leprosy have covered all his*

flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean [Lev. xiii. 13]. And again: If the bright spots in the skin of their flesh be darkish white; it is a freckled spot that groweth in the skin; he is clean [ἀλφός or καθαρός: Lev. xiii. 39]. He is not only, that is, without sign of the uncleanness of the true leprosy, he is absolutely clean; for according to the opinion of many Indian physicians the *lepra vulgaris*, the *bohak* of the Jewish law, is never found with true leprosy; so that he who has the one has not the other; whereas the *λέπρα μέλας* and the *λέπρα λεύκη* may be, and often are, found in the same sufferer. (*Calcutta Report*, pp. 92, 154, 269, 355.) That the difference between these diseases, to which the ancient physicians with singular agreement applied one generic name, was known to Moses is evident from this, that he prescribes a distinctive treatment in the two cases, which was adhered to down to the last days of the Jewish polity. Looking at this matter solely from a medical point of view, a recent writer, re-echoing the opinion of Hensler (*Geschichte der abendlandischen Aussatzes*, p. 273), says: "Moses . . . shows himself a great pathologist here: he actually forestalled the observers of recent time. . . . The results of modern research, to my mind, give a peculiarly prophetic aspect to the Levitical code; and there cannot be a doubt that modern investigation has fully proved its truth."—*Leprosy, Ancient and Modern*, by Dr. Tilbury Fox.

Some lepers—those who were afflicted with the *bohak*—dwelt in the midst of their fellows, and performed the various duties of life in the same way as the rest of mankind: of this we have instances in Naaman and Gehazi. Others, like the four lepers who first brought to Samaria the news of the flight of Benhadad, dwelt apart from mankind. These were doubtless sufferers from the true leprosy, and were unclean [2 Kings vii. 3]. This exclusion of those thus diseased from the company of clean persons was

rigidly enforced. It was a rule so strictly observed, that of King Azariah, or Uzziah, we read, *The Lord smote the king, so that he was a leper until the day of his death, and dwelt in a several house* [2 Kings xv. 5]. And, again: *Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the Lord: and Jotham his son was over the king's house, judging the people of the land.* 'So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, *He is a leper.* [2 Chron. xxvi. 19—21, 23.] Of those lepers whom our Lord healed, some stood afar off, whilst others came near, as though knowing that their disease was not contagious, and were touched by Him.

The connection of leprosy with sin, the way in which it is treated of in Holy Scripture as the especial type of ungodliness, apart from its terrible characteristics, has given to this disease a religious aspect. The ceremonies by which men suspected of leprosy were to be examined, not by physicians but by the priests, and to be pronounced clean, or separated from their fellows as unclean, are minutely prescribed by the Mosaic law. The disease itself was regarded, not only by the Jews, but also by the Greeks and ancient Hindoos, as the direct punishment for sin. By the former it was emphatically spoken of as *the stroke* (מִדָּה) and *the stroke of the scourge* (מִדָּה צֶרֶחַ); by the latter it is still regarded as an indication of the wrath of God against the unhappy sufferer, and its cure as a

sign of God's presence and power. Hence it may be that it is commonly indicated in Sanscrit by the term *Roga* or *Vyddhi*, meaning "the disease," or *Mahabyddh*, "the great disease." Thus it was when Naaman was cleansed of leprosy, at the sight he exclaimed, "Behold, now I know that there is no God in all the earth, but in Israel" [2 Kings v. 14, 15]. See Article *Leprosy* in Smith's and Fairbairn's *Dictionaries of the Bible*; Dr. C. Ginsburg in Kitto's *Cyclopedia of Biblical Literature*, who is of opinion that the only form of leprosy known to the Jews was the λέπρα ἀλφός; Dr. Thomson in *The Land and the Book*; Jahn in *Archæ-*

olog. Biblica, with the additions of the English editor; Niebuhr's *Descript. Arabiæ*; Michaelis in his *Commentaries on the Laws of Moses*; the *Report on Leprosy by the Royal College of Physicians, addressed to Her Majesty's Secretary for the Colonies* (London, 1867); the *Twelfth Annual Report of the Sanitary Commissioner with the Government of India* (Calcutta, 1877); and the very valuable contribution to our knowledge of leprosy made by the medical officers of the Indian service, in the *Medical Report on the Character and Progress of Leprosy in the East Indies* (Calcutta, 1865).

THE FIFTEENTH SUNDAY AFTER TRINITY.

ST. MATT. VI. 24—34.¹

Luke xvi. 13.
Gal. i. 10.
James iv. 4.
1 John ii. 15.

(24) *No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*

Matt. vi. 22.

Corranus.

OUR Blessed Lord had just before spoken of the necessity of singleness of intention in our actions, telling us that *if our eye be single, our whole body shall be full of light*, that we shall be then without guile and hypocrisy; here he warns us of the consequences of attempting to *serve two masters*—of holding, that is, to the world and to God at the same time: and He seeks to withdraw our affections and thoughts from the world by these several considerations—

(1) The love of the world hinders and destroys all love for spiritual things.

(2) All solicitude for even the necessary things of this present life is useless, since no solicitude can obtain for us the things which we need.

(3) By pointing to the source of all temporal benefits, and by bidding us regard God's care for the fowls of the air.

(4) By His admonition that the possession of spiritual blessings brings with it all needful temporal things, and that

¹ "In hodierna Epistola Paulus dicit: *si vivimus spiritu, spiritu et ambulemus*. Sententia est si ad hodiernum Evangelium trahas, perinde ac si Paulus dicere voluerit. Fratres, audivistis modò ex Evangelio, quid à Deo vobis datum ac promissum sit: considerate nunc, quid vicissim à vobis requiratur. Quinimò audivistis, Christum velle, ut ante omnia quæratís regnum Dei et justitiam Ejus: audite etiam nunc, quæ ad id requirantur.

Deus pater vester factus est, et manere vult: videte ut vos morigeri filii ejus fiatís, maneatisque. *Si vivimus spiritu, spiritu et ambulemus*. Si habemus spiritum, vitam, victum et amictum et omnia à Deo, vicissim nos illi servire par est. Illi, inquam, non mammonæ, non mundo, non ventri, ut avari, superbi, et carnales, faciunt: sed Deo Domino nostro, idque non simulatè sed in spiritu et veritate, sicuti in Joanne habetur."—*Ferus Hom. in Domin.*

with our admission into the kingdom of God will all other things be added. Peraldus.

*No man can serve two masters.*¹ It is equally impossible for a man to be without a master and to have more than one master. He cannot be without a master, for the nature of man moves him to love some person or thing; and what he loves, to that he submits, and by it he is ruled. On the other hand, he can have but one master; since even if there are two objects which he loves, yet he will submit to that one which he loves best; and if these are incompatible in their nature and requirements, he will end in loving one exclusively. Though, then, he may love and be mastered at various times by two distinct, and even opposing, objects, yet at one and the same time he cannot have two different aims in life, two different objects of love possessing an equal influence over him. He can have but one master, and one, from the necessities of his nature, he will have. *Ye cannot serve God and mammon.* By using this word *serve*, our Blessed Lord asserts the obligation which is imposed upon us by the fact of our creation and sonship, that we should give the whole of our intellect, our strength, our possessions, and our influence to our Maker and our Father. The bondservant—and of such an one Christ is speaking—has no power to give any service to any one except the lord whose possession he himself is; and if not even the bondservant, still less the son.

Nicole.

Alb. Magnus.

Here let us note two things. In the *first* place our Blessed Lord does not say, *Ye cannot serve two lords, or two kings, or two authorities*; for this might be the case if the one were in subordination to the other, as service to an immediate superior does not hinder our loyal and entire subjection to one who is paramount and over all; or, again, we might profess and be in very real subjection to two co-ordinate authorities: what, however, Christ says is, that we cannot serve two *masters*; two persons, that is, cannot bear distinct rule in our hearts, and direct our actions.² In the second place, our Blessed Lord does not say, *Ye cannot serve God and possess riches, but, Ye cannot at the same time serve God and serve riches, or mammon.*³ Men have possessed

Rupertus.

¹ "Nemo potest Deum cognoscere credendo, nisi per revelationem. Nemo potest Deum venire penitendo, nisi per attractionem. Nemo potest Deo servire bene vivendo, nisi per temporalium repudiationem. Nemo potest ad Deum ascendere evolvendo, nisi per unionem." *Bonaventura.*

² "Duobus inservire inter quos est GOSP. VOL. II.

concordia et amicitia nihil vetat."—*Bredembach.*

³ "Non dixit, qui habet divitias, sed qui servit divitiis; qui divitiarum servus est, custodit ut servus. Qui servitutis excussit jugum, distribuit eas ut dominus."—*Jerome.* "Divitias habere per se malum non est, quinimò benedictio est Dei. *Benedictio enim Dei*

great riches, and yet have been distinguished for great saintliness and submission to God; having made the riches of earth even the means for attaining greater perfection in holiness. But such men have never served, have never been in subjection to, their riches.¹ The mind of man is a unit which does not admit of diverse and equal cares or influences. Nor will God, who as our Creator and Preserver has a right to all the powers of our nature, submit to be deprived of His right to our hearts, by sharing it with other lords. One lord, indeed, may have many servants, but a servant cannot have more than one master: for the right of a master is to rule, and this he may do over many vassals; but the duty of a servant is to obey, and this he can do to one only. He is called upon to yield love to his master, and love cannot be divided, though power may. Hence our Saviour is not content with declaring the difficulty, nor even the sinfulness, of serving *two masters*, but He asserts the utter impossibility of our so doing, by saying, *Ye cannot do so; ye cannot serve God and mammon.*²

The word *mammon* is in the Syriac and cognate tongues the name for earthly possessions, and more particularly for movable riches, and especially for our daily gains in trade and business, and for all that earthly riches procure us.³ But though the word *mammon* means riches, or the desire

divites facit, inquit Salomon (Prov. x. 22). *Divitiæ si affluent*, inquit David, *nolite cor apponere* (Ps. lxi. 11). Hunc in modum divitiis qui utitur, bonorum suorum dominus est et non servus."—*Ferus*.

¹ "Sicut terra quæ aurum ex se producit ad cætera omnia sterilis est, nec herbam nec fruges nec arbores fert, sed penitus inculta jacet: sic misera anima auri cupida, et congerendis divitiis intenta, ad nihil aliud utilis est, nec Deo nec reipublicæ nec sibi ipsi servire potest."—*Stapleton*.

² "Dicat Christus, Aut unum minus diligit et alterum magis. Cur ex unâ parte odii mentionem facit? Quia esto ex illâ minor amor esse possit; amor tamen ille, quia minor, non amor, sed odium reputari debet; minor enim amor pro odio habendus est. Ait Christus, Luc. xiv. 26: *Si quis venit ad Me, et non odit patrem suum et matrem, non potest Meus esse discipulus*. Ex quibus habetur Dominum à

nobis expetere quod patrem et matrem odio prosequamur. Sed quomodò hoc præceptum stare potest cum illo quarto decalogi, Exod. xx. 12, *Honora patrem tuum et matrem tuam*? Optimè quidem; nam Deus, cum patrem et matrem nobis præcipit honorare sive diligere, Sibi Ipsi majorem dilectionem postulat, utpote quæ debet esse super omnia. Itaque parentes diligere tenemur, sed minus quam Deum. Unde illud infra, x. 37: *Qui amat patrem aut matrem plus quam Me, non est Me dignus*. Hinc ergo ait Christus, *Qui non odit patrem suum et matrem; pro eodem reputans minus diligere ac odio habere*."—*Emmanuele de Incarnatione*.

³ "God and mammon. By mammon is meant, not simply money, but also the resources arising from money and the pleasures procured by it. In truth, it is impossible that he who truly and earnestly knows God should serve antagonistic pleasures."—*Clemens Alex., The Stromata*, vii. ch. 12.

after riches, the heaping up of, and love of riches,¹ in the abstract, and not, as some have supposed, any particular idol, yet our Blessed Lord, in putting it in contrast with the personality of God, and in speaking of our serving it and making it a master to ourselves, gives a certain personality to riches, and figures them as an idol to us, and as the object of our idolatry.² It is not, however, the option of serving either God or mammon which is here presented to us. We are already the servants of God by our creation; we have been bought with the price of the precious blood of Christ, and have been redeemed from slavery to the devil, and are therefore the servants of God; so that we cannot relinquish His service for that of Satan without sinning against the primary obligations of our nature.³

Stier.

Ferus.

If we would examine ourselves as to whether we are loving and serving God, or whether we are in subjection to mammon, we may be certain of our condition by these marks. We love and serve mammon more than God—

(1) When we seek earthly riches and hold possession of them by unlawful and forbidden means, by dishonesty and by a lie, as Gehazi did.

(2) When our striving after riches causes us to neglect our duty to God.

(3) When we so cling to earthly possessions that we will not part with them for the sake nor for the service of God, and when we prefer even to peril and to shipwreck our faith rather than to diminish our gains, or to lose the riches which we have acquired.

Whitby.

The sinner who has bowed his neck to the service of Satan will *hold* to him. It is not said that he will love his taskmaster. However bitter the shame, and however loathsome the habits to which the sinner is enslaved, he holds to them, and is held by them, having, with his submission to sin, lost all strength to resist Satan. The inclination after holiness may indeed survive long after the power has been lost. And the effect of the sinner's bondage to Satan is this, that he contemns God; for all sin leads the sinner to *despise* his Maker. Here it is not said that the sinner will *hate*, but will

Dion. Carth.

¹ "Mammona—hoc est divitiarum cupiditas."—*Ph. Diez*.

² "Μαμωνᾶς (Suidas: μαμωνᾶς χροσός, γήϊνος πλοῦτος), Chald. ܡܡܢܐ, Syr. ܡܡܢܐ: v. *Buxtorfii Lex. Talm.* h. v. cum hoc loco opponatur τῷ Θεῷ, cum præcesserit vocabulum κύριος, et cum voci μαμωνᾶς (ita enim cum codd. antiquissimis et Judæis ipsis scriben-

dum, non, ut vulgo fieri solet, μαμωνᾶς), copulatum sit verbum δουλεύειν, satis perspicue patet intelligendum esse *idolum*, quod divitiis præesse putabatur, et a Græcis dicebatur πλοῦτος: v. *Barthii Adversar.* L. 55. c. 4. L. 60."—*Kuinoel*.

³ "Divitiis servire, Deum negare est."—*Glossa*.

despise. No man hates that which is good, still less God, the Sender and Giver of all good; but he despises it by allowing the attractions of worldly pleasure and of the devil's service to blind his eyes to the loveliness of the truth, and to stop his ears to the invitation of God. The blinding, deadening consequences of sin rob the sinner of the sense of God's presence, and of the dread which the remembrance of the truth that God sees him naturally produces. He learns to *despise* God, as though He cared nothing for the evil lives of His children, and would never visit the transgressor with the punishment which He has threatened. But however the world may teach, and however the customs of those around us may tempt us to forget, let us remember that though men may think lightly of avarice and of the unjust accumulation of riches, yet in God's judgment he that is avaricious is not only a rebel against his Maker, and serves another master, but he despises and hates his God.

We cannot then, according to our Blessed Lord's declaration, *serve both God and mammon*, since *covetousness is idolatry*, and we cannot serve at the same time both these for many reasons:—

(1) We may gather this from the consideration of our own nature. Because man cannot be divided in his soul. He can have but one final object to which all his actions will necessarily, even if insensibly, be conformed.

(2) We may gather the same truth from the consideration of the nature of God. As He is the Creator, Preserver, and Redeemer of man, He is the final end of man, He in whom man can alone find rest for his soul. And this prerogative, this right to the powers and to the affections of man, He will not share with another,¹ since in sharing the dominion over man's heart He would be subjecting Himself to that with which He held divided rule.²

(3) We may gather the same truth if we consider the nature of mammon. The care of riches brings with it so much anxiety, that there is no place in our breast for any other master. Especially does the love of riches drive out from the heart of man all love for God.³

(4) We learn the same truth, lastly, from the consideration

¹ "Deus est proprius homini Dominus; quia non nisi creato homine cœpit Deus in Scriptura vocari Dominus, ut sapienter notavit Tertullianus ex illis verbis: *Formavit igitur Dominus Deus hominem* [Lib. cont. Hermogenem]." —Stapleton.

² "Qui habet socium habet magistrum." —Bracton, *De Legibus Angliæ*,

lib. ii. c. xvi. § 3.

³ "Non potest Deo servire et mammonæ. Id est divitiis. Hæc porro divitiarum cupiditas est idolorum servitus, Gal. v. 20. Cultui Divino plane apposita, quis autem consensus Templo Dei cum idolis, 2 Cor. vi. 16. Audiatur hoc avarus, non posse se simul divitiis Christoque servire." —Piconio.

Sylveira.

Topiarius.

Lyserus.

Col. iii. 5.

Alb. Magnus.

Gregory Mag.

Ambrose.
Theophylact.

of the opposition which exists between God and mammon. God is ever drawing the soul of man from earth, and weaning it from the affections of the world and from trust in perishable possessions: riches, on the other hand, are ever dragging down the soul to earth, and fastening its affections upon mere temporal possessions. Since, then, the soul, which is a unit, cannot be drawn at the same time two contrary ways, and be swayed and ruled by two contrary masters, *we cannot serve God and mammon.* Sylveira.

He who loves riches serves riches, and whilst he seems to possess riches he is, in fact, possessed by riches, and is governed by them as by a grievous taskmaster.¹ Rab. Maurus.

(25) *Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?* Ps. lv. 22.
Luke xii. 22,
23.
Phil. iv. 6.
1 Tim. vi. 8.
1 Pet. v. 7.

Therefore. Because *thought* and anxiety for the necessities even of this life is a virtual acknowledgment of our subjection to mammon and a renunciation of our subjection to God—for *we cannot serve God and mammon*—Christ warns us against all such cares and solitudes.² Irving.

In a former part of His sermon on the Mount our Blessed Lord had warned His disciples against the folly of laying up treasure upon the earth. Afterwards He declares the impossibility of their serving mammon and being at the same time His disciples. Now He advances beyond this, and tells them not to *take thought*, or be exceedingly anxious, even for the necessities of this life. Thus He leads them on, step by step, from the abandonment of sin to the active perfection of the saints of God.³ And in doing this He by no means forbids us to labour for the food and for the raiment which we need, and to be diligent in our labours for that purpose; but He warns us against the distrust of God which we manifest when we are full of solicitude and anxiety as to the result of our labours.⁴ By forbidding anxiety about food and raiment, Ver. 19.

Jans. Gand.

Maldonatus,
Jansen Yp.

¹ "Ille autem qui in piis operibus divitias expendit, non servit divitiis, sed magis divitiæ serviunt sibi, quod eis utitur sicut instrumentis ad opera virtutum."—*Lyra*.

² "Solicitum esse pro temporalibus servire est: et ideò, ne servi sitis pecuniarum, prohibeo solitudinem gerere cibi aut vestimentorum."—*Paschasius*.

³ "Qui tibi dat seipsum, quomodo non daret tibi cibum? Qui tibi dat Spiritum Sanctum quomodo non victum? Qui tibi virtutes, quomodo non vestes?"—*Bonaventura*.

⁴ "Labor exercendus est: sollicitudo tollenda."—*Jerome*. "Non sitis in anxietate et diffidentia sed cum multa spe."—*Aquinas ad Hul.* iv. 6. "In-

the necessities of this life, He cuts off the occasion of servitude to *mammon* and the love of riches. For men love money, because it procures for them the things of this present life.

Paschasius.

Alb. Magnus.

I, who am *the Truth*, and know that which is true, is the language of our Blessed Lord, *I* say unto *you*, who are My disciples, and so to all those who desire to follow Me as you do, *Take no thought for your life what ye shall eat.* The solicitude which is here forbidden is that which arises from an undue regard for our necessities, for our food, and generally for the means of living. And this is forbidden us on the express ground that God takes care of us. He does this even for those who are far off from Him, for He shows His love for *the stranger in giving him food and raiment.* There are other matters concerning which men usually feel less care, about which we are, however, nowhere forbidden to have care, and even anxiety: such are the duties of our calling, the welfare of those entrusted to our charge or placed within our influence. For these things we may—nay, we must, if we are good servants of our Master—*take thought.*¹ The well-being of their subjects is a necessary care to rulers: the care or cure of souls is a proper object of watchful thought and anxiety to the minister of Christ. Care faithfully to perform our duty to God He demands from us: care which is a real distrust of His providence is that which He forbids us.²

Deut. x. 18.

Guilliaud.

Our Blessed Lord from this point gives us seven arguments against anxiety as to our living—the obtaining food to eat and to drink, and raiment with which we would be clothed:

(1) That *the body* is of more importance than the food which sustains the body. We need then have no anxiety, since He who made the body, which is the greater, will take care of the lesser—the due supply of food.

Lyra.

(2) That even the birds, *the fowls of the air*, are fed by God, for He *feedeth the young ravens that call upon Him.* How much more may we trust that He will feed us, who are *much better than they*; we who sow, and reap, and

Ps. cxlvii. 9.

finitus thesaurus hominibus quo qui dei sunt, participes facti sunt amicitiae Dei.”—*Ib. in Sap. vii.*

¹ “Prohibemur *servire*, tamquam hero, seu domino, et *sollicitud*—id est, anxie—illi studere, seu, ut in Græco est, *μεριμνᾶν*, quod derivatur ἀπὸ τοῦ *μερίζειν τὴν νομὴν*—id est, dividere animum, discruciare, et rapere in varias partes. Sic et *sollicitudo* à Cicerone

definitur *ægritudo esse cum cogitatione*, nempe timida, anxia, diffidente, ut hic Christus exponit.”—*Tirinus.*

² “Si sollicitudo secularis à Dei servitio avocare vos debet, præstat nihil sollicitum esse. Non igitur veto vos esse sollicitos: veto tamen esse sollicitos, si hæc sollicitudo *mammonæ* servire coegerit.”—*Paulus de Palacio.*

gather into barns, whilst they know not how to take such precautions?

(3) That with all our care and anxiety we are yet utterly powerless, and are not able to increase our stature in the least degree; still more, therefore, are we unable to preserve by our solicitude the whole body.

(4) *The lilies of the field*, which no man regards, are tended and clothed by God with exceeding beauty, though they are but of a few days' existence: how much more will He care for you, to whom He has given immortality, and whom He has made in His own image!

(5) It is the sign of weakness of faith when men whom God has made and preserved cannot trust themselves to His care; but God calls you to strong faith, and such as will lead you to have confidence in Him.

(6) *The Gentiles* cannot trust the providence of God, and are full of anxiety,—and naturally so, since they know not God; but it is unworthy of those who know themselves to be God's children, and to whom He has made Himself known, that they should be full of like trouble and distrust.

(7) God is your *Father*; One, who, because He is God, knows all your wants, and because He is your *Father*, will supply all your needs: there is, therefore, no room for anxiety, no excuse for distrust: *therefore take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.*¹

Tirinus.

Is not the life, ἡ ψυχὴ more than meat, and the body than raiment? The argument, then, of the verse is this: Is it possible that God, who gave to each of you a living soul, which is the greatest of His gifts, can withhold or take no care that *your body* should have food by which it may be sustained? He who gave the greater must of necessity, the necessity of His own nature, give also the lesser.

Theophylact.

Our care is due, above all other things, for that which is the most excellent. As, therefore, we prefer the safety of *the body* to the preservation of the *raiment*, so should we care more for *the life*, the soul, than for that which sustains our life here. Seek, He in effect says to us, first that the soul and the body should live in God's presence, in eternal blessedness, and then only think of temporal and perishing things.²

Paulus de Palatio.

¹ "Sollicitudo duplex est: una est sufficiens, et hæc interdicitur, quia hæc mentem perturbat; et hoc est servire divitiis: alia est providentiæ, et hæc non interdicitur."—*Alb. Magnus.*

² "Sed libet Te, Domine, interrogare: Tu ipse dicis, *Ego sum panis*

vite. Tu igitur esca animæ es. Et Paulus dicit; *Inducimini Dominum Jesum Christum* [Rom. xiii. 14]. Tu igitur vestis nostra es. Si igitur anima plus quam esca, num est anima potior quam Tu? Imo, et si corpus est veste melius, eritne melius Te qui corporis

We labour, then, not because in the nature of things labour is so necessary that without it there can be no food, but because God has commanded us to labour, and has made it to be a means by which we may escape the snare of idleness. Labour, then, in itself does not procure food, though it is God's merciful provision that without labour we should not have food. Bread, however, is to be gained not by carefulness and anxiety of mind, but by the labour of the body, and to those who toil it abounds. God, then, gives it as a reward to our obedience rather than to our industry, and withholds it as a punishment from the slothful, because of his disobedience. God will supply the needs of His people when they use the means which He has placed in their hands for this purpose. He who has given instinct to the beasts of the field and to the birds of the air, by which they are enabled to procure their necessary food, has also given foresight and prudence to the mind of man, and strength to his body; and He feeds man through these as through the instruments which He has appointed; nor will He make use of any extraordinary methods, and thus disparage His own ordained means, to supply the wants of His people until they have themselves made use of all the natural powers and faculties which He has given for this end. He released Peter by a miracle from his prison, but He left him to his own natural powers as soon as he was set free and had been delivered from the midst of the soldiers who kept him. He raised Lazarus from the dead, and called him from the tomb, by the exercise of His almighty power, and by the use of means beyond those of nature; but when He had bidden him come forth, and the dead man was once more in the presence of his friends, He left him to their assistance, and bade His disciples unbind the grave-clothes, and *loose him, and let him go.*

Pseudo-
Chrysostom.

John xi. 44.

Let the Christian strive in all perplexities to put his whole trust and confidence in God, and guard against undue care and anxiety for the necessities of life, knowing that his *Father* indeed cares for him,¹ and remembering, that as clouds cover the face of the sun and hide its light from men, so do the solitudes and troubles of life interpose a veil between the heart of man and the light of God's countenance, obscuring the truths of God, and concealing His presence from the eyes of men.

Barradius.

nostris vestis es? Planè, sicut placuit Tibi minister noster esse et inter nos versari non sicut qui major est, sed sicut qui ministrat, ita et placuit hac ratione minor videri, quòd cibus et ves-

titus esses."—*Paulus de Palacio.*

¹ "Laborem à nobis requirit Deus, curam autem Ipse gerere vult."—*Ferus in Evan.*

(26) *Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?*

Job xxxviii.
41.
Ps. civ. 27;
cxlvii. 9.
Luke xii. 24.

Fowls of the air—those, that is, which are wild, and are not dependent upon the care of man, but are fed only by the providence of God: and our Blessed Lord seems to have chosen birds as an example of the watchful providence of our heavenly Father, because, unlike some animals and insects, they store up nothing for their support in winter, and are thus the apter images of those who place their whole dependence upon their Maker. And when He says they are fed by *your heavenly Father*, not their Father, He asserts the dignity of man's nature, and reminds us that all are fed and preserved by Him who is especially *our Father*; ¹ and that if God provides thus for the wants of the *fowls of the air*, which are made for the use of man, still more will He care for man, for whom He has made all things.²

Menochius.

Jans. Gand.

Aquinas.

Jansen Yp.

Barradius.

In citing the example of the birds of the air, and pointing to the providential care with which God sustains them, our Blessed Lord reproves the undue anxiety of those who are troubled about the preparation of that which is necessary for them—those who *sow*; those who are over-solicitous as to the future fruits of what they are now doing—those who *reap*; and those, again, who are careful to heap up, and anxious in their endeavour to preserve, the goods which they have acquired—who *gather into barns*, like the “rich fool” of the parable. In these three ways are all anxieties about worldly riches and possessions manifested.

Luke xii. 18.

Alb. Magnus.

But, note, it is not labour to provide food which is here forbidden, for the birds of the air labour when they collect their daily food and bring corn to their young.³ Christ

¹ “Si Deus illis, quorum Creator præcisè et Dominus est, ad vitam necessaria præbet; quanto magis id faciet homini cujus non solum Creator et Dominus est, sed insuper Pater?”—*Emman. de Incarnatione*.

² “Non possumus non hîc apponere quæ exstant in Kidduschin et quidem in Mischnâ, c. iv. § 14. R. Simeon, filius Eleasaris, dicit: Vidisti unquam animal aut avem quibus erat opificium, et sustentant se sine opere? At tamen non creata sunt nisi ad inserviendum mihi, et ego creatus sum ad inserviendum Creatori mei; sed quomodo illa

quæ creata sunt ut mihi inserviant se sustentant sine labore, ego qui creatus sum ut inserviam Creatori meo, nonne æquum erat, ut me sustentare possem sine labore? Et quæ sequuntur amplius deducta in Talmudis Hierosolymitani Gemarâ.”—*Pfaff*, ii. *Notæ Exegeticæ in Matt.*

³ “Divinus magister docet, quod quemadmodum aves ad cibum quærendum advolant, ita oportet homines laborare et aliquam honestam diligentiam ut parcè et commodè sustententur adhibere.”—*Ph. Diez*.

Gloss.
Moralis.
Ecumenius.

nowhere forbids us to labour, but here and elsewhere He forbids us to be anxious about the future, and encourages us to cast all our care upon Him, because He careth for us. Christ nowhere says, Sow not: all He says here is, Be not anxious.

Guilliaud.

The argument in the present verse is this: If the *fowls of the air* sow not, whilst we sow that food which we need; if they reap not, whilst we reap the harvest which we have sown; if they store not in barns, whilst we have forethought and providence given us, teaching us to think of our future needs; and if God feeds them to whom He has given no power nor instinct to do any of these things, will He not much more feed us to whom He has given the power to labour, and the skill to reap, and the mind which enables us to take all proper precaution against want? so that anxiety and fear about the supplying of our future needs is unsuited to us. For when our Blessed Lord tells us that it is our heavenly Father who supplies the fowls with all which they require, He reminds us that our Father in heaven not only provides for our spiritual wants, but also satisfies our temporal necessities, and that nothing is too small for His eye, and beneath His notice, which is good for us. As He gives the birds of the air their food, much more will He give food, and raiment, and all other necessary things, to those who are not only the work of His hands, but the children of His love; those who have been made in His image, and have received from Him the spirit of adoption. So that anxiety about temporal things and the necessities of this life is a sign that in this respect the unduly anxious Christian is below the beast of the field and the *fowls of the air*.

Jans. Gand.

Theophylact.

Are ye not much better than they? Ye for whom all these things are created; ye who have the rule and use of all these things; ye for whom *your heavenly Father* has given His only begotten Son, and also has with Him freely given you all things.

Bredembach.

Luke xii. 25,
26.

(27) *Which of you by taking thought can add one cubit unto his stature?*

Some commentators have preferred to read *one cubit unto his life*,¹ and have understood our Blessed Lord to mean,

¹ "Interpretum nonnulli exponunt ἡλικίαν *ætatem, vitæ tempus*; alii *staturam*. Priorem sententiam tuentur Hammondus, Wolfius, et quos citat Alberti; posteriorem plerique. Hanc prætulerim. Πηχύς, cubita mensura,

quadrat ad *staturam*, haud vero ad *ætatem*. LXX. Deut. iii. 11; 1 Reg. xvii. 4; *Plutarchus Sertorio*, p. 672; *Philostratus Heroicis*; *Lucianus Catapla*, p. 639: et *Rhetorum Præcept.* p. 6, edit. noviss. Est cubitus quarta

that we cannot, with all our care, prolong our life. The word used, and translated in all versions *stature* (ἡλικία), is oftentimes translated life; and the words apart from the context might mean, Can he add a space to his life? ¹ This, however, is a harsh and unnatural interpretation, one which adds no clearness to the sense nor force to the argument, and, moreover, one which did not suggest itself to those interpreters whose acquaintance with the original language of Scripture would have made any such suggestion of value.²

Our Saviour here continues His argument against distrust and anxiety. God, He says in effect, has given you a body: He gives, also, all increase to that body; it comes not by your care and thought. Will He not, then, who has given you a body, provide also for the growth of that body without your solicitude, which cannot add aught to that body, which is His *temple*, and the object of His care, and not yours?

Toletus.
Maldonatus.
1 Cor. vi. 19.

(28) *And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin.*

Luke xii. 27.
Eccius. xi. 4.

Our Blessed Lord still points to those productions of His hand which derive no aid from man. As before He speaks

pars stature. *Pollux Onomast.* lib. ii. § 158. Quod si vero πηχὺν ad ætatem retuleris, enorme foret tempus, cum tota vita humana *palmaris* duntaxat sit, ut viri docti e Psalm. xxxix. 6 docere sunt conati. Jobi ix. 25; 2 Tim. iv. 7. Vita cum stadio quidem comparatur, non autem ob magnitudinem, ut Hammondus credidit, sed ob celerrimum et laboriosissimum decursum."—*Elsner*.

Claude Guillaud unites both these meanings of ἡλικία—*stature* and *life*. His words are:—"Quò facilius dehortetur Christus à sollicitudine victus et amictus, argumentatur ab inutili, vel ab impossibili, per elegantem similitudinem à propria nostra experientia traductam, comparans in hac similitudine et argumento staturam corporis ad conditiones vitæ, et manifeste significans, quòd sicut tota corporis statura è manu Dei pendet, qui pro Suo arbitrio vel magnam vel parvam staturam homini donat, ita tota vel longitudo vel brevitæ vitæ in solius Dei potestate constat.

¹ "To his age: so the word is rendered, John ix. 21—23; Heb. xi. 11; to the days of his life he is so solicitous about: for a cubit may as well be applied to a man's age, as an *handbreadth* is to his days, Ps. xxxix. 5."—*Gill*.

² This is still a proverbial form of expression in the East. Roberts tells us that "this form of speech is sometimes used to humble those of high pretensions. Thus a man of low caste, who has become rich, and who assumes authority over his better born (though poorer) neighbours, will be asked, 'What! has your money made you a cubit higher?'—that is, in the scale of being. Is a man ambitious of rising in society? A person who wishes to annoy him puts his finger on his elbow, and, pointing from that point to the tip of the middle finger, asks, 'Friend, will you ever rise thus much (a cubit) after all your cares?' 'Yes, yes, the low caste thinks himself a cubit taller, because he has got the favour of the king.'"—*Oriental Illustrations*, p. 525.

Natalis Alex.

Guilliand.
Menochius.

Maldonatus.

of the *fowls of the air*, wild birds, so now it is to the lilies of the field He directs His disciples, and not to those of the garden; those, that is, which grow wild, and owe none of their beauty to the fostering care of the cultivator. On these, though lightly esteemed, and trampled under foot by the traveller, God has bestowed a beauty beyond the power of man to reach in the productions of human art and skill; and this beauty they have though they *toil not* as men toil, and *spin not* as women are accustomed to labour.¹

In pointing out the beauty of *the lilies of the field*, our Blessed Lord would assure us that the care and the watchful providence of our heavenly Father extend beyond the gifts of those things which are absolutely necessary for our existence; that He supplies us not only with food and raiment, but also with the gifts which adorn our mind, and which give grace and dignity to the body. He who gives necessary things out of His abounding love, adds also beauty to the creatures of His hand.²

(29) *And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.*

The word here used for *glory* (δόξα) is commonly employed to denote splendour of clothing, and probably is thus limited in this place.³ The glory of Solomon's reign, the grandeur of his vestments, and the magnificence of his appearance,

¹ "At a few miles from Adower we discovered a new and beautiful species of amaryllis, which bore from ten to twelve spikes of bloom on each stem, as large as those of the belladonna, springing from one common receptacle. The general colour of the corolla was white, and every petal was marked with a single streak of bright purple down the middle. The flower was sweet-scented, and its smell, though much more powerful, resembled that of the lily of the valley. This superb plant excited the admiration of the whole party, and it brought immediately to my recollection the beautiful comparison used on a particular occasion by our Saviour, 'I say unto you, That Solomon in all his glory was not arrayed like one of these.'—*Salt's Voyage to Abyssinia*.

² "Lilium multoties, et valde frequenter in Palestina, inter spinas nas-

citur, à quibus eorum folia dilacerantur. Unde in hieroglyphicum animi quieti ac securi lilium assumitur, et etiam à multis pro martyrum symbolo ponitur inter furentium persecutiones. Meritò ergo Christus Dominus ad excludendam sollicitudinem ab animis nostris, ac ut placidum et tranquillum animum ingereret, lilia nobis objicit, quæ inter spinarum aculeos non laborant, neque nent, seu secunda eorum pululante natura in suos flores erumpunt, et ita Salomonis gloriam superant; quam etiam facile vincit quilibet nostrum qui inter rerum hujus sæculi voragines quieto ac placato animo degit."—*Sylveira*.

³ See note in Keuchner's *Annotata in omnes Novi Test. libros*. "Ita ut nec Salomon ipse in gloriâ suâ portaverit unquam vestes albedinis quantus est vestitus unius ex istis liliis."—*Lienard*.

were favourite themes with the Jewish writers. The extent to which the navigation of the Jews was carried in his time had laid the East under contribution, and had enhanced the usual splendour of royalty; yet Christ here tells His disciples that the taste for magnificence and display which then prevailed was not gratified by garments which could vie with that adornment of beauty which God lavishes upon *the lilies of the field*. The force of this passage is increased when we remember that white, the colour of the lily, is the favourite colour of Eastern monarchs, especially on state occasions.

Grotius.

Wesley.

(30) *Wherefore, if God so clothe the grass of the field,¹ which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?*

Luke xii. 28.

If God has taken such care for the things of earth, the flowers of the field, which remain for so short a time, how much more will He take care for those to whom He has given the unspeakable gift of an immortal life, and whom He has made in the very image of Himself? And if He so clothe—that is, if He clothe with such exceeding beauty—these perishable and perishing flowers of earth, how senseless is that distrust with which man is filled, and how faithless that anxiety for the necessities of life which is a source of constant perplexity to him!

Rab. Maurus.

Avenidaño.

Anxiety for food and raiment, for the things which we need to preserve life, is thus forbidden us—

(1) Because such care and anxiety absolutely destroy the love of God, and hinder our obedience to Him; *ye cannot serve God and mammon*.

(2) Because all such solicitude is misplaced and useless; with all your thought and care *ye cannot even add one cubit to your stature*.

(3) Because all such perplexity is impious, inasmuch as it springs from unbelief in God and manifests a heart full of distrust of the power and the love of our heavenly Father, who knows, and will supply, all our wants.²

Stapleton.

¹ "The Hebrews divided all vegetables into two sorts, $\gamma\gamma$ and $\alpha\alpha$, trees and plants, or herbs; the former of which were by the Hellenists called $\xi\lambda\lambda\omicron\nu$, the latter $\chi\acute{o}\rho\tau\omicron\varsigma$; comprehending both grass and corn, and likewise flowers, including lilies just men-

tioned."—Grotius. See *Elsner, Observationes Sacræ*.

² "L'inquiétude est toujours accompagnée de manque de foi et de confiance en la bonté de Dieu, et de défaut de soumission à Ses ordres. On s'inquiète et on s'agite, parce qu'on sup-

Gorranus.
Konigsteyn.

The argument, then, in the verse is this, that the lavish beauty which God has bestowed on things for the mere use or gratification of man whilst upon earth, and which are, therefore, of short continuance, ought to preserve us from care and anxiety; since He who so clothes *the grass of the field* will much more give all that is necessary for the body, and especially all that can minister to the grace of the soul and the real adornment of that creature who possesses an endless life, and who was made at the first in the *image and likeness* of God Himself.

The greatness and the extent of God's care for man is set before us in these particulars. He is mindful—

(1) Of that which is but lightly regarded; that which is but mere *grass*.

(2) Of that which has no care or culture bestowed upon it by man, but is the mere *grass of the field*.

Beaux Amis.

(3) Of that which has but a brief or momentary existence; *which to-day is, and to-morrow is cast into the oven*. How much more then will He, who is consistent in all His works, bestow His love, and give His choicest gifts, to the noblest creation of His hand?

(31) *Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?*

Sylveira.

Therefore. Because of all these proofs of your heavenly Father's continual care over the creatures of His hand, even the humblest which He has created, our Blessed Lord bids us cease from all anxiety as to God's care over ourselves. And this anxiety is pictured to us as escaping from the heart, and finding expression from the lips, showing itself in murmuring against God, and in the outward manifestation of distrust against His power and providence. Those whom our Saviour had spoken of before as troubled in mind about the

pose qu'on peut se procurer par des efforts humains ce qui nous manque; parce qu'on ne croit pas assez que Dieu Se soit chargé de nous en pourvoir, ou que l'on n'est pas assez soumis aux ordres de Sa providence; et qu'on ne voudrait pas être privé des biens temporels, quand même Il le voudrait. Mais on peut s'appliquer à la recherche des choses nécessaires à la vie par des motifs très-justes et très-légitimes. On peut s'y appliquer, parce que Dieu l'e veut, parce qu'il nous défend de la ten-

ter, parce que l'ordre commun de Sa providence est d'employer le travail des hommes pour leur procurer ce qui leur est nécessaire. Ainsi l'inquiétude est une espèce de révolte contre Dieu; et l'application tranquille est une exécution des ordres de la providence. L'inquiétude est une recherche de soi-même; l'application fait partie de l'obéissance qu'on doit à Dieu, et de la recherche de Son royaume et de Sa justice."—*Nicole*.

needful provision for the body, He now reproves for *saying*, *What shall we eat?* With this exception, these words are a repetition of His former warning against *taking thought* for the things of this life. In this way, by *precept upon precept*, by *line upon line*, does Christ strengthen His people against that care which fills the heart of man, and which banishes all comfort arising from God's presence.¹

Hugo de S.
Charo.

Isa. xxviii.
10.

Paschalius.

If the child of God is forbidden to *take thought*² about the necessities of life, how unpardonable is that anxiety and labour which men bestow upon superfluities and luxuries.

Euthymius.

(32) (*For after all these things do the Gentiles seek:*) *for your heavenly Father knoweth that ye have need of all these things.*

Luke xii. 30.

After all these things. The Gentiles, the nations of the world, whose knowledge is confined to the things of earth, whose life is bounded by the things of sense, and who have lost all certain knowledge of spiritual and Divine truth, may with some show of reason seek for, and be solicitous for, earthly things; but the children of God, who yet possess a faith in Him, and whose view extends beyond the bounds of this world, and reaches to spiritual truths, and to the fact of an eternal inheritance laid up for them that love God, these are, from the nature of their knowledge and hope, bidden to *seek those things that are above*.³ If, then, the Gentiles, in their ignorance, are solicitous about the things of earth, why, our Blessed Lord seems to say to all His people, do ye, who are My disciples, make yourselves Gentiles in heart, through your distrust of the love and the power of *your heavenly Father?*

Ludolph.

Col. iii. 1.

Stier.

Your heavenly Father. He says not God, but *Father*, in order that He may lift up our hearts, and lead us to regard Him as our Father; as One who has all a Father's love for

¹ "De providentia necessaria Paulus dicit: *Qui domesticorum curam non habet, infidelis est.* Sed dicit, *φρονεῖ*, non *μεριμνᾷ*, quo verbo Christus hic utitur. Curam habere et prospicere rebus necessariis laudabile ac necessarium est. Sollicitum esse vetat Christus."—Stapleton.

² *Take no thought*, be not industrious through fear of *to-morrow*, but because God wills you to be industrious. "This same yere John Scotte was put in Newgate for rebukynge of the shreffes, and then was delyveryd home to hys howse;

but he toke soch a thowte that he dyde."—*Chronicles of the Grey Friars' Church*, 1556, p. 34. This expression is still used in several rural districts of England.

³ "*Ἦαενim omnia gentes inquirunt.* Immo verè videtur esse infidelitas. Cum enim Deus promittat regnum servientibus sibi, et querentibus primum regnum et ejus justitiam promittat additionem temporalium: sicut infidelitas esset non credere primæ promissioni: sic infidelitas est non credere secundæ."—*Peraldus*.

His children, and who will, therefore, assuredly more than satisfy all their wants. He says not *Father* merely, but to show how entirely we may place our trust in Him, and rely on His love, He says *your Father*. The care of supplying food for its necessities rests not with the infant itself, but is the duty of the parent, whose anxiety it is to find that which will sustain and will nourish his unconscious offspring. We, then, by the remembrance that we also have a Father, are called upon to lay aside all useless solicitude and all undue anxiety for the necessities of this life, since we are children of a Parent whose care it is to *supply all our needs*, and who cannot overlook the wants of His children, since even men who are fathers do this.¹ This plea of necessity or of the urgency of our needs, as an excuse for our neglect of higher duties, in order to procure the means of living, is rather a reason for our laying aside all anxiety. Our *Father knoweth that we have need of all these things*. He does not say, will give you what you need, but He *knoweth* what is necessary for us. It is needless to say that our Father will give; He who knows our necessities will not withhold His hand. If food and raiment were unnecessary for us, we might have some cause for anxiety; and might doubt whether we should certainly receive them; for there is no promise that God will give us what we do not need. But, because these things are necessary for us, we may lay aside all anxiety, since we cannot doubt that our Father, who knows all things, knows every one of our needs, and will give us all things that are necessary for us.

Men may, indeed, suffer want from various causes—

(1) As the result of their past sins, and as the punishment for those sins.

(2) As the touchstone of their patience and the test of their submission: it is thus made a means of strengthening those virtues in them.

(3) It may be the result of man's distrust of God. The craving after worldly possessions and the anxiety to obtain the riches of this life are oftentimes the cause why they fail us.

(4) It may arise from the abuse of God's gracious gifts; for those who make an ill use of the bounties of God may expect that those very gifts will be withdrawn from them, as the fitting punishment for their abuse of the mercies of God.

(5) It may be visited upon them because of their ingratitude and forgetfulness of the Giver of all good things.

¹ "Pater vester Deus propter paternam procreationem, propter paternam dilectionem, propter paternam procura-

tionem, propter paternam hæreditatis collationem."—*Bonaventura, Sermo ii. in Dom. xiv. post Pent.*

(6) It may befall us in order that we may know that the necessities of life are not within our power, but that they are given or withheld by One greater than ourselves. Ludolph.

But God not merely points us to the lessons which we may see around us, and to the proofs of His care for us, drawn from the revelations of nature. He is not content with sending us to the *fowls of the air* to note how he feeds those whom He has created; nor to the *lilies of the field* to observe how He takes care for and clothes those things which He has made for our use; He has given us in the Scriptures of His will instances in which of old He fed and sustained those who, but for Him, would have fainted by the way. Of the Jews we read, that He *led them forty years in the wilderness*, and that neither their clothes waxed old upon them, nor the shoes upon their feet. Why, then, should Christians distrust the power of Him who is unchangeable, and who has ordained that the instances of His past mercies should be recorded *for our learning*, and that we should know that all these things happened *for our example*.¹ When, *therefore*, we are tempted by anxiety as to the means of living, let us bethink ourselves, that He who gave His only begotten Son will not withhold bread from the sons whom He has redeemed; let us be assured, that He who has given us His holy and life-giving Spirit to abide with us, and to reside in us, will much more satisfy the needs of our body. We may seem to have no prospect of obtaining things needful for us, and may know not how our wants will be supplied, but He who has bidden us *cast our burden upon Him*, and has given us faith and the beginning—faint though it be through our faithlessness—of a new life, will not, with this durable and inestimable gift, keep back that which is necessary to sustain our earthly life. Deut. xxix. 5.
Rom. xv. 4.
1 Cor. x. 6.
Ps. lv. 22.
Bonaventura.

Christ, then, prohibits undue thought and anxiety for the things of this life, for these reasons—

(1) They choke the word of His grace, and the desire after holiness. Jer. lv. 3.
Matt. xiii. 22.

(2) They ensnare the soul, leading men into temptation and withdrawing them from the love of spiritual things. 1 Tim. vi. 9.

¹ “Our Saviour would have us rely upon the providential care of God for us from these considerations. A man may know our wants, and yet may merely say, *Depart in peace* (Jas. ii. 16), without giving that which we need; and he may even be willing and desirous of supplying what we want, and yet, because as prodigal sons we are in a far country, he may be unable

to do what he would. But this is not our case: (1) God, who is omniscient, knows all our wants. (2) He not only knows, but He wishes to supply all our wants, since He is our *Father*. (3) He can supply all our needs, and do all that He will in our behalf, for He is a *heavenly, or Almighty, Father*.”—*Leigh*.

(3) They are a perpetual source of anxiety and of torment to the soul.

(4) They throw the soul off its guard, and hinder it from watching against sin.

(5) They drive away penitence from the heart.

(33) *But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you.*

Our Blessed Lord had warned us against care and anxiety, and had told us what we are not to seek. Now He passes to exhortation, and tells us what we may strive after, and be even, in some sort, anxious for. We are to *seek* that the kingdom of God may be set up in our own hearts, and in the hearts of others.¹ And our Saviour incites us to diligence after this by the word which He uses—*seek*; be earnest, that is, after this gift; use all diligence; strive to the utmost to live holily. *Seek*—that is, be unremitting in your labours for this end: for to *seek* implies continued application and diligence, not something once for all obtained, which requires no after care. It is a lifelong work which is here enjoined on us. *Seek the kingdom of God*, at least as earnestly and as constantly as the Gentiles seek for the goods of this world, for earthly possessions, and for perishable riches.

First—that is, above and before all other aims; not implying that afterwards these other things are to be sought, but that the kingdom of God is at all times to be our first thought.² *Seek first* the kingdom of God; *seek first* eternal life; *seek first* the growth of the Church; pray that the kingdom of God and of His Son should come, and that He may for this end work His own righteous will in you.³ He who seeks this *first* will soon seek this only.

¹ "Christus dicit, *Quærite*, non, *Solici* estote; quia nec circa regnum cœlorum vult nos dubiam adhibere curam."—Cajetan.

² "*Primum*. Non refertur primum ad secundum necessariò, alioquin non esset primogenitus usque quo nasceretur secundus. Sed necessariò negat antèrius seu prius."—Cajetan.

"*Primum* intentionem vehementem magis notat quàm ordinem. Sic in aliis interdum Scripturæ locis: *Hoc primum intelligentes, quòd omnis prophetia propria interpretatione non fit*

[2 Pet. i. 20]. Rursum: *Hoc primum scientes, quòd venient in novissimis diebus illusores*. Et iterum: *Obsecro primum omnium fieri obsecrationes, etc.* [1 Tim. ii. 1]."—Stapleton.

"*Primum*—id est, ante omnia, non tempore, sed dignitate; id est, maximè et præcipuè."—Tirinus.

³ "*Regnum Dei* est gloria ejus et beatitudo nostra. *Justitiæ* verò nomine intelliguntur media à nobis ponenda. Huc ergo prima vertenda cura; alias curam hujus postponis alteri curæ; sed si postponis, certò non acquies. Non

Jane. Gand.
Bonaven-
tura.
Custer.

Emman. de
Lucar.

Maldonatus.
Bruno
Astensis.
Bengel.

The kingdom of God is—

(1) About us; for it is the Church of God militant here on earth; and in this sense St. Matthew especially makes use of this phrase, *the kingdom of God*.

(2) The kingdom of God is within us; for as God is present visibly in the company of His saints in glory, so to the members of His militant Church He is present, illuminating and directing the souls that are His by the grace and the guidance of His Holy Spirit.

(3) The kingdom of God is beyond us, in those regions of glory and of happiness where there is perfect rest and freedom from sin, and which are enlightened by the presence of Him who is essential Light. Royarl.

But we are not only to *seek* for the kingdom of God; we are also bidden to seek for *His righteousness*.¹ *His righteousness—*

(1) That by which the soul is washed from all its sins, the grace of God which is first given in the cleansing of the soul by baptism, and which is again given after sin when we repent and return to God.

(2) The works of righteousness, which, though our own works, are done by that strength which is given to us by Divine grace; that righteousness, in short, by which we are just in His sight—namely, our true faith and obedience to His commandments, that walk of holiness by which we go on our way to His kingdom of glory, that sanctification of will and deed which is wrought in us by the righteousness which is from Him. Coster.
Salmeron.
Pseudo-Chrysostom.

Wherever care and anxiety have been removed from the mind, there is peace and quiet of conscience. In this calm the penitent soul advances in holiness, and increases in faith, hope, and charity, and the virtues which strengthen the desire after God, and for conformity to His will. Wherever care has been driven from the heart by the firmness of our trust and confidence in God, there God Himself reigns supreme, and there His kingdom is daily strengthened within us. Let us, then, above all other things, and if need be to the rejection of all other things, seek the kingdom of God by striving after perfect obedience to His laws, by seeing in Him our Creator and Preserver, and by making Him our Master and Ferus in Evan.
Natalis Alex. Boys.

potes enim Deo placere, si minoris aestimes, quæ Ipse mandat pluris aestimanda. Unde fit, ut gratias subtrahat. Deinde tu ipse in id magis laboras, quod pluris aestimas, Si ergo sit alterius rei quam regni cælorum potior aestimatio, in eam convertes laborem.

At nonne stultum est Dei gloriæ, et cælo aliud præponere. Sit ergo prima tua cura, quam Jesus mandat. In finem, ad quem creatus es, respice, in media indefessè incumbe.”—*Avancinus*.

¹ “Majora quærite, ad majora nati.”
—*Barrudius*.

Ruler.¹ For let us note that our Blessed Lord is not content with telling us to *seek first the kingdom of God*, but He points out to us the road by telling us to seek *His righteousness* also. Sanctification is the way by which we walk in His kingdom of grace towards His kingdom of glory.²

Barradius.

And here let us note that whilst our Blessed Lord positively forbids care and anxious thought for the things of this life, He does not tell us even to be anxious about the kingdom of heaven, though he does command us to seek it. Anxiety is about that which is really doubtful, that of which we have no sure promise. He commands us thus to *seek* for it as a thing that is certainly to be found, for it has been given to us as our inheritance.

Cajetan.

And all these things shall be added unto you. The things which men seek with so much anxiety, the necessities of this life, are to be added to those who have sought first for the kingdom of God. It is significant that our Blessed Lord does not say shall be given, but *shall be added*, as though to show us that they are inferior to, and only *added to*, that which is itself the real gift; as being indeed in themselves good things, but yet inferior to that which is to be the object of a Christian's striving—the *kingdom of God*.³ Hence it is that we are forbidden to seek for these inferior things, since they are not to be the objects of our strivings, nor the end of our efforts, though they will be given to those who seek the kingdom of heaven. Christ would calm our anxieties and remove our care by reminding us that the blessings of earth are not worthy to be called a gift, but that they shall be added over and above to that gift after which we are to strive, and for which we may indeed seek.⁴ Thus it was that Isaac, in blessing Jacob, gave him first of *the dew of heaven*,

Emman. de
Incur.
Hugo de S.
Charo.

Tauler.
Gen. xxvii.
21.

¹ "The love of perishable things has struck its hidden roots so deeply into the animal nature of man, that he seeks himself in all things—in his words and works, in his dealings with others, and in his friendships; nay, the miserable self-seeking of nature works in secret, even as regards God, making men crave to enjoy comfort, illumination, sweet emotions;—in short, they are ever wishing to obtain something, and would fain hold converse with the world, and yet possess the kingdom of heaven."—*Tauler*.

² "Quæritur ea Justitia tribus modis: 1. Est simplicitas intentionis in declinando malum. 2. Strenuitas operationis in faciendo bonum. 3. Studiositas sollicitudinis in corrigendo erra-

tum."—*Bonaventura apud Lobbetium*.

³ "Notandum quod tria sunt genera bonorum, scilicet, Bonum gloriæ, bonum gratiæ, et bonum temporale. Primum intelligitur per regnum Dei: secundum per justitiam Ejus: tertium ibi, *hæc omnia adjiciuntur vobis*. Primum finis viæ: secundum est via: tertium viaticum."—*Peraldus*.

⁴ "*Hæc*, scilicet, quæ in presenti vita dantur. Ita ille *hæc*, inquit, *adjiciuntur*, non, inquit, facultatem do vobis hæc inquirendi ac acquirendi si potueritis sed *adjiciuntur*, quasi præmium, scilicet quærendi primum regnum Dei, ea scilicet quæ ad Dei pertinent cultum et regnum."—*Labata in Apparatu Concionatorum*.

and then added to his blessing *the fatness of the earth, and plenty of corn and wine*; first spiritual blessings, and then mere temporal advantages. Tertullian.

Singly aim at this, that God reigning in your heart should fill it with that righteousness which Christ displays to us in His Sermon on the Mount. Wesley.

(34) *Take therefore no thought¹ for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.*² Exod. xvi. 19, 20.

In what has gone before Christ has prohibited care for our present necessities; here he forbids us to *take thought*, that is, not to be anxious as to our future wants. Not, let us remark, that labour and forethought are here forbidden, but only anxiety and care. Hugo de S. Charo. Gloss. Orlin.

The word *the morrow* is a Hebraism for the future in general. And our Blessed Lord does not say that we may be anxious on this *morrow*, the future, but that the morrow, when it comes, will bring with it its own troubles and temptations to anxiety without our anticipating these anxieties by our care now. And this is what is meant when He says, *Sufficient unto the day is the evil thereof*; that is, sufficient unto the day is the anxiety which is attendant upon it, for the word *evil* means here not wickedness, but care or perplexity.³ In this sense it is used by the prophet, *Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in a city, and the Lord hath not done it?* Jerome. Barradius. Chrysostom. Amos iii. 6.

When the children of Israel were to be brought out of the land of Egypt, which was a type of the kingdom of Satan, God commanded Moses to go to Pharaoh, their hard taskmaster, and bid him let the children of Israel go, in order that they might serve God *in the wilderness*. Thus does He deal with His people in every age of the Church. He would draw them away from the tumult of the world, and from the

¹ "Be not careful."—*Geneva Trans.*
 "Also ye shall be of good cheer, and take no thought."—*Paston Letters.*
 "He would at no time suffer the care of his private estate to enter his mind, much less that it should, by taking thought for his household affairs, be overcome or turned aside."—*Foxe's Martyrs.* See *Parkhurst's Greek Lexicon.*

² "Ἡ κακία, not ἡ πονηρία or *malitia*, but *vexatio* or *ærumna*,—its burden of care and sorrow. See Tertullian c.

Marcion, ii. 24; Jerome, Epist. 147." *Wordsworth.* "Vocem κακία hic pro vexatione sive afflictione positam Hellenistis propriam esse contra Pfochenium defendit Gatakerius *De Stilo N. T.* c. 13."—*Kypke.* "Κακία is purposely used, as it expresses physical evils, but in their moral origin."—*Olshausen.*

³ This proverb appears in the Babylonian Talmud (*Beracot*, fol. 9, 2) as "Sufficient for distress or vexation is the present time."

Exod. viii. 23.

cares and anxieties which attend their servitude to another master.¹ He would lead them *three days' journey into the wilderness* — away, that is, from the cares and anxieties which cloud the mind, and fill the heart, and hinder the communion of the spirit of man with its Maker; and there, apart from all that can distract the soul, He would be served with *all the heart, and with all the soul, and with all the mind*, of His people.

Origen.
Matt. xxii.
37.

In the prayer which our Blessed Lord Himself taught His disciples He bade them ask for bread, but He limited this prayer to their daily bread, that which they needed day by day: for *that* He bade them daily ask, since even in prayer He would have them free from care *for the morrow*. This is a lesson which is continually occurring in God's Word and in the economy of grace, that it is our daily deeds and our daily prayers, our daily acts of sanctification, which make up the Christian's life. Man's spirit is refreshed with daily grace from God, as the earth is made fruitful by the daily dew and rain from heaven.

Chrysostom.

Ælfrie.

¹ "La cupidité met toute son espérance dans le travail humain : la charité la met toute dans la bénédiction que Dieu donne à ce travail. La cupidité veut réussir à quelque prix que ce soit : la charité ne demande point d'autre succès que l'obéissance même qu'elle rend à Dieu. La cupidité se donne totalement au soin des choses temporelles : la charité se réserve toujours le temps de rendre à Dieu ses devoirs. La cupidité eroit tout perdu

quand les moyens humains viennent à manquer, et désespère absolument : mais la charité, qui cherche la justice de Dieu dans l'application aux choses temporelles, conserve la même espérance dans le manquement des moyens humains, parce qu'elle sait que Dieu, sur qui elle se fonde uniquement, ne lui manque jamais : ainsi elle demeure toujours dans une assiette tranquille, quel que soit le succès de son travail."
—*Nicole*.

* * "Domine Jesu Christe, quia nemo potest duobus dominis servire propter contrarietatem obsequiorum, libera nos à dominio et servitute mundi, carnis, et diaboli; ut respiciamus contemplativos angelos, quibus pluries nos esse voluisti dum naturam nostram assumpsisti. Adjice ad staturam nostræ naturæ cubitum gratiæ in præsentem et gloriæ in futuro; ut consideremus

lilia agri cooperta candore virtutum, mentem scilicet, potius quam fœnum, divites seculi, qui in crastino æternitatis in clibanum gehennæ ignis mittuntur. Quæramus præcipuè regnum Dei et justitiam Ejus; ut viatico temporalium per viam virtutum perveniamus ad finem, scilicet regnum cælorum. Amen."—*Albertus Magnus*.

THE SIXTEENTH SUNDAY AFTER TRINITY.

ST. LUKE VII. 11—17.

(11) *And it came to pass the day after,¹ that Jesus went into a city called Nain;² and many of His disciples went with Him, and much people.*

AFTER He had ended His Sermon on the Mount, our Blessed Lord wrought three miracles, in which there is a progressive display of His Divine power—

(1) He healed the leper who came to Him when He had descended from the mountain. And this act of mercy He did at the entreaty of the sick man himself. Matt. viii. 1.

(2) He raised the servant of the centurion, who *was sick and ready to die*, in answer to the prayer of his master. Luke vii. 2.
Matt. viii. 5.

(3) He gave life to the young man at the gate of Nain, moved, as it would seem, by the sight of the tears and affliction of the widowed mother, but without any word of prayer from her. First, by healing the leper who was present, and by raising the servant sick with the palsy, Christ prepared Grotius.

¹ 'Εν τῇ ἐξῆς. Bengel reads ἐν τῷ, referring to ἐν τῷ καθ' ἑξῆς in *ch.* viii. 1, and says, "Ancient translators generally understand this expression of *a day following*, I know not whether precisely, *the next day*. The Vulgate has *deinceps*; but the genuine text of the Vulgate has, according to Mill, *alia die*."

"'Εν τῇ ἐξῆς, *in sequenti*, sc. ἡμέρᾳ, *die*, quod Syrus etiam exprimit. Latinus videri possit legisse ἐν τῷ ἐξῆς, *in sequenti*, sc. καιρῷ, *tempore*, nisi quòd *deinceps* etiam recte accipiatur pro postridie."—*Luca Brug.*

"Miraculum hoc factum esse post sanitatem collatam puero centurionis

indicat adverbium illud, *deinceps*; et in quibusdam Græcis exemplaribus legitur ἐν τῇ ἐξῆς, id est, *in sequenti*, sub intelligitur ἡμέρᾳ, hoc est, *die*. At Vulgatus legit ἐν τῷ καιρῷ, id est, *sequenti tempore*, vel *postea*, vel *deinceps*."—*Toletus*.

"Est probabile inter hoc miraculum quod hic narratur et id quod paulo ante narravit, de centurionis sanato servo, ea omnia accidisse quæ Matth. viii. et ix. et x. narrat."—*Maldonatus*.

² "Naim. Nom Syriaque, qui est au pluriel נַאִי, *amaeni*, beaux, agréable; ce qui s'entend des paysages d'autour de cette ville. Ce nom vient de la racine נָאָה, *beau*."—*Amelote*.

the hearts of men to acknowledge His power, and to believe in the possibility of a resurrection from the dead; and then, having opened the way for the reception of this great truth, He showed the fulness of His power by raising the dead to life. In this way does He lead us, His disciples, by one mercy after another, until we are able to put our whole trust and confidence in Him, and to own that His power is that of the Almighty God. But whilst there is this seeming progression in the greatness of these miracles, let us remember that this is for our sakes, and because of the feebleness of man's faith, which requires to be thus gradually strengthened before it can receive the whole truth which Christ came to reveal, since all miracles are done by the exercise of the self-same power.

And here, as in every other of His miracles and acts of mercy, let us note that we are reminded of that great truth, without holding which we cannot receive and understand the narrative of our Lord's life on earth—He was the very and eternal God, as well as truly man. In this miracle, for instance, we have the sure tokens of those two natures which were united in the one person of our Saviour Christ Jesus. As man He drew near to the city, walking with *many of His disciples*, and surrounded by *much people*. As God He raised the dead man by a word, and *delivered him to his mother*. And this miracle was a sign of the power which Christ possessed both over the bodies and the souls of men. As He raised the body of the widow's son at the gate of Nain¹ from corporeal, so does He raise the soul of the sinner

¹ Nain, now a small hamlet, but with ruined heaps and pieces of walls, which prove it to have been a city with gates, lies two miles from Capernaum, to the south of Endor, on the northern slope of the lesser Hermon (Gebel-ed-Dahi). See *Ritter's Geography of Palestine*. Of this city Thomson observes: "It is in keeping with the one historic incident that renders it dear to the Christian, that its only antiquities are tombs. These are situated mainly on the east of the village, and it is in that direction, I presume, that the widow's son was being carried" (*The Land and the Book*). Mr. Tristram (*The Land of Israel*) remarks: "We were now on the highway from Tiberias to Nain, and following the path along the northern edge of Jebel Dúhy; in about an hour or more we reached that spot of hal-

lowed memory. The foreground was singularly uninteresting, but the distant landscape on the way was of striking beauty. Hermon, clad in spotless snow, was now clear of Tabor, and the two thus stood forth side by side; Tabor, with its bright green foreground, dotted all over with grey trees, contrasted finely with the dazzling white of the former. Somewhere near this the sacred poet may have passed when he exclaimed, 'Tabor and Hermon shall rejoice in Thy Name.' They are eminently the two mountain features of Galilee."

"The little city of Nain stood under the hill of Hermon, near unto Tabor; but now it is watered with better dews from above, the doctrine and miracles of a Saviour."—*Bishop Hall's Contemplations*.

Greg. Nyss.

Jans. Gand.

Luzernie.

Boys.

from spiritual, death. He came, indeed, for this purpose,¹ since He came to *destroy the works of the devil*, which are the death of the body, and to overthrow the reign of sin, which is the death of the soul. And inasmuch as these two are closely connected as cause and effect, it needs must be that this act of Christ in raising the dead body has its profound and spiritual meaning.

1 John iii. 8.

Salmeron.

It came to pass. As it regards the crowd and the mourners on their way to the grave, the meeting with the Messiah appeared a simple piece of chance. With reference, however, to Himself there was no such thing as chance; He came to the gates of the city at this very time for this very purpose.¹ There are, indeed, accidents which colour the whole life of man; there are none such with God. He *went into a city called Nain*. He came to this city as He came into the world at His incarnation, in the hour of man's utmost extremity, when all other help was vain, not called by the prayers of those who needed His help, but moved by the sight and knowledge of man's suffering;² not drawn to us by the goodness of our works, and by the acceptableness of our lives, but impelled by His mercy alone; loving us, though we loved not Him; and coming to succour us in our need, though not summoned by our prayers, nor by any consciousness on our part of our necessity.

Nicola.

Stella.

This miracle, like so many other acts of mercy which we read of in the life of our Blessed Lord, was done whilst He was on His journey. In this He leaves us an example, and teaches us that no moment of our lives should be without acts which lead men to glorify God. This is at once our calling and our safeguard: the moments spent in journeying, if not occupied, are times of danger to our souls. Idleness is the inlet to sin, and the cause of many a man's fall from grace.³

Coster.

And many of His disciples went with Him, and much

¹ "*Ecece*, q. d. Ecce tibi casu et fortuito, si causas secundas et humanas spectes, occurrit Christo funus; sed Christo hic occurrit erat prævius, prövius, et destinatus, ut mortuum suscitaret. Voluit Christus ut hominibus hic occurrit videretur fortuitus, ne, si Ipse eum captasset, miraculum Ejus et beneficium videretur à Christo captatum et obtrusum, ideoque minùs gratum, minusque æstimatum."—*Corn. à Lap.*

² "Whiles we have to do with the Father of Mercies, our afflictions are

the most powerful suitors. No tears, no prayers, can move Him so much as His own commiseration. Oh God, none of our secret sorrows can be either hid from Thine eyes or kept from Thine heart; and when we are past all our hopes, all possibilities of help, then art Thou nearest to us for deliverance."—*Bishop Hall's Contemplations.*

³ "Frequens peccandi occasio est ex neglectu temporis. Lapsus est in adulterium et in homicidium David cùm, missis ad expeditionem militibus, ipse otiabatur."—*Coster.*

people. We read of three distinct classes who followed Christ—

(1) His Apostles, the chosen witnesses of His life, whom He afterwards commissioned to rule His Church.

(2) The body of His disciples; not only the Twelve, though these are sometimes spoken of as His disciples merely; not the Seventy only: this word includes all those who followed Him in sincerity.¹

(3) The crowds who from the first beginning of His ministry thronged around Him. Of these we read, that at one time *five thousand men, besides women and children*, were with Him; at another, that *four thousand* followed Him into the wilderness, listening to His teaching and witnessing His miracles. It was the rush of many feet passing by that reached the ear of the blind man begging *by the wayside*, and the greatness of *the press* which hindered Zaccheus from seeing Christ, until he had *climbed up into a sycamore tree*. So many were they who, throughout all Judæa and Galilee, witnessed the reality of Christ's power:² some following in order that they might be healed; others from gratitude and affection to Him who had already healed them, and that they might witness similar acts of mercy; others to listen to the teaching of the Great Prophet; and others merely from curiosity. On this occasion the ordinary crowd was increased by the throng which accompanied the funeral procession to the grave. And in the presence of all these—the *much people* who were with Him, and the *much people of the city* who were *with* the widow—Christ wrought this miracle, and raised the dead man from the bier on which he was being borne forth to his burial. So many were the witnesses who saw the tokens of a power which was Divine, mingled with the signs of sympathy and compassion which were wholly human.

The disciples of Christ and the great multitude both followed Him, though these latter were not all His disciples. So it is now: all who are called by His name, and who are even present in His house and seem to worship Him, alike appear to be following in His footsteps, though of these but a small number are His true disciples. They, however, who followed

¹ "This miracle was done in the absence of the Apostles, as I think St. Luke plainly intimates. He says, on this occasion, that there went with Christ *many of his disciples*: but he never speaks of the Apostles in this manner; and must, therefore, mean those other attendants of Christ, whom in another place he distinguishes from

the Apostles by calling them *the company*, or *crowd, of His disciples* (ch. vi. 17)."—*Townson on the Gospels*, vol. i. p. 161.

² "Erat doctrina Ejus benigna et efficax quæ omnes ad Se alliciebat, sicuti odor cadaveris, ut Christus ait, *aquilas vel corvos*."—*Coster*.

Grotius.

Chemnitz.

Matt. xv. 21.

Matt. viii. 9.

Luke xviii.
36.

Luke xix. 3,
4.

Coster.

Salmeron.

Ver. 11.

Ver. 12.

Alb. Magnus.

Jansen Yp.

Luzerne.

Him then did so because of the mighty works which He did whilst upon earth. Would that men would still follow Him because of the self-same mighty works which He is ever doing! But let the ministers of Christ's Church ponder on the words in which the Holy Spirit speaks of those who followed; they were *His disciples, and much people*. The people will follow when they see by the lives of their pastors that they have been with and are following Christ. In vain, indeed, the words of exhortation and of instruction unless there be added to them the more efficacious example of holiness in the lives of the shepherds of Christ's flock.¹ Stella.

(12) *Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.*

The Jews usually buried the dead without the walls of their cities, and thus we find our Blessed Lord's body placed in a sepulchre outside of Jerusalem. The members of the house of David had their burial-place within the city, and it was expressly denounced against Jehoiakim that, because of his sins, he should be buried *beyond the gates* of Jerusalem.²

Jansen Yp.

Jer. xxii. 19.
Corn. à Lap.

The sorrow of the mother is shown in these particulars—

(1) Her son was dead, and she was going out to his burial.

(2) He was her *only son*; the only one to whom she had ever given birth (*μονογενὴς υἱός*), her sole joy. When in Holy Scripture the strongest grief is mentioned, it is compared to that which a father or mother has for their only son. As, for instance, *O daughter of my people, gird thee with sackcloth, and wallow in ashes: make thee mourning as for an only son*; and again, *I will pour upon the house of David, and upon the*

Corn. à Lap.

Jer. vi. 26.

¹ "Prior qui in civitate Ninive pœnitentiam egit fuit rex: ipse prius surrexit de solio, quem sequuta est universa civitas. Prior etiam qui profanavit vasa templi Balthasar fuit, et id protinus fecerunt ejus concubinæ. Ubi facillè est videre, quantum valeat majorum exemplum ad vitium sectandum vel ad virtutem amplectendam. Quando Josue Jordanem fluvium transivit cum testamenti arca, prius transierunt sacerdotes; et aquæ furor cessavit, et ita omnes securi transierunt. . . . Christi discipuli priores eunt, et post illos turba copiosa. Refert enim multum ut præ-

lati, sacerdotes, et ecclesiastici, et præsertim ii quibus animarum cura incumbit, priores sint in virtutis sequela."—*Stella*.

² "Consuetudo erat Judæis extra civitatem sepelire, quòd mortui de vivorum cœtu et cohabitatione amplius non sunt. Non enim, ut ait quidam, est communicatio civilium operum inter vivos et mortuos. Porro societas et conversatio separatarum à corporibus animarum est cum spiritibus similibus sibi, quos dicunt substantias separatas."—*Royard*.

inhabitants of Jerusalem, the spirit of grace and of supplications : and they shall look upon Me whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn.

Zech. xii. 10

(3) *She was a widow, deprived of all hope of other children, and destitute of all earthly comfort and support now.*

Jans. Gand.

In the fact that the miracle was performed near to the gate of the city we have another testimony to the greatness of the number of witnesses. This was the place of chief concourse for the people, and to this David more than once refers. *They that sit in the gate spake against me* are his words ; and again, *They shall not be ashamed when they speak with their enemies in the gate.* And it was at this place, *beside the way of the gate*, that we are told Absalom stood when he sought to draw the people from their allegiance to his father.

Mandonatus.

Ps. lxi. 12.

Ps. cxvii. 6.

2 Sam. xv. 2.

Wondrous was this meeting at the gate of Nain. On one side the Life, and on the other death. Mercy here, and there misery. The very Author of Salvation meeting with the hopeless ruin of what was once life. The Wisdom of the Father encountering the ignorance of man. The Uncreated Glory of Godhead standing by the side of the worthless corpse. The Liberator of mankind in the presence of the slave of sin. These two men met in order that the Life should raise the dead ; that the All-Merciful should lift up the miserable ; that *the Salvation* might rescue him that was lost ; that *the Light* might chase away blindness from the hearts of all who saw His light ; that the Glory might overcome the shame caused by sin ; and that the Redeemer might lead away the captive of Satan into that perfect freedom which consists in willing subjection to Himself.

Is. xiv. 7.

John i. 9.

Salmeron.

Christ came near to the city in order to raise this young man to life ; but He willed that the body should be brought forth to Him without the gate ;¹ and as He meets the crowd of mourners He became to that body *the very Resurrection and the Life.* Let us remember that if we would be raised from death and from the bier of our sins, though Christ be very near to us, yet He wills that we should go forth to meet Him by the earnestness of our repentance. We must not linger within the city, remaining in our indifference and in the company of our fellow-sinners, if we would indeed be raised by Him from the death of sin to newness of life.²

John xi. 25.

Ferus.

¹ "*In porta civitatis—ubi olim judicia celebrantur. Mors porta æternitatis est. Illic judicaberis. O Jesu hic adsis!*"—*Avancinus.*

² "*Huic civitati Dominus appropinquat, quia quotidie Ecclesiam Suam visitare non cessat. De hac autem civitate toties defunctus effertur, quoties aliquis in peccato mortuus ab ea separatur. Quem tamen pia mater*

inquat, quia quotidie Ecclesiam Suam visitare non cessat. De hac autem civitate toties defunctus effertur, quoties aliquis in peccato mortuus ab ea separatur. Quem tamen pia mater

Happy are they, who, intent only on works of charity and of mercy to their brethren, meet Christ Himself in the way, and are made witnesses of His miracles of love. God is ever showing the tokens of His love to those who abound in love to their fellow-men. Not to the Apostles did our Blessed Lord first appear on the morning of the resurrection. The holy women, who rose at early dawn, on a mission of true charity, to anoint the body of Jesus, were worthy of seeing angels, who should tell them what to do, and point out to them the place where they should find Christ. Stella.

The widowed mother is a type of the Church, the bride of Christ, widowed by her separation from Christ by His ascension into heaven, and mourning over the fall of her children into sin; not content to deplore the general sinfulness of all her children, but mourning over each individual soul with the tenderness with which a mother bewails her only son. Quesnel.
Bede.
Huré.

Much people of the city accompanied the widow to the grave.¹ It would seem that she was rich, hence the *much people* who accompanied her and the body to the grave; but though the crowd of sympathising mourners was great, none of them could afford her any succour. When their compassion was most unavailing to stay her tears, then Christ Himself came and bade her weep no more, and removed the cause of her grief. When human help most surely fails us, and when the sympathy of friends can yield us no comfort, then it is that God oftentimes stretches forth his hand to keep, and His arm to save, us.² Lanuzza.
Rainsant.

(13) *And when the Lord saw her, He had compassion on her, and said unto her, Weep not.*

lacrymis prosequitur, quia nec fugientis filii Ecclesia obliviscitur." — *Bruno Astensis.*

¹ "According to the age of persons was the company that attended them to the grave; if it was an infant not a month old, it was buried by one woman and two men, but not by one man and two women; if a month old, by men and women; and whoever was carried out on a bier or bed, many mourned for him; and whoever was known to many, many accompanied him, which was the case of this dead man, he seems to have been well known and respected by the company that attended him to his grave: of these some were bearers, and these had their deputies, and these again theirs; for as they

carried their dead a great way, they were obliged often to change their bearers; and of the company, some went before the bier and some went after; to which must be added, what must always tend to increase the number at such a time, that according to the Jewish canons, 'it was forbidden to do any work at the time a dead man was buried, even one of the common people.'"—*Gill.*

² "Ecce Deus filii unice dilecti morbum, mortem, inò actualement delationem ad sepulchrum summo cum matris luctu permisit, et tandem vivum ac sanum reddidit, sic electis suis adversa permittit, nec statim succurrit; solatur tamen et opitulatur tempore opportuno."—*Iac. Illung.*

Ps. c. 3.
Isa. xlv. 3.
Isa. xlv. 5.
Col. i. 3.

The name by which St. Luke here calls our Blessed Lord is the name appropriated to the Deity. *Know ye that the Lord He is God* is the declaration of David. *I, the Lord, which call thee, am the God of Israel*, are the words of God Himself; and again, *I am the Lord, and there is none else, there is no God beside Me*. And the use of this word is strikingly appropriate here—

(1) Because Christ, who is the express *image* of the Father, was now manifesting the love and tenderness of God to man. He drew nigh to this city, to raise to life the dead who was being carried forth to burial, without any solicitation from the mother, according to the promise, *Before they call, I will answer; and while they are yet speaking, I will hear*.

(2) Because He was about to prove Himself the Lord of life and death, of the quick and of the dead, whom He shall hereafter judge.

John xi. 35.
1 Thess. iv. 13.
Ferus.
Konigsteyn.

Weep not.¹ He spake this word, because He was about to remove the cause of sorrow. We are not to gather from this that mourning is prohibited to the Christian; since at the grave of Lazarus, and at the sight of the consequences of sin to man, our Blessed Lord Himself wept, and thus for ever sanctified tears to us. But He forbids us to *sorrow* as those who *have no hope* of a resurrection of the departed. For to the widow these words of Christ were a command that she should not weep, since her son was about to be raised from the dead: so now He bids us not to sorrow as those without hope, since our dead are about to be raised, and we shall again see those whom we have loved in this life. Nor are these words of His a bare command. Like all His words, they are efficacious when men's obstinacy does not hinder their effect. His very word, *Weep not*, was not then a mere prohibition; it was a word of comfort, taking away from the widowed mother the very cause for weeping. Let us remember at all times, that what Christ commands, He at the same time gives us power to perform.

And this office of comforting the sorrowful was that special characteristic of our Blessed Lord's mission which Isaiah had of old dwelt upon. *He shall comfort Zion: He will comfort all her waste places; . . . joy and gladness shall be found*

¹ "Cur Jesus mulieri prohibet flere super filio mortuo, cum Ipse flevisse legitur super Lazaro mortuo? *Resp.* Non tam prohibentis quam consolantis esse verba. Merito autem sic eam consolatus est, cujus filium statim erat suscitaturus. Ipse vero consolatore non egebat, habens potestatem assumere do-

lorem ac fletum, et iterum deponere quando vellet. Quare quamvis et Lazarum erat statim suscitaturus, tamen flere voluit; ut et amorem Suum quo eum prosequeretur ostenderet, et verum hominem Se probaret fiendo, qui mox Deum Se probaturus erat mortuum suscitando."—*Estius*.

therein, thanksgiving and the voice of melody: . . . the redeemed of the Lord shall return, . . . they shall obtain gladness and joy; and sorrow and mourning shall flee away. And in another place the same prophet has declared that the special office of Christ is to comfort all that mourn. Hence our Saviour spake of Himself as a Comforter even when leaving His Apostles as to His bodily presence, and declared that He would send them another Comforter. Where Christ is, all cause for weeping is removed. His presence, even in the midst of our sufferings, brings joy and gladness.¹

Isa. li. 3, 11.

Isa. lxi. 2.

Stella.

John xiv. 16.

Lanuza.

In this and every other instance of compassion which is recorded of the Saviour we may trace the certain signs of His humanity, and of the presence of One who can be touched with the feeling of our infirmities. In His raising the dead we have the sure proof of His Divinity. And both these natures united make up the one person of Christ Jesus.²

Heb. iv. 15.

Sylveira.

Although amongst the crowd which pressed around Him, and that which accompanied the mourners to the grave, there were many spiritually dead, whose condition was far more pitiable than that of this young man, yet our Blessed Lord, to whom the sight of man's sin was at all times the source of deepest grief, passes by the spiritually dead, and seems to regard only the corpse upon the bier. It was the sole cause of their sorrow, and He removed this. They were unconscious of their own spiritual condition, and for this reason He seems to pass by and disregard it. He gives as men feel their need and have faith in His power to aid them; not always waiting for man's prayer, but replying to his consciousness of suffering and his need of assistance. And in the compassion which Christ manifested for the immediate cause of grief, and in His removing that, He leaves a lesson to all His ministers, to sympathize with the pressing temporal grief of the members of their flock, if they would gain an entrance to men's hearts for spiritual healing.

Nicole.

¹ "Fratr mi, si tecum habueris Christum, et per gratiam Suam illum habcas presentem, noli flere: Ipse enim est qui de Seipso ait, *Converto luctum in gaudium*. Si premat inopia, noli flere: etenim Ipse Dominus est, de quo dicitur, *In manu Ejus divitiæ et gloriæ*. Si te gravet infirmitas, et onere nimio supplantet, noli flere: siquidem Christus salus tua est; Qui sanat omnes infirmitates tuas. Si mors irruat truculenta ut te sibi sueque ditioni subjiciat, noli flere: hic enim Dominus est, de quo psallit David: *Qui redimit de interitu vitam tuam*. Et

Ipse vita est per essentiam, talis ut quod factum est in ipso vita erat. His consequenter de Eodem canit David: *Si ambulavero in medio umbræ mortis, non timebo mala: quoniam Tu mecum es.*" —Lanuza.

² "In misericordia duo reperiuntur, voluntas subveniendi et dolor ac compassio qua de aliena calamitate afficimur. Christus Dominus non solum voluit mulieri subvenire, sed etiam spontè hanc secundam actionem in Se suscepit ac excitavit, ut tanquam misericors pater de hujusmodi malis compateretur." —Sylveira.

Let the disciples of Christ learn this lesson from His Master's conduct on this occasion. He came to remove the sorrow of this widow, though not entreated to do so. He did this not in word only, but by His deeds also.¹ We ought in like manner to take away, if possible, the cause of mourning, and to assist those who suffer, and who need our aid, without waiting for their prayers. The sight of misery and of grief should suffice to enlist our sympathies for our brethren.

Perus.

Ezek. xxxvii.
4.
Luke viii. 54.
John xi. 43.
Acts ix. 40.
Rom. iv. 17.

(14) *And he came and touched the bier: and they that bare him stood still. And He said, Young man,² I say unto thee, Arise.*

1 Kings xvii.
20, 21.

2 Kings iv.
33, 34.

Acts ix. 40.

Titus Bost.

Maldonatus.

This raising the young man to life again differs essentially from those instances of the resurrection of the dead which we read of in the Old Testament, or, again, from those wrought by the instrumentality of the Apostles of Christ, after His ascension into heaven. The command of our Blessed Lord, *I say unto thee, Arise*, is in the words of One who has Himself power to raise the dead. Of Elijah, when about to restore the child of the widow of Zarephath to life, we read that *he cried unto the Lord, and said, O Lord my God, I pray Thee, let this child's soul come unto him again*. Of Elisha we read, that when the son of the Shunammite woman was dead, *he prayed unto the Lord. And he went up and lay upon the child, . . . and the flesh of the child waxed warm*. And when, after the resurrection of our Blessed Lord, Peter raised Dorcas from death, it was not until he had *kneeled down and prayed* that He could say, *Tabitha, arise*. But there is nothing of this when Christ was about to summon back the soul of the son of this widow. He who calls things that are not as though they were, and who at the first made all things by His word only, raised up the dead by His own command. The words, then, *I say unto thee*, are a distinct assertion on our Blessed Lord's part of His inherent and Divine power. None but God Himself could, in His own name, command the dead body to arise from the dead.

¹ "Ergo non affectu solum afflictis compati debemus sed operibus."—*No-varinus*.

² *Νεανίσκε*. "Quod dicitur *adolescens* Græcè habetur *adolescentule*, non *adolescens*, *νεανίσκε*, non *νεανία*: erat enim intra quartum decimum et vicesi-

mum primum annum. Et primò quidem suscitavit duodenem; secundò hunc adolescentulum, qui paucis annis prætergressus erat annum quartum decimum; postremò suscitavit Lazarum, triginta annorum, ut testatur in Manichæos Epiphanius."—*Salmeron*.

*He came and touched the bier.*¹ And in so doing showed us—

(1) This His body was a life-giving body (σῶμα ζωῆς), and effectual for the salvation of man. For the flesh of the Almighty Word is the body of Him who is the life itself, and receives of the might of Him who inhabits it, for *the second Adam was made a quickening Spirit*. As iron when brought into contact with fire produces the effect of fire, and fulfils its functions; so because the body of man became the flesh of the Eternal Word, who gives life to all, the very flesh of the Saviour has the power of giving life, and of destroying the influences of death and corruption. Theophylact.
1 Cor. xv. 45.
Cyril.

(2) That He was not in subjection to the laws which He had given to nature. The touching of a dead body, according to the Mosaic law, rendered a man unclean. He, however, who was more than man, as He could not be made corrupt by the knowledge of sin, so neither could He be made unclean by that which produced ritual defilement. He, the Sun of Righteousness, was like the material sun, the rays of which pass through impurity without receiving any taint therefrom. Chrysologus.

(3) That the body of our Blessed Lord, which we now take when we receive the Holy Communion of His Body and of His Blood, gives life to those who rightly receive it.² Lanuza.

He spake the word of power, and this young man was raised. He spake to the dead as though he were yet living, for *the Lord*, to whom all live, has equal power over the dead and the living. Christ by so speaking showed us that the means which He employs to overcome death is His living word, and that He is not separated from His word, but that it is always full of Divine power and efficacious, except for the obstinate and active opposition of man. Konigsteyn.
Chemnitz.

Young man, I say unto thee, Arise. *Young man, I say, unto thee*, who hast not grown old in sin, to whom iniquity has not yet become inveterate,³ *I say unto thee, Arise.* For of the three who were raised from the dead this is to be noted, that they were all young; the maiden of twelve years, this *young man*, and Lazarus, who was not old. In this, as in a figure, we are taught the difficulty of rising from our sins, and Peraldus.

¹ "By σορός is not meant a closed receptacle, but an open bier. The Hebrews called it קֶפֶס *lectulus*."—*Ols-hausen*. The Sept. renders the Hebrew by κλίνη in 2 Sam. iii. 31. See Jahn in *Archæolog. Bib.*, § 205.

² "Qui mortuus in loculo materialibus quatuor ad sepulchrum ferebatur elementis: sed spem resurgendi habebat;

quia ferebatur in ligno. Quod etsi nobis ante non proderat, tamen posteaquam Jesus id tetigit, proficere cepit ad vitam; ut esset indicio salutem populo per crucis patibulum refundendam."—*S. Ambrose*.

³ "Non legimus hoc, Senex, tibi dico, Surge: vix enim à peccatis surgunt qui in eis serviorunt."—*Peraldus*.

Soarez.
Bengel.

breaking away from habits of wickedness, when these have become confirmed, and we have grown old in sin. Again, *Young man, I say unto thee*, individually, and not, as at the general resurrection at the last day, to all mankind. In this way does our Blessed Lord speak to the spiritually dead; not by any general call merely, but by His word addressed to the heart of the individual penitent.¹ The words of the preacher oftentimes fail of the effect desired, because, although they are the words of God, they are mere vague denunciations of anger, or words of general invitation and of mercy, so that no one receives them as a message especially addressed to the heart and the conscience of the individual sinner, or recognises in them words of gracious love from God to his own soul. When the heart of David was to be touched, it was not enough by a parable to place before him a like act of sinfulness, and to set forth a picture of the wickedness of a whole class of sinners; but his heart must be reached by the personal application of the parable to his own act, and by the prophet's words, which individualized the message of God to his soul, *Thou art the man*. When Herod was to be shown his sin, it was not enough for the Baptist to press upon him the necessity of repentance to all sinners, or the unlawfulness of sins of the flesh in general, but it must be done by the same particular message, *It is not lawful for thee to have her*. God speaks still to mankind, though not by His word uttered by His own mouth, but by the preachers of His word; by the inspiration of resolutions of repentance and of holiness; by the utterance of conscience, which is His voice; by the examples of goodness in others; by the punishment of evil, and by the presence of affliction. But let His preachers, if they would fulfil the mission on which He sends them, be careful, like their Divine Lord, to make their message a personal one to the sinner—*I say to thee, Arise*.

2 Sam. xii. 7.

Lauuza.

Matt. xiv. 4.

Matt. Faber.

The act by which the dead body of the young man was made again alive was clearly a miracle; the arresting the corpse on its way to the grave, and staying the bearers, was purely a human act. Thus does God deal with the spiritually dead whom He raises to life. He stays the sinner in his course of passion and of death by some seemingly human

¹ "Ad unum specialiter dirigit Dominus Suam jussionem, tibi dico: tanta est enim efficacia divini halitus ac cœlestis vocis, ut dum infernos tangeret, nisi ad unum determinaretur, omnes mortuos vocaret ad vitam, omnesque in sepulchro demersos excitaret

in perfectam salutem. Unde in suscitatione Lazari et archisynagogi filia non dixit, Surge mortue, sed specialiter, *Lazarus, veni foras*, et ut archisynagogi filia reviviscat, tenens manum defunctæ, ait: *Puella, tibi dico, surge*."—*Sylveira*.

means, by temporal affliction, by sickness, or even by the malignity of his fellow-sinners; and then, when the dead spirit has been stayed in its course, when the voice of passion is for a moment lulled, He strikes the cold heart, touches the conscience, and makes it see the truth which sin has hidden;¹ and by His Divine power raises the sinner from the bier of his sins to a new life. Nicole.

The first step in the resurrection of the sinner from spiritual death is the coming near of our Blessed Lord to the soul; in the consciousness, that is, which the sinner has of the nearness of Christ. He comes near in the feeling of remorse which moves the conscience of the sinner, and in the sudden impulses to prayer and the desire after holiness which he experiences; and His call is that the sinner should *arise* from the dreams of avarice and of pride, of impurity and of indifference, and shake off the sluggish disregard of God which deadens his whole powers.² Luzerne.
Coster.

They that bare him stood still. The love of sin, the shrinking from repentance, the hope of lengthened life,³ the presumption that God will have mercy, even though we continue to despise His call, are the means which carry the soul of the sinner to eternal death, the bearers which must be arrested if the dead spirit is to *arise* from the lethargy of sin. All these are stayed in their course when Christ lays His hand upon us, and bids us *arise* from the dead. Matt. Faber.
Rainsant.

The young man borne forth from his mother's house, and on the way to the tomb, but not yet buried, is a type of the sinner who is not yet confirmed in habits of sin, who is plunging deeper and deeper in wickedness, but is not yet wholly submerged. Christ comes to such an one and touches the bier of his soul, the body, with affliction, and makes him stand still in the midst of his sins, and speaks to his heart in order that he may raise him from the sleep of death.⁴ The young man is not first raised in order that Christ may speak Natalis Alex.

¹ "Tetigit Dominus conscientiam et tangendo mutaret."—*Bede*.

² "Hæc in animam tuam per peccatum mortuam agit Deus: accedit per gratiam prævenientein. Unde enim alias de tuo resurges? *Tungit te*, vel timore, vel spe futurorum. Inclamat per tot inspirationes, *surge*. Ecce, opus Dei est, quod resurgas. Jam autem quid tuum advorte. (1) *Hi autem qui portabant steterunt*. Animam tuam portabant indomitæ passionēs: jam stare illas oportet et reprimi. (2) *Resedit qui erat mortuus*: debes te eri-

gere ad æterna. *Et cœpit loqui cum Christo*: gratias agere, laudare ite."—*Avancinus*.

³ "Cogita de fine sine fine, et vives in æternum absque fine."—*Stella*.

⁴ "Ἠψατο τῆς σοφοῦ. "Locus intelligi potest vel peccatoris conscientia vel ipsum corpus, quod est quasi fœdus animæ mortuæ. Iste locus tangitur cum infirmitas à Deo immititur. Tunc stant qui portabant, quia membra à peccatis cessant."—*Fevaldus*.

to him, but it was by the word of Christ that he was raised. The beginning of spiritual life is not our being put into a state to listen to and to obey Christ; it is Christ making Himself heard above the bustle of the world and the storm of sinful passions, and staying the sinner in the career of his wickedness; and the efficacy of the Divine word is seen in this, that it works what it commands.

Chemnitz.

Our Blessed Lord shows His love to men in three ways—

(1) In the feeling of compassion which is indicated by His actions.

(2) By His words of sympathy spoken to those who mourn.

(3) By His active help to those who need His assistance.

We may all, then, imitate Him in one or other of His actions. Those who cannot speak even a word of comfort to the sufferers, and who are still less able to remove the afflictions which trouble them, may yet, however, manifest sympathy and compassion for them in their distress.¹

Toletus.

(15) *And he that was dead sat up, and began to speak. And he delivered him to his mother.*

He gave him again to his mother. He was lost by death to her, and our Blessed Lord, who at the first had given her a son, now again gave him to her. And the perfection of the resurrection of this young man was shown in the circumstance that he not only *sat up and began to speak*, but that he was again given by Him who had made him, and had now redeemed him from the power of death, to be the joy of his mother. In this Christ shows us that the first duty of a son is to support and comfort those parents to whom he has been given by God. And in delivering him again to his mother we may note the uniform way in which Christ acted with reference to all those whom He raised from the dead, or in whose behalf He performed any act of mercy, so far as we can gather from Scripture. He never allowed any one whom He had healed to follow Him as an Apostle. Those who did so sacrificed their living to become His disciples, instead of gaining aught from Him in this world. To all

Bengel.

Titus Bost.

Arias Mont.

Estius.

¹ *He came, and had compassion. . . . He touched the bier, and He said, Young man, I say unto thee, Arise.* "Here He exercised His hands, His tongue, and His heart. If we cannot imitate the hands of our Saviour Christ in

doing good, yet, at least, let us imitate His heart and His tongue. For pity and words cost nothing, and are wanting to few."—*Ch. de Fonseca's Devout Contemplations.* Eng. Translat. 1629.

who had received temporal blessings His word was: *Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.* He sent this body which He had called from the dead into the world as a witness of His almighty power; for in raising this young man our Blessed Lord began to perform the promise which He had Himself made, and gave a pledge of the fulfilment of the prediction of the resurrection of all men.

Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. Maldonatus.
John v. 25.

How speedily does the presence of Christ turn all weeping into gladness, all mourning into joy. He came and bade the mother *weep not*, and with this word He put away all tears by delivering the child to his mother. Jerome.

He began to speak. In this was the reality of his restoration to life shown; for the power of speaking is a manifestation of life. So is our spiritual life evidenced by our speech, by our proclaiming the mercy and power of God in raising us from the death of sin to a life of obedience and conformity to His will.¹ Stella.

We have in Holy Scripture the record of the resurrection of three persons by our Blessed Lord. It may be that He raised many others: we have, however, only the narrative of these three preserved for us. And in the different circumstances under which these three miracles were wrought we have an image of Christ's dealings with the different classes of those who are spiritually dead—

(1) The body of the ruler's daughter, a child of twelve years of age, was still in the house when the Redeemer recalled her to life; and He did so, having first put forth the mourners. In this we have a type of the sinner whose sin is as yet locked in his own heart, and who maintains a fair show of outward propriety. Such are to be reproved privately, and to be roused from their sins by a direct and personal appeal, according to the rule of the Church, that secret sins should be expiated secretly and open ones openly, in order that those might be edified by the sight of the repentance of the sinner who were before scandalized by his sin. Gorranus.
Ælfric.

(2) This young man, who was restored to life after he had left his mother's home and had come to the gate of the city, and was on his way to the tomb, but had not yet been carried into the sepulchre, is an image of the open sinner,

¹ "Resedit et caput loqui—oportet enim prius peccatorem resurgere quasi ex sepulchro peccati atque operum mortuorum; deinde etiam aliis loqui: pecca-

tori enim non licet eloqui justificationes Dei cò quòd loquendi carcat confidentiâ, ob propria quæ ipsum impediunt delicta."—Nilus, *Apud Corderium*.

whose corrupt heart has manifested itself to others by acts of wickedness, which have not yet, however, grown into habits of ungodliness.¹

Sylveira.

(3) In the case of Lazarus, whose body had gone forth from his house, who had been consigned to the sepulchre, and over whose tomb a great stone had been placed, and whose body had become corrupt and offensive, we have an image of the sinner enslaved by habits of open and notorious sin, one who, however young in sins, has become offensive to others, and a means of corrupting them by his profligacy.²

Natalis Alex.

In the case of the ruler's daughter we read that Christ spoke to her alone, and in private. In that of the young man He spoke openly, before all the people, and bade him *arise*. In that of Lazarus He is recorded to have spoken with a loud voice, *Lazarus, come forth*. It is no easy thing to arouse the long-confirmed sinner, and to restore him to that life of righteousness which he has lost. Again, the maid is said to have arisen and to have walked—an image of those who are moved to repentance before continuance in sin has enfeebled the power of the soul, and who are recalled with comparatively little effort to the ways of holiness: the young man is said only to have *sat up*—a type of those whose open and active deeds of sin have deprived them of the spiritual strength which once they had:³ whilst Lazarus requires to be set free by the hands of others before he can move the fettered limbs of his body—a picture of those whom sinful habits have enslaved, and who are with difficulty set free. There is comfort, however, for all sinners conveyed by these three miracles: Christ raises all who come to Him, be their sins never so inveterate and habitual. All who hear and obey His voice are freed from the bonds and corruption of their sins.⁴

John xi. 43.

Corn. & Lap.

Mark v. 42.

Hugo de S.
Charo.

Bonaven-
tura.

Toletus.

¹ "Per defunctum, qui ad portam civitatis effertur, quilibet peccator intelligitur, cujus peccata ad hominum notitiam pervenerunt. Manifeste quippe peccare est portari ad portam civitatis.

In porta enim frequens est introitus et exitus hominum, et bene peccator defunctus appellatur: etsi corpore enim mortuus non est, est tamen in anima coram Deo."—*Albertus Magnus*.

² "Mens mala mors intus; malus actus mors foris; usus Tumba: puella, puer, Lazarus ista docent."

³ "Non statim surrexit, ut notetur difficultas surgendi à peccatis."—*Hugo de S. Charo*.

⁴ "If I be dead within doors (if I have sinned in my heart), why, *suscitavit in domo*, Christ gave a resurrection to the ruler's daughter within doors, in the house. If I be dead in the gate (if I have sinned in the gates of my

soul—in mine eyes, or ears, or hands, in actual sins), why, *suscitavit in porta*, Christ gave a resurrection to the young man at the gate of Nain. If I be dead in the grave (in customary and habitual sins), why, *suscitavit in sepulchro*, Christ gave a resurrection to Lazarus in the grave too."—*Donne's Sermons*.

"He raises the daughter of Jairus

The death of the body is a type of spiritual death and separation from God. What the soul is to the body of man, that God is to the spirit. No sooner is the soul, the animal life, taken away from the body, than all the members of the body, however fair and beautiful, and however endowed with strength, become powerless and unsightly. So also when God, who is the life of the spirit, is separated from it by man's sin, the spirit is deprived of all strength against its spiritual enemies, and is robbed of its chief beauty. Death, then, is a type of the state of the sinner's soul—

Ferus.

(1) As the body is separated by death from the soul, which is its life, so is the spirit separated by sin from God, who is the life of the spirit.

(2) As death deprives the body of strength and beauty, so does sin rob the spirit of the like power and adornment.¹

Coster.

The crowd around the body is an image of the number of sinners who throng the ways of the world: this one man who is raised tells us of the fewness of those who hear the Saviour and are freed from their sins. For though our Blessed Lord in the time of His ministry raised more than these three, yet those whom He raised, however many, are but few in comparison to those who died. Many are called by His voice, many indeed hear, but few are the number of those who obey. Let us, then, trace in the actions of Christ the mode of His dealing with every sinner whom He raises from the death of sin—

Nicole.

Luzerne.

(1) He arrests him in the career of his passions, and restrains him in the midst of his sins, as He stayed the bearers who were hastening with the body of this young man to the grave.²

(2) He touches the bier on which the body is carried: it is by His life-giving touch that the sinner is enabled to hear and to obey His commands.

(3) He enables the sinner to hear His call, which is never silent, though silenced in man's heart by the storm of passion.

from her bed, the widow's son from his coffin, Lazarus from his grave, the dead saints of Jerusalem from their rottenness, that it might appear no degree of death can hinder the efficacy of His overruling command. He that keeps the keys of death can not only make way for Himself through the common hall and outer rooms, but through the inwardest and most reserved closets of darkness."—*Bp. Hall's Contemplations*.

¹ "Mors propriè est, non quæ animam dirimit à corpore, sed quæ animam à Deo separat. Deus vita est, à quo qui disjungitur perit." — *S. Cyril. Alexand., Oratio de Exitu Animæ*.

² "Considera, quòd, si mortuus adolescens voci Christi jubentis surgere tam citò obedivit, longè, magis voci Christi debeant obedire vivi quidquid Ille jusserit." — *Iac. Illung*.

(4) He strengthens him to live to His glory, and to declare what great things God has done for his soul.

Corn. & Lap.

(5) He gives the penitent whom He has raised from the death of sin to the care of his mother, the Church of God, that he may be strengthened with spiritual food, His own body and blood. Those who would really be united to Him, He wills should be united to His Church. Thus as the Samaritan, after healing the wounds of the traveller, gave him in charge to the host at the inn; as Cornelius, when accepted by God, was yet sent to Peter that He might be baptized; as the eunuch needed the aid of Philip; and Saul's conversion was to be completed by his baptism by Ananias; so does our Blessed Lord, after raising the young man to new life, consign him again to the care of his mother.

Salmeron.

Let the penitent remember that this young man was raised but once from the dead, and that when he was again borne to the tomb it was without any second manifestation of Christ's power. So though our Blessed Lord may once raise us from the bier of our sins and restore us to holiness, we have no promise that, if we again plunge into sin, He will again call us to life.¹ Let us all also learn one other lesson. No sooner did our Saviour speak to the dead than He was heard and obeyed. How sad a sight, then, is it to see the sinner deaf to the call of God, and hardened against His voice! For He calls us now as really as He called to the dead body at the gate of Nain. He is *the same yesterday, to-day, and for ever*, and is continually calling to us, by the records of His life, by the voices of His ministers, and by the inspiration of His Spirit.

Luzerne.

Heb. xiii. 8.

Stella.

Mark vii. 37.
Luke xxiv.
19.
John iv. 19;
vi. 14;
ix. 17.

(16) *And there came a fear on all: and they glorified God, saying, That a great Prophet is risen up among us; and that God hath visited His people.* (17) *And this rumour of Him went forth throughout all Judæa, and throughout all the region round about.*

The word *Prophet* here means not merely one who utters

¹ "It is worthy of remark, that seven resurrections are related before our Lord's; of which the first was that of the son of the widow of Sarepta, the second of the Shunammite's son, the third which was caused by the remains of Elisha, the fourth which took place at Nain, the fifth of the daughter of Jairus, the sixth of Lazarus, the seventh

at Christ's passion, for many bodies of the saints arose. The eighth is that of Christ, who, being free from death, remained beyond for a sign that the general resurrection which is to come in the eighth age shall not be dissolved by death, but shall abide, never to pass away."—*Maximus*.

prophecies respecting the future and teaches God's truths to man, but one who gives Divine gifts and manifests Divine power. One in whom God is present. Bengel.

They acknowledged that Jesus was no ordinary prophet, but a *great Prophet*, if not indeed the *Great Prophet* promised of old, who was at length come to visit *His people*. The words, indeed, only necessarily imply that they saw in Jesus a prophet as great as any who had hitherto come on God's mission to their nation, since the raising of the dead had been confined to the princes amongst the prophets, such as Elijah and Elisha. It seems, however, more probable, from the use of these words by Zacharias, that the multitude recognised in Jesus the promised Messiah, the Eternal Son of the Father.¹ Arias Mont. Hesychius. Olshausen. Luke 1. 68.

The spiritual resurrection, which is the effect of God's power and mercy, began to take place in men's hearts when they saw and acknowledged the miracles of Christ. Then it was that they knew Him to be indeed the Messiah, and being compelled to recognise His power they were filled with a reverential fear at the majesty of His presence, and glorified Him as all-powerful and all-compassionate in visiting His people, not, as of old, by the voice of His prophets, whose mission had for a long time ceased, but by Him *by whom He made the worlds; that Prophet who should come into the world.* Salmeron. Heb. i. 2. John vi. 14.

Let us imitate these men—

(1) In our *fear*² and reverence for God.

(2) In glorifying Him by our lives, and thus showing forth to men the power of Divine grace. The multitude at the gate of Nain saw in the resurrection of this dead man the proofs of the Divine mission of Jesus Christ. The conversion of sinners is at all times a demonstration of the reality of Christ's incarnation and a testimony to the truth of His Gospel.³ Toletus. Natalis Alex.

¹ "Christum esse magnum Prophetam, nempe illum qui in adventu Christi suscitandus erat, nec obstat non haberi articulum Græce, nempe hic est ille propheta magnus; nam illo epitheto, *magnum*, significatum idem quod per articulum emphaticum."—Toletus.

² Ἐλαβε δὲ φόβος ἅπαντας. "Timor populi laus Dei."—Matt. Faber.

³ "La conversion des pecheurs est une marque indubitable de l'incarnation du Fils de Dieu, qui est la grande visite qu'il a fait à son peuple."—Quesnel.

* * * "Domine Jesu Christe, quia Tu es vera Lux, Unctio, Verbum, et Virtus, illumina intellectum nostrum, sana af-

fectum, instrue linguam, informa ad opus. Veniens in nos gratia Tua pertranscat intellectum, de intellectu ad

affectum, de affectu ad verbum, de verbo ad opus: proficiscens in nobis, liberet à culpa pœnitentes, protegat in tentatione pugnantes, promoveat ad meliora proficientes, consummet et salvet perfectos. Veni, Domine, in Naim, animam fluctuantem in stabilitate culpæ et pœnæ, quia Tu es Veritas, Charitas, Virtus, et Constantia. Accede per gratiæ manifestationem. Tange loculum, vel corpus aut conscientiam, per correctionem. Stent portitores, occasiones et opportunitates peccandi. Dic animæ jacenti in peccatis ut resideat per bo-

nam voluntatem, incipiat loqui per confessionem peccatorum, surgat per bonam operationem. Redde illum matri suæ, gratiæ nutrici, ut stet per stabilitatem. Accipiat omnes cogitationes timor reverentiæ de potentia, devotio de bonitate: quia Propheta magnus, gratia scilicet, æterna bona prænuntians, surrexit in nobis: quia Deus visitavit plebem suam, vires animæ affectiones et cogitationes, veritas per cognitionem, virtus per operationem, et bonitas per conservationem. Amen." — *Albertus Magnus.*

END OF VOL. II.

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COMMENTARIES

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